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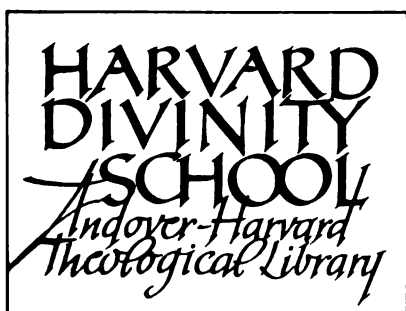
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The Missionary herald

American Board of Commissioners
for Foreign Missions



THE

743'
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MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS AT LARGE OF THE

American Board of Commissioners for Foreign Missions,

WITH A GENERAL VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1834.

VOL. XXX.

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; and
all the profits devoted to the promotion of the missionary cause.

BOSTON:

PRINTED BY CROCKER AND BREWSTER,

47, Washington-Street.

29210

Period. 1191
v. 30
1834

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Abbas Mirza, decease of,	192	Alleghany. See New York Indians.	
Abel, Rev. D., return of,	394	Allen, Rev. D. O., arrival of at Bombay,	316
Abernaquois, letter from P. P. Osunkere,	140	American Anti Slavery Society, anniversary of,	233
Abyssinia, Church mission in,	383	American Baptist Board of Foreign Missions, missions of, 2,151,181,311	
Adger, Rev. J. B., ordination and embarkation of,	237,394	—embarkation of missionaries of,	317
Afa, Leang, memoir of,	353	American Baptist Home Missionary Society,	234
Africa, missionaries in, 2,6,145—embarkation of missionaries for,	73	American Colonization Society, colony of at Liberia. 136—report of, 186—meeting in behalf of, 234—in Cincinnati,	467
African Islands, missionaries in,	2,146	American Bible Society, anniversary of, 234—report of, 348—grants of to the A. B. C. F. M.,	317,427,465
Agents of the A. B. C. F. M., duties of,	4	American Board of Commissioners for Foreign Missions, organization of, 4,28—domestic operations of, 4—executive officers and business of, 4,464—publications of, 4—receipts and expenditures of, 4—general agents of, 4—missions of, 2,5—8—proposed enlargement of the missions of, 35—meeting in behalf of in New York city, 237—annual meeting of, 317,459,461—members and honorary members present at, 459—committees and business, 460—members of elected, 464—reports of committees, 461—donations to, 37,78,114,163,194,238,269,318,351,394,427,468—auxiliaries of, 73—78,161,268,317,394,427,	466
Africa,	2,6,125,184	American Doctrinal Tract Society, meeting of,	267
Africa South, speeches at a temperance meeting in,	185	American Education Society, annual meeting of, 265—report of,	262
Africa West, embarkation of missionaries for, 73,465—mission in, 184—Church mission in, 185,455—American colony in, 186—report of Messrs. Wilson and Wynkoop in, 212—reasons for preferring Cape Palmas, 212—native superstitions, 213—vices, social condition, language, 214—mutual relations of the tribes and disposition in regard to schools, 215—opportunity for preaching, 216—employment of educated natives, 217—interior tribes, 218—proposed plan for a mission, 219—journals of Messrs. Wilson and Wynkoop, 287,335—native towns, Grand Bassa, slave trade, 288—Monrovia and the vicinity, polygamy, circumcision, condition of females, 289—various superstitions, 290—treatment of the dead, 291—marks of civilization, 335—Fetish priest, 336—desire for teachers,	357		

- American Home Mission Society**, anniversary of, 233—report of, 314
- American Peace Society**, anniversary of, 233
- American Temperance Society**, meeting of, 266—report of, 384
- American Seamen's Friend Society**, Chaplain at the Sandwich Islands, 109—anniversary of, 233, 265
- American Sunday School Union**, meeting of, 266—report of, 347—grants of to the Board, 465
- American Tract Society**, anniversary of, 233—report of, 294—grants of to the A. B. C. F. M., 317—appropriations of for tracts in heathen languages, 421—meeting for in Cincinnati, 467
- American Tract Society (Boston)**, meeting of, 266
- Anniversaries in New York**, 233
- Armenian priests**, ordination of, 55
- Armenians in Constantinople**, 5
- Armenians in Asiatic Russia**, 5
- Archipelago, Indian**, openings for missions in, 308—printing establishment for, 310
- Arms, Rev. William**, journal of in Patagonia, 376, 397, 429
- Ashantees**, access to, 218
- Asia, Southeastern**, arrival of Messrs. Munson, Lyman, Robinson, and Johnson in, 110—openings for missions in, 308—printing establishment for, 310
- Asia Minor**, a field for missions, 13—geographical view of, 13—apostolical mission in, 14—present condition of the Seven Churches in, 15—plan and object of present mission in, 15
- Asiatic Russia**, Armenian mission in, Athens. See Greece. 5
- Australia**, missionaries in, 3
- Auxiliaries**, 73, 74, 75, 78, 161, 268, 317, 466
- Babajee**, conversion of, 326—self examination of, 329
- Baden**, 131
- Baptist Missionary Society (Eng.)**, missions of, 1
- Baptist Missionary Society, American**, missions of, 2
- Baptist Missionary Society, General**, missions of, 2
- Basle**, excursion of Mr. Schauffer to, 175
- Batavia**, 110
- Beyroot**. See Syria.
- Bibles**, distribution of among the heathen, 192, 197, 208, 285, 317, 324, 333, 457, 465
- Bombay**. See Mahrattas.
- Boutwell, Mr.**, Journal and letters of, 132, 177, 222, 259, 304
- Bradley, Doct. D. B.**, embarkation of, 317
- British and Foreign Bible Society**, agents of, 2
- Brainerd**, descendants of churches established by him, 453
- Broosa**, mission to, 5—population of, 5—embarkation of missionaries for, 73, 465—arrival of, 192
- Brown, John**, obituary notice of, 55
- Burmah**, missionaries in, 2, 151, 153, 181, 311
- Butler, Doct.**, removal of from Hawies, 193
- Budhism in China**, 234
- Byington, Rev. Cyrus**, letter from, 453
- Calcutta**, education in, 149—letter of the bishop of, 419
- Cape Palmas**, 6—visit of Messrs. Wilson and Wynkoop to, 212—reasons for preferring it for a mission station, 212—proposed plan for a mission at, 219—native towns, 287
- Cattaraugus**. See New York Indians.
- Central Board of Foreign Missions**, 75
- Central school, Ceylon**, letters from girls at, 436
- Ceylon**, missionaries in, 3, 5—native assistants in, 5—journal of Mr. Poor, 330—letters from girls, 436—journal of L. Methewin in, 17—joint letter from the missionaries, 197—new stations, 197, 350—temperance, Bibles, tracts, 197, 198—results of instruction in the theological class, 169—list of girls, 169—labor among Roman Catholics, 94—letters and journals of Mr. Spaulding, 296—destitution of honesty and morality, 296—press, 350—native temperance society, 94, 197—obituary of converts, 294—letters and journal of Mr. Meigs, 94, 109, 165, 332—origin of boarding-school system, 292—letters and journal of Dr. Scudder, 94, 294—retrospect of sixteen years, 97—return of Mr. Winslow and children, 159, 192—permission to enlarge the mission, 109—burning of church at Tillipally, 159, 166—arrival of missionaries at, 159—importance of native assistants, 165—seminaries and schools, 167, 169, 292, 330, 436—journal of Mr. Winslow, 167—church, 198—church mission in, 231 picture and description of a school bungalow, Quarterly Paper, XIX—journal of Gabriel Tissera, 358—superstitions respecting diseases, 360, 364—native mythology—Kasy Kandum, 363—embarkation of a missionary for, 465
- Cherokees East of the Mississippi**, mission among, 6—population of, 6—obituary notices of youth, 19, 55—57—ordination and sermon of John Huss, 98—translations into the language of, 161—removal of Mr. Worcester and Doct. Butler, 193—churches at Hightower and Carmel, 220—schools for teaching the Cherokee language, 221
- Cherokees West of the Mississippi**, population of, 6—mission among, 6—religious state, 58, 415—decease of Mr. Lockwood, 394—obituary of, 414
- Chickasaws**, number of, 6—mission among, 6
- Children of missionaries**, provision for, 461

- Chinese stereotype printing, 268
China, missionaries in, 3,6—population of, 6—voyage of Mr. Gutzlaff along the coast of, 60,111—extracts from letters of, 307—labors and prospects of the mission, 306—geographical account of, 155,189—memoir of Afa, 353—arrival of Messrs. Tracy and Williams at Canton, 159—distribution of books in, 192,333—Buddhism in, 234—embarkation of missionaries for, 267—journal of Mr. Tracy, 333—scenes near an idle temple, 334 Gutzlaff's appeal in behalf of, 422
Choctaws, number of, 7—mission among, 7—sickness among, 21,142—religion, 142,293,300,301—schools, 143,301—new stations, 143—removal of Mr. Wilson to, 143,301—obituaries of converts, 298,449
Churches, mission, 198,208,220,255,284, 296,300,301,341,367,369, 373,414,415, 417,418, 449
Church of Scotland, mission of, 2
Church Missionary Society, missions of, 2—in Tinnevely, 106,230—in Calcutta, 149,419—in West Africa, 185, 455—New Zealand, 227—in Ceylon, 231—in Egypt, 382—in Abyssinia, 383
Cincinnati, anniversaries in, 467
Clermont's town, visit to, 22
Coan, Rev. T., journal of in Patagonia, 376,394, 429
Cocoa-nut tree, account of, 359
Committee, Prudential, of the A. B. C. F. M., duties of, 4
Congressional Temperance Society, meeting of, 188
Constantinople population of, 5—Armenians in, 5—Jews in, 5—Greeks in, 5—mission in, 5—letters from Mr. Goodell, 53,365—schools, 53,199,249—ordination of Armenian priests, 55—seraglio, 199—journal and letters of Mr. Dwight, 245,249,443—concert of prayer, 365
Creeks, number of, mission among, 7
Creekpath, obituary of youth at, 19,55–57
Dead Sea, Mr. Thomson's notice of, 243
Donations to the A. B. C. F. M., 37,78, 114,163,194,238,269,318,351,394,427, 468
Dunbar, Rev. John, ordination and departure of, 237
Dwight, Mr., tour of round the Sea of Marmora, 245,443—letters from, 249
Eckard, Rev. J. R., arrival of in Ceylon, 351
Eddy, Rev. Ansel D., prize essay of on the monthly concert for prayer, 388
Education, General Assembly's Board of, 234
Egypt, Church mission in, 382
Egyptian soldiers, outrage of at Beyroot, 27
Ellis, Rev. William, letter from, 91
Episcopal Missionary Society, missions of, 2
Expenditures of the A. B. C. F. M., 4
Fakeer, Mohammedan, 120
Feejee Islands, notices of, 382
Fields, Dempsey and Lydia, obituary notices of, 56,57
Friendly Islands, Wesleyan mission in, 381—general view of, 381—change wrought by the gospel in, 381
French Missionary Society, missions of, 2
Fuller, Mr., return of from Sandwich Islands, 159
Gabriel Tissera, journal of, 368
Gallilee, Sea of, 321
General Assembly of the Presbyterian Church, meeting of, 266—Board of Education of, meeting of, 234,266—Board of Missions of, 266
General Baptist Missionary Society, mission of, 2
Georgian Islands, effects of ardent spirits in, 148
German Missionary Society, missions of, 2
Goodell, Mr., letters from, 53
Grand Bassa, slave trade in the vicinity of, 288
Glasgow Missionary Society, mission of, 2
Graves, Rev. A., embarkation of, 267
Greek government, laws of respecting religion, 194
Greeks in Constantinople, number of, 5
schools among, 5—in Independent Greece, 5
Green Bay. See Stockbridge Indians.
Great Britain and Ireland, missionary societies in, 1
Greece, mission in, 5,73—population of, 5—journal of Mr. Riggs, 122,191, 441—journal of Mr. King, 437—distribution of books in, 437,441
Greenland, missionaries in, 3—centenary anniversary of mission in, 343
Guiana, missionaries in, 3
Gutzlaff, voyages and journals of, 60, 111—letters from, 308—situation and labors in China, 309—appeal in behalf of China, 422
Hall, Rev. S., journal of, 24
Hall, Rev. A. C., embarkation of, 465
Harmony. See Osages.
Hilo, 373
Hindoo cruelties, 346
Hook-swing, 92
Horton, Rt. Hon. Sir R. W., letter from, 109,350
Houston, Rev. S. R., ordination of, 351—embarkation of, 394
Human Sacrifice Abolition Society—progress in the suppression of Hindoo cruelties, 346—prospects of entire abolition of, 347
Huss, John, ordination and sermon of, 98
India, missionaries in, 2
India, Northern, mission in, 143—embarkation of missionaries for, 465
Indians, N. American, missionaries among, 3,152—early missionary labors among, 453—relics of early churches among, 454
Indian Archipelago, missionaries in, 3,6—population of, 6
Indies, West, missionaries in,

- Indra**, Hindoo king of heaven, engraving and description of, Quarterly Paper, xviii
- Jerusalem**, mission in, 5—Mr. Thompson's visit to, 126,192,202,241,273, 322—Palm-Sunday, 204—Church of the Holy Sepulchre, 203,205—idolatrous worship, 206—impositions, 206—ride from to Jerico, 241
- Jews** in Constantinople, 5—journal of Mr. Schaffier, 49,82,129,172
- Jerico**, ride of Mr. Thomson to, 241—reflections on the plains of, 242—ancient, 244
- Jezreel**, 276
- Johnson**, Rev. T. P., embarkation of, 73—arrival of, 192
- Jordan**, 242
- Joslyn**, Matthias, decease of, 161
- Julia** Stopping-tree, notice of, 19
- Kaawaloa**, 367
- Kailua**, 370
- Kehl**, 131
- King**, Rev. J., Journal of, 437
- Kornthal**, 172
- Labrador**, missionaries in, 3
- Lahaina**. See Sandwich Islands.
- Leang Afa**, memoir of, 353
- Liberia**, 6—mission of Western Foreign Missionary Society to, 68—Methodist Mission to, 68—American colony in, 186—opening for a mission at, 218
- Lockwood**, Rev. Jesse, decease of, 394—obituary notice of, 414
- London Jews Society**, missions of, 2
- London Missionary Society**, missions of, 1—in South Seas, 101,148—Northern India, 143—Calcutta district, 143—South Africa, 145,185
- Lucy Lee**, notice of, 20
- Lyman**, Rev. H., exploring tour of in Sumatra, 350
- Mackinaw**, mission at, 7
- Malayan Archipelago**, missionaries in, 3
- Marquesas Islands**. See Washington Islands.
- Maumee**, mission at, 7
- Mediterranean**, missionaries in countries around, 2
- Massachusetts Sabbath School Society**, 348
- Mahrattas**, mission to 5,159—population of, 5—journal of Mr. Ramsey, 9, 42,117,433—journal of Mr. Read, 44,91,277,433—religion, 45,122—language, native books, 44—heathen festival, 44,119,121—prospect of the mission, 47—superstitions, 92—need of more missionaries, 112—Parsee, interview with, 120—Fakeer or saint, 120—decease of Mrs. Stone, 159,170,192—Bibles and tracts—influence of the mission, 203, 210—deaths in connection with the mission, 209—map and description of country of, 251—embarkation of missionaries for, 267—return of Mr. Stone's children, 268—arrival of Mr.
- Allen**, 316—account of Babajee's conversion, 326
- Methewin**, Lawrence, journal of, 17
- Methodist Missionary Society**, missions of, 2—mission to Liberia, 63—meeting of, 266
- Malta**, removal of missionaries from to Smyrna, 159,191
- Mission presses**, 3
- Missionaries**, number of in various countries, 2—children of, provision for, 461
- Missionary Herald**, edition of at Cincinnati, 467
- Missionary**, home of, 17
- Marmora**, tour round, 245,443
- Meigs**, Mr., journal of, 94,109,165
- Merrick**, Rev. J. L., ordination and embarkation of, 237,351,394—instructions to, 402
- Missions** throughout the world, 1
- Missouri**, Indians west of, 257,453
- Mississippi**, ascent of Mr. Boutwell to the sources of, 177
- Montgomery**, Rev. W. B., obituary of, 452
- Montgomery**, Mrs., decease of, 453
- Monrovia** and the vicinity, 289
- Monthly concert** for prayer, best method of conducting, 388
- Moravians**. See United Brethren.
- Munger**, Rev. S. B., ordination of, 161—embarkation of, 267
- Munson**, Rev. S., exploring tour of in Sumatra, 350
- Nab'loos**, 273
- Native assistants**, importance of, 165, 169—seminaries for the education of, 3
- Navigators' Island**, notices of, 382
- Nazareth**, 276
- Nestorians** in Persia, mission to, 5—population of, 5
- Netherlands Missionary Society**, missions of, 2—Gutzlaff's voyages, 60
- New Haven Ladies Greek Association**, mission of, 2
- New York Indians**, mission to, 7—reports of missionary committees, temperance committees, 224—letters from chiefs of to the Ojibwas, 225—church and people at Alleghany, 417—church and school at Cattaraugus, 418
- New Zealand**, Church mission in, 227
- Northern Baptist Education Society**, meeting of, 267
- Obituaries**, 20,55,56,57,161,170,294,298, 414,449, 452
- Ojibwas**, mission to, 7—journal of Mr. Hall, 24—Lac du Flambeau, 24—portages, 24—Yellow Lake, 58,137 numbers and habits of the people, 305—journal and letters of Mr. Boutwell, 132,177,222,259,304—school, 137—prospect of collecting the Indians, 137—letter to from Seneca chiefs, 225
- Ordinations**, 95,161,257,267,317,351

- Organization of the A. B. C. F. M.,** 4,28
Osages, number and location of, 7—
mission among, 7—schools, 304—
visit to Clermont's town, 22—dis-
couraging aspect of the mission, 258
—Indians west of the Osages, 303—
obituary of Mr. and Mrs. Montgom-
ery, 452,453—sickness among, 453
Osunkerbine, P. P., letter from, 140

Palestine. See Syria.
Pacific ocean, missionaries in islands of, 3
Palmyra-tree, account of, 353
Paris, journal of Mr. Schaeffler at, 82
Parsee, interview with, 120
Patagonia, missionaries in, 3,6—return
of Messrs. Arms and Coan from, 237
—journal of a tour in, 376,397,429
Pawnees, 303
Pearce, Rev. W. H., letter from, 112
Pease, Rev. L. W., ordination of, 317
—embarkation of, 394
Persia, mission to, 5—destination of
Mr. Merrick to, 351—embarkation
for, 394—instructions to Mr. Mer-
rick, 402—plan of the mission, 402—
account of the country, &c. 402
Permander, Nicholas, 168
Perkins, Mr., arrival of at Constanti-
nople, 192
Parker, Rev. Samuel, departure of, 237
Parker, Rev. Peter, ordination and
embarkation of, 267
Philadelphia Bible Society, grants of
to the A. B. C. F. M., 317
Prayer, monthly concert for, best
method of conducting, 388
Preachers, native, 3
Presbyterian Church. See General
Assembly.
Presbyterian Education Society, Western, 467
Prison Discipline Society, annual re-
port of, 68
Presses, mission, 3,283,310
Prudential Committee, duties of, 4
Publications of the A. B. C. F. M., 4

Quarterly Papers of the Board. See
them appended to this volume.

Ramsey, Mr., journal of, 9,42,117,433
Read, Mr., journal of, 44,91,277—letter
from, 47,326,433
Receipts of the A. B. C. F. M., 4
Reed, Hon. William, note from, 462
Reformed Dutch Church, Synod of,
316—Board of Missions of, 316—
Sabbath School Union of, 316
Rhenish Missionary Society, missions of, 2
Riggs, Mr., journal of, 122,441
Roman Catholics, in Ceylon, 94
Ruggles, Samuel, return of, 316

See and Fox Indians, visit to, 416
Safet, town and castle of, 322
Sandwich Islands, mission in, 6—popu-
lation of, 6—chaplain at, 109,111—
arrival of Messrs. Parker and Smith
at, 111—ill health of Mr. Fuller, 159
—marriages, schools, and churches, 255—high school, 255—printing, 256
—translations and revisions, 257,283,
235—native schools, 257,284,342,367,
369,373,406,408,448—general letter,
283,333—churches, 255,284,341,367,
369,373,406,409,449—state and pros-
pects of the people, 286,368,371,449
return of Mr. Ruggles, 316—cares
and labors, 338,339,363—morality
and religion, 341,370—notices of
various stations, 367—removal of
Mr. Baldwin to Kohala, 405—rem-
nants of idolatry, 407—former wick-
edness and degradation, 408—letter
of Mr. Green, 408—letter of Mr.
Whitney—instructions of teachers,
examinations, schools, 448

Sanyasi, drawing and account of,
Quarterly Paper, xvii
Schaeffler, journal of, 49,82,129,172
Schneider, Rev. B., embarkation of 73
—arrival of, 192
Schools for native teachers, 3—for
Greeks in and near Constantinople,
5,53,199,249—for Turks, 53—Syria,
411,412—Ojibwas, 137—Choctaws,
143,301—Calcutta, 149—Culna, 150
—Ceylon, 167,292,296,330,436—
Cherokees, 221—Sandwich Islands,
255,257,284,342,367,369,373,448—in
Egypt, 382,383
Scottish Missionary Society, missions of,
Secretaries of the A. B. C. F. M., du-
ties of, 4
Seminaries for native teachers and
preachers, 3,169,198,255,330,382
Seneca. See New York Indians.
Serampore missions, 2
Seven Churches, condition of, 15
Siam, missionaries in, 3,6—population
of, 6—destination of Messrs. Robin-
son and Johnson to, 110,159,192—
return of Mr. Abeel from, 394
Siberia, missionaries in, 2
Singapore, printing establishment at,
Smith, Rev. Eli, sermons and addresses
of, 73—arrival of in Syria, 317
Smyrna, mission in, 5—missionaries
removed to from Malta, 159,191—
Mr. Temple's account of a confagra-
tion at, 426
Society for Promoting Christian Knowl-
edge, missions of, 1
Society Islands, visit of American mis-
sionaries to, 85—88—mission at, 101
—effects of ardent spirits in, 148
Southern Board of Foreign Missions,
78,113, 193
South Sea missions, 101
St. Louis river, 134
Stockbridge Indians, number and loca-
tion of, 7—missions to, 7—letter
from chiefs, 139—visit of chiefs to
Sacs and Foxes, 416—improvement
in condition and character of, 416
Strasbourg, 129
Stuttgart, 172,177
Sunyasee. See Sanyasi.
Sumatra, 350

Summary of missions through the world, 1—of the Board,		Tracts, printing and distribution of among the heathen, 183,192,197,198,	
Superior, Lake, voyage through,	5-8	208,317,437—openings for the distribution of,	324
Survey of missions, 1—of the A. B. C. F. M.	132	Turkey, Jews in,	5,48,85,129
Sychar,	5-8	Turks, schools established among,	53,199
Syria, missions in, 5—outrage of Egyptian soldiers at, 27—visit to Jerusalem, 126,192,202,241,273,321	273	Tuscarora. See New York Indians.	
—demand for enlarged operations, 201,324—villages, mode of travelling, agriculture, 275—arrival of Mr. Smith, 317—extent and present condition of the country, 410—population, language, native education, 411		United Brethren, missions of, 2—centenary jubilee of the mission in Greenland, 343—missionaries and missionary stations of,	346
—mission schools, 412—circulation of books and tracts, 413—church at Beyroot,	414	Valley of the Mississippi, Aux. For. Miss. Soc. of,	74
Stone, Mrs., decease of,	159,170,192	Wailuku on Maui,	408
Stone, Mr., return of children of,	263	Waimea on Hawaii,	368
Temperance Society, Congressional, meeting of,		Washington Islands, commencement of mission at, 85,111,159—communications from, 160—return of the missionaries to the Sandwich Islands,	374
Temperance Society, American, meeting of, 266,384—meeting for in Cincinnati,	188	Wea Indians, mission to,	68
Teachers, native,		Wesleyan Missionary Society, missions of, 1—in the Friendly Islands,	381
Temperance societies, speeches of natives at in S. Africa,	467	Western Foreign Missionary Society, missions of, 2—mission to Liberia, 68—to Wea Indians, 68—annual meeting of, 265—report of, 315—embarkation of missionaries of,	465
Temple, Rev. D., letter from,	3	West Indies, missionaries in,	3
Tennessee, East, resolutions of the Synod of,	185	Western Reserve, Aux. For. Miss. Soc. of,	73
Timmanis, mission to,	426	Wilson, Rev. J. L., embarkation of, 73, 465—journal of,	212,287,335
Tinnevelly, mission in,	114	Winslow, Mr., return of, 159,192—letters and journal of,	167,169
Thomson, Mr., visit of to Jerusalem, 126,192,202,241,273,321—letter from,	457	Woods, Rev. Dr., note from,	462
Tiberias, worship in the church at,	106	Wynkoop, Mr. S. R., embarkation of, 73—journal of,	212,287,335
Tracy, Rev. Ira, arrival of at Canton, 159—journal of,	324	Worcester, Mr., removal of from New Echota,	193
Treasurer of the A. B. C. F. M., duties of,	321	Yellow Lake,	58,157
Tillipally, burning of church at, 159, 166—native free schools at,	332		
	4		
	167		

MISSIONARY HERALD.

VOL. XXX.

JANUARY, 1834.

No. 1.

SUMMARY VIEW OF MISSIONARY OPERATIONS THROUGHOUT THE WORLD.

THIS volume of the Missionary Herald will be commenced with a very brief survey of the several Missionary Societies now in operation throughout the world, and of the missions under the patronage of each. Such a survey must necessarily be imperfect, for want of the requisite documents; but it may be sufficiently complete to enable the reader to form some tolerably correct idea of what the churches of Christendom are doing to enlighten and save the unevangelized nations, with the results of their labors, and the work which yet remains to be performed.

MISSIONARY SOCIETIES THROUGHOUT CHRISTENDOM AND THEIR MISSIONS.

<i>Societies.</i>	<i>Instituted.</i>	<i>Missions.</i>	<i>Location of Missions.</i>
GREAT BRITAIN AND IRELAND.			
<i>Society for Promoting Christian Knowledge,</i>	1701	5	Southern India.
		5	Northern India.
		—10	
<i>Wesleyan-Methodist Missionary Society,</i>	1786	1	West Africa.
		9	South Africa.
		9	Ceylon.
		4	Southern India.
		2	Northern India.
		4	Countries about the Mediterranean.
		2	Australia.
		5	Southern Pacific.
		58	West Indies.
		—94	
<i>Baptist Missionary Society,</i>	1792	2	Ceylon.
		15	Northern India.
		12	Indian Archipelago.
		12	West Indies.
		—31	
<i>London Missionary Society,</i>	1795	22	South Africa.
		6	African Islands.
		20	Southern India.
		2	Western India.
		11	Northern India.
		5	Malayan Peninsula.
		2	Mediterranean.
		3	Siberia.
		1	China.
		1	Indian Archipelago.
		14	Southern Pacific.
		3	West Indies.
		—90	
<i>Scottish Missionary Society</i>	1796	2	Asiatic Russia.
		5	Western India.
		—7	

<i>Societies</i>	<i>Instituted.</i>	<i>Missions.</i>	<i>Location of Missions.</i>
<i>Church of Scotland,</i>	-	1	Northern India.
<i>Glasgow Missionary Society,</i>	-	4	South Africa.
<i>Church Missionary Society,</i>	- 1800	7	Western Africa.
		8	Ceylon.
		14	Southern India.
		3	Western India.
		9	Northern India.
		9	Mediterranean.
		8	Australia.
		2	North-American Indians.
		—60	
<i>London Jews Society,</i>	- 1808	4	Mediterranean.
<i>General Baptist Society,</i>	- 1816	3	Northern India.
<i>British and Foreign Bible Society,</i>	- 1804	2	Mediterranean.
<i>Private,</i>		6	Mediterranean.
CONTINENT OF EUROPE.			
<i>United Brethren,</i>	- 1732	17	South Africa.
Much aid is received from an Association in London and from the Brethren's settlements in the United States.		49	West Indies.
		7	South America.
		5	North-American Indians.
		17	Labrador.
		16	Greenland.
		—111	
<i>German Missionary Society,</i>	- 1816	8	Mediterranean and Asiatic Russia.
<i>Rhenish Missionary Society,</i>	- 1829	6	South Africa.
<i>Netherlands Missionary Society,</i>	-	1	China.
<i>French Protestant Missionary Society,</i>	- 1823	4	South Africa.
ASIA.			
<i>Serampore Baptists,</i>	-	16	Northern India.
Also efficient auxiliaries to the Church and English Baptist Societies at Calcutta, Madras, and other places.			
UNITED STATES.			
<i>American Board of Commissioners for Foreign Missions,</i>	- 1810	14	Mediterranean.
		1	West Africa.
		11	Ceylon.
		5	Western India.
		3	Siam.
		2	China.
		2	Indian Archipelago.
		24	Sandwich Islands.
		2	Patagonia.
		23	North-American Indians
		—92	
<i>Baptist Board of Foreign Missions,</i>	- 1814	4	Burmah.
		1	Siam.
		10	North-American Indians.
		—15	
<i>Methodist Missionary Society,</i>	- 1819	2	West Africa.
		25	North-American Indians.
		—27	
<i>Episcopal Missionary Society,</i>	- 1820	2	Mediterranean.
		1	North-American Indians.
		—3	
<i>New Haven Ladies Greek Association,</i>	- 1830	1	Mediterranean.
<i>Western Foreign Missionary Society,</i>	- 1832	3	Western Africa.
		2	Northern India.
		2	North-American Indians.
		—7	
		603	

NUMBER OF MISSIONARIES IN VARIOUS PORTIONS OF THE WORLD.

<i>Portions of the world.</i>	<i>Population.</i>	<i>Missionaries.</i>	<i>Portions of the world.</i>	<i>Population.</i>	<i>Missionaries.</i>
West Africa,	Unknown	14	Western India,	120,000,000	15
South Africa,	do.	62	Southern India,		43
African Islands,	4,200,000	6	Northern India,		64
Countries approached by the Mediterranean,	50,000,000	54	Siberia,	3,500,000	3
			Burmah,	11,000,000	4

Siam,	2,000,000	4	Patagonia,	Unknown	2
Malayan Peninsula,	Unknown	5	Guiana and West Indies,	3,500,000	129
China,	300,000,000	4	North-American Indians,	2,000,000	73
Ceylon,	1,500,000	30	Labrador,		17
Indian Archipelago, }	25,000,000	{ 5	Greenland,		16
Australia,		{ 10			
Southern Pacific,		19			603
Northern Pacific,	200,000	24			

In looking at the unevangelized part of the human family in larger masses, it will be seen that

	Population.	Missionaries.
Europe has		17
Africa and African Islands,	114,000,000	89
Asia, (Continental)	550,000,000	172
Ceylon, Indian Archipelago, and Australia,	25,000,000	45
Polynesia,	500,000	43
America, including the West Indies, Greenland, and Labrador,	30,000,000	237
		603

Making some allowance for missionaries who have been omitted, and for others who have been sent out by societies since the documents from which the foregoing summary has been gathered were published; and including lay missionaries, who are employed as exhorters and catechists, and also native preachers, the whole number of persons employed directly in giving religious instruction to unevangelized nations, will not probably vary far from *seven hundred*.

MISSION PRESSES.

London Missionary Society,	1	Madagascar.
	1	Mediterranean.
	1	Southern India.
	1	Malacca.
	4	
Church Missionary Society,	1	Mediterranean.
	1	Ceylon.
	2	
Society for Promoting Christian Knowledge,	1	Southern India.
British and Foreign Bible Society,	1	Southern India.
Serampore Baptists,	1	Northern India.
American Board of Commissioners for Foreign Missions,	1	Smyrna.
	1	Beyroot.
	1	Western India.
	1	Ceylon.
	1	Sandwich Islands.
	5	
American Baptists,	1	Burmah.
	15	

SEMINARIES FOR EDUCATING TEACHERS AND PREACHERS.

Church Missionary Society,	1	Western Africa.
	2	Southern India.
	1	Northern India.
	4	
Society for Promoting Christian Knowledge,	2	Southern India.
	1	Northern India.
	3	
London Missionary Society,	2	Southern India.
	1	Malacca.
	3	
Serampore Baptists,	1	Northern India.
American Board of Commissioners for Foreign Missions,	1	Ceylon.
	1	Sandwich Islands.
	2	
	13	

No correct estimate can be formed of the whole number of converts, or of the pupils who are receiving instruction in mission schools.

American Board of Commissioners for Foreign Missions.

As the principal parts of the Annual Report of the Board were published in the number of this work for December, of the last volume, including all the statistics respecting the several missions, given in that document, it seems necessary to insert here only a very brief view of the Board and the missions under its patronage, for the accommodation of new subscribers, and for general reference.

THE BOARD.

The original members of the Board were appointed by the General Association of Massachusetts, convened at Bradford, in June 1810. The Board was organized in Farmington, in the State of Connecticut, in the following September, and was incorporated by the legislature of Massachusetts in June, 1812. In September, 1826, the United Foreign Missionary Society was identified with the American Board of Commissioners for Foreign Missions. It now consists of 74 members, elected according to the Act of Incorporation, residing in 15 of the states of the Union; of whom 29 are laymen, ten are presidents of Colleges, and nine are professors in Theological Seminaries: 36 are connected with the Presbyterian, 30 with the Congregational, seven with the Reformed Dutch, and one with the Associate Reformed Church.

The number of Corresponding Members is 22 of whom six reside in this country and 16 in foreign parts. There are also 1,137 Honorary Members, constituted such, if laymen, by the payment of \$100, and if ministers, of \$50 each, at one time.

Domestic Operations.

EXECUTIVE BUSINESS.—The executive business of the Board is transacted by a *Prudential Committee*, consisting of seven gentlemen, of whom four are laymen, three *Secretaries for Correspondence*, a *Treasurer*, and *General Agents*.

Duties of the Prudential Committee.—The Prudential Committee meet statedly once a week, and oftener, if circumstances require, give directions respecting the more important correspondence; appoint missionaries, assistant missionaries, and agents; assign them their fields of labor; direct as to the investment of funds; authorize expenditures; examine the Treasurer's accounts; receive reports from the Secretaries, Treasurer, agents, and missionaries; and annually make a report to the Board of their own proceedings, and of the general state and prospects of the missions.

Duties of the Secretaries.—On the Secretaries devolves the correspondence, foreign and domestic, (except what relates to the pecuniary concerns of the Board); the editing of the *Missionary Herald*; the preparation of the Annual Report, *Missionary Papers*, Instructions to Missionaries, and other public documents; the general superintendence of missions; the obtaining and dictating of missionaries and agents; the collecting of information which shall lead to the establishment of new missions and the enlargement of those already established; the preparation of business for the Prudential Committee—together with the constant, necessary personal intercourse with the friends of missions from all parts of the country.—The Secretaries are, also, often called from the Missionary Rooms to transact business of the Board in different places, and to visit missionary stations.

Duties of the Treasurer.—On the Treasurer is devolved the correspondence relating to the pecuniary concerns of the Board; keeping the accounts; purchasing, and forwarding all supplies for the several stations; giving directions for sending the *Missionary Herald* and Reports of the Board to societies and donors; sending publications to missionaries and foreign correspondents; the preparation of the monthly lists of donations, with various other duties of a similar nature.

Duties of General Agents.—They will visit as often as practicable the several portions of their respective fields, diffusing information on the subject of missions to the heathen, by preaching and addresses, conversation, distribution of *Missionary Papers* and other publications, organizing associations and auxiliaries, and attending their annual meetings, and in various other ways co-operating with the pastors of churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and of auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries, and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world. There are now three General Agents.

PUBLICATIONS.—During the last year the Board has published and circulated the annual sermon before the Board; two thousand five hundred copies of the *Annual Report for 1832*, 200 pages; fourteen thousand copies of the *Missionary Herald*, a monthly periodical, of 476 pages, containing at large the proceedings of the Board and accounts from its missions, together with a general view of other benevolent operations; also eight numbers of the *Monthly Paper*, with engravings, circulated with the Herald; eleven numbers of *Missionary Papers*, which, together with 81,000 extra copies of the *Monthly Papers*, and other tracts and addresses, make the number of copies of publications issued by the Board, in this country, during the past year, and to a great extent put into circulation, amount to about three hundred and fifty thousand.

RECEIPTS AND EXPENDITURES.—The total receipts of the Board during the last year were \$145,844 77; which, together with \$6,677 64 remaining in the treasury at the close of the previous year, and 17,920, received from various societies for printing Bibles and tracts in foreign languages and otherwise aiding the missions of the Board, make the whole amount of the disposable funds for the year ending the first of September, 1833, \$170,444 41. The expenditures of the Board were 149,906 27; adding \$17,920, expended for other societies, \$167,826 27.

MISSIONS.

The Board have missions in *Greece, Smyrna, Syria, and Constantinople*, and missionaries are now on their way to establish missions among the *Nestorians* in Persia, and at *Broosa* in Asia Minor; in the Presidency of *Bombay*, and in the Island of *Ceylon*, in India; in *Siam, China*, and the *Indian Archipelago*; at the *Sandwich Islands*; and missionaries are on their way to establish missions in *Western Africa* and in *Patagonia*, in South America; and among ten tribes of the *North American Indians*.

GREECE. 1827.

Designed for the Independent Greeks; population 1,000,000.

Athens—1827.—Jonas King and Elias Riggs, *Missionaries*; and their wives: employed in establishing schools, distributing books and giving Christian instruction. 4 schools—260 pupils.

CONSTANTINOPLE. 1831.

Greeks and Armenians, in Constantinople and the vicinity; population, Greeks 200,000, Armenians 100,000.

William Goodell and H. G. O. Dwight, *Missionaries*; and their wives.

Thirty schools, containing above 2,000 pupils, have been established through the influence of the mission, and large numbers of school-books, tracts, and portions of the Scriptures distributed; \$1,000 has been appropriated to aid the German *American Mission* in Asiatic Russia.

Jews, in Turkey; numbers in Constantinople from 40,000 to 80,000, speaking a mixture of the Spanish and Hebrew languages.

William G. Schauffler, *Missionary*. 1832.

Broosa.—A city of Asia Minor, containing 85,000 inhabitants; 60 miles N. E. from Constantinople.—Thomas P. Johnson and Benjamin Schneider, *Missionaries*, and their wives, are now on their way to commence this mission.

SYRIA. 1821.

Labors directed principally to the various Roman Catholic sects; population unknown.

Beyroot—1821.—Isaac Bird, Eli Smith, George B. Whiting, and William Thompson, *Missionaries*, and Asa Dodge, *Missionary Physician*; with their wives.

Jerusalem.—It has been decided to form a station at Jerusalem, and Mr. Thompson has probably already removed thither.

SMYRNA. 1833.

The Printing Establishment for the Mediterranean missions, commenced at Malta, 1822, has recently been divided, and one portion removed to Smyrna, and the other to Beyroot.

Daniel Temple, *Missionary*, Homan Hallock, *Printer*, and their wives.

NESTORIANS IN PERSIA. 1833.

A nominally Christian sect; population 70,000.

Justin Perkins, *Missionary*, and his wife, are now on their way to commence this mission; and a *Missionary Physician* will be associated with them as soon as he can be obtained.

BOMBAY. 1814.

Designed for the Mahrattas, on the Island of Bombay and the adjacent continent, estimated at about 12,000,000, of whom 150,000 or 200,000 are on the island.

City of Bombay—1814.—D. O. Allen, Cyrus Stone, William Ramsey, *Missionaries*; William C. Sampson, *Printer*; Mrs. Stone, Mrs. Ramsey, and Mrs. Sampson, and Cynthia Farrar, *Superintendent of Female Schools*.

Ahmednuggur—1831—on the continent, 175 miles north of east from Bombay.

Hollis Read, George W. Boggs, *Missionaries*; and their wives; and Babajee, *Native Assistant*.

CEYLON. 1816.

Designed for the people speaking the Tamul language, occupying the district of Jaffna, on the north part of the island, and the southern parts of Hindoostan, estimated at 10,000,000.

Tillipally.—Levi Spaulding, *Missionary*, and wife.

Native Assistants.—Charles Hodge, *Catechist*; Jordan Lodge, *Reader*; Seth Payson, *Assistant*; Devassagayam, Paramonthy, Champlain, *Readers and Visitors of Schools*.

Batticotta.—Benjamin C. Meigs and Daniel Poor, *Missionaries*, and their wives.

Native Assistants.—Gabriel Tissera and Nathaniel Niles, *Native Preachers*; Ebenezer Porter, *Assistant*; Ambalavanam, *Superintendent of Schools*; Vaylaythen, *Reader*; S. Worcester, H. Martyn, G. Dashiell, J. Codman, J. P. K. Henshaw, *Superintendent of Classes and Teachers in Seminary*; J. DeWitt Henry, *Teacher of English School*; Sanmoogam, Jyrempullu, and Thompson, *Tamul Masters*.

Oodooville.—Miron Winslow, *Missionary*.

Native Assistants.—Charles A. Goodrich, *Native Preacher*; Nathaniel, *Catechist*; J. B. Lawrence and Cyrus Kingsbury, *Readers*; R. W. Bailey and Joshua, *Teachers of the Female Central School*.

Panditeripo.—John Scudder, M. D., *Missionary*, and wife.

Native Assistants.—J. W. Coe, John Cheesman, W. Hopton, Jos. Clay, Sethumporapully, Samuel and S. P. Brittain, *Assistants and Readers*; Sandera Sageren, *Superintendent of Schools*.

Manepy.—Henry Woodward, *Missionary*, and wife.

Native Assistants.—Sinnatamby, *Catechist*; Tamben, Catheraman, and Asa Bockers, *Readers*; Edward Warren, *Assistant*; Levi Parsons, *Visitor of Schools*; Pringle, *Master of English School*.

George H. Aphorpe, William Todd, Samuel Huchings, Henry R. Hoisington, *Missionaries*, and Nathan Ward, *Physician*, with their wives,

embarked for this mission, in July; and J. R. Eckard, *Missionary*, and E. S. Minor, *Printer*, and their wives, in October.

SIAM. 1831.

Situated between the Burman empire and the peninsula of Malacca, containing a population of about 2,000,000.

David Abeel, Charles Robinson, and Stephen Johnson, *Missionaries*; Mrs. Robinson and Mrs. Johnson.

CHINA. 1830.

Population 300,000,000.

Canton—1830.—Elijah C. Bridgman and Ira Tracy, *Missionaries*; Samuel Wells Williams, *Printer*.

INDIAN ARCHIPELAGO. 1833.

Especially, Sumatra, Java, Celebes, Sulu Islands, Moluccas, and Borneo, lying southeast of the peninsula of Malacca, and containing together about 20,000,000 of pagans and Mohammedans. The first object is exploration.

Samuel Munson and Henry Lyman, *Missionaries*, and their wives.

SANDWICH ISLANDS. 1820.

In the Pacific Ocean, N. lat. 20; W. long. 155. Population 180,000.

HAWAII.

Kailua.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

Kaawaloa.—Samuel Ruggles and Cochran Forbes, *Missionaries*, and their wives.

Hilo.—Joseph Goodrich, Sheldon Dibble, and David B. Lyman, *Missionaries*, and their wives.

Waimea.—Dwight Baldwin and Lorenzo Lyons, *Missionaries*, and their wives.

MAUI.

Lahaina.—William Richards, Lorrin Andrews and Ephraim Spaulding, *Missionaries*; Alonzo Chapin, *Missionary Physician*; and their wives; and Miss Maria C. Ogden and Miss Mary Ward.

Wailuku.—Jonathan S. Green, *Missionary*, and wife.

MOLOKAI.

Kaluaha.—Harvey R. Hitchcock, *Missionary*, and wife.

OAHU.

Honolulu.—Hiram Bingham and Ephraim W. Clark, *Missionaries*; Gerret P. Judd, *Missionary Physician*; Levi Chamberlain, *Superintendent of Secular Concerns and Inspector of Schools*; and Andrew Johnson, *Associate Superintendent of Secular Concerns*; and their wives; Stephen Shepard and Edmund H. Rogers, *Printers*; and Mrs. Shepard.

Waialua.—John S. Emerson, *Missionary*, and wife.

KAUAI.

Waimea.—Samuel Whitney and Peter J. Gulick, *Missionaries*; and their wives.

Reuben Tinker, William P. Alexander and Richard Armstrong, *Missionaries*, and their wives, not designated.

PATAGONIA. 1833.

An extensive country at the southern extremity of South America, occupied by the aboriginal inhabitants; population unknown.

William Arms and Titus Coan, *Missionaries*.

WEST AFRICA. 1833.

Liberia and Cape Palmas, including the intervening coast; with special reference to the native tribes on the coast and in the interior, whose numbers and condition are little known.

John L. Wilson, *Missionary*; and Stephen R. Wyncoop, *Assistant*.

CHEROKEES.

EAST OF THE MISSISSIPPI. 1817.

Situated in the northern part of the State of Georgia, the western extremity of North Carolina, a part of Tennessee south of the Tennessee river, and the northwest corner of Alabama. Population about 15,000.

Brainerd—1817.—John C. Ellsworth, *Teacher and Catechist*, and *Superintendent*; John Vail, *Farmer*; Ainsworth E. Blunt, *Farmer and Mechanic*; and their wives; and Delight Sargent, *Teacher*.

Carmel—1820.—Daniel S. Butrick, *Missionary*, and Mrs. Butrick.

Creek Path—1820.—William Potter, *Missionary*; Mrs. Potter; Erminia Nash, *Teacher*.

Willstown—1823.—William Chamberlin, *Missionary*; Mrs. Chamberlin, Mrs. Hoyt, Anna Hoyt, and Nancy Thompson, *Assistants*; John Huss, *Native Preacher*.

Haweis—1823.—Elizur Butler, *Physician and Catechist*; Mrs. Butler; Catherine Fuller, *Teacher*.

Candy's Creek—1824.—William Holland, *Teacher and Catechist*; Mrs. Holland; Stephen Foreman, *Native Preacher*.

New Echota—1827.—Samuel Austin Worcester, *Missionary*; Mrs. Worcester; Sophiah Sawyer, *Teacher*; Elias Boudinot, *Native Assistant*.

ARKANSAS CHEROKEES. 1820.

West of the Arkansas territory, north of the Arkansas river, and between that and the Canadian. Population 5,000.

Dwight—1820.—Cephas Washburn, Henry R. Wilson, and Jesse Lockwood, *Missionaries*; James Orr, *Superintendent of Secular Affairs*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; Aaron Gray, *Mechanic*; Mrs. Washburn, Mrs. Lockwood, Mrs. Orr, Mrs. J. Hitchcock, Mrs. A. Hitchcock; Ellen Stetson, Cynthia Thrall, and Esther Smith, *Teachers and Assistants*.

Mr. Wilson is expected soon to remove to the Choctaws.

Fairfield—1827.—Marcus Palmer, *Missionary and Physician*; Mrs. Palmer; Jerusha Johnson, *Teacher*.

Forks of Illinois—1829.—Samuel Newton, *Teacher and Catechist*, Mrs. Newton.

CHICKSAWS. 1821.

Population about 3,000, occupying the northern quarter of the State of Mississippi.

Monroe—1821—and Tokshish—1825.—Thomas C. Stuart, *Missionary*; Mrs. Stuart.

Tipton Co. Tenn., a Chickasaw school.—Hugh Wilson, *Missionary*, Mrs. Wilson, and Prudence Wilson.

CHOCTAWS. 1818.

EAST OF THE MISSISSIPPI.

The country heretofore occupied by the Choctaws, and which has been the seat of the Choctaw mission, was the central part of the State of Mississippi, extending across the state from east to west, south of the Chickasaw country. This was sold by treaty to the United States, in 1830. The population was estimated at about 20,000. Most of the tribe have removed to their new country.

Mayhew—1819.—Cyrus Kingsbury, *Missionary*, Mrs. Kingsbury.

Yoknokchaya—1828.—Cyrus Byington, *Missionary*, Mrs. Byington.

CHOCTAWS ON RED RIVER.

The country to which the Choctaws have removed, is situated between the Arkansas and Red rivers, and west of the Arkansas territory. Population now from 10,000 to 15,000.

Bethabara—1832.—Loring S. Williams, *Missionary*, and his wife; Eunice Clough, *Teacher*.

Wheelock—1832.—Alfred Wright, *Missionary*; Samuel Moulton, *Teacher and Mechanic*; and their wives.

Clear Creek—1833.—Ebenezer Hotchkiss, *Catechist*, and his wife; Anna Burnham, *Teacher*.

Matthias Joslyn, *Teacher*, and his wife. Mr. Wilson, *Missionary*, from Dwight, is about to commence a new station with Mr. Joslyn.

CREEKS. 1832.

Occupying the country on both sides of the Arkansas river, above the mouth of the Verdigris. The population of the whole tribe is estimated at about 20,000; the larger part of whom still reside on their lands in the eastern part of the State of Alabama.

1832.—George L. Weed, *Physician*, Mrs. Weed.

1833.—John Fleming, *Missionary*, Mrs. Fleming.

OSAGES. 1820.

A migratory tribe, possessing a strip of country, 50 miles wide, west of the State of Missouri, and about half way between the Missouri and Arkansas rivers. Number 5,000 to 8,000.

Union—1820.—William F. Vaill, and William B. Montgomery, *Missionaries*; Abraham Redfield, *Teacher and Mechanic*; and their wives.

Hopefield—1823.—William C. Requa, *Farmer and Catechist*.

Boudinott—1830.—Nathaniel B. Dodge, *Missionary*, and his wife.

Harmony—1820.—Amasa Jones, *Missionary*; Daniel H. Austin, *Steward and Mechanic*; Samuel B. Bright, *Farmer*, and their wives; Richard Colby, *Mechanic*; John H. Austin, *Teacher*; Mary Etris, Elvira G. Perkins, and Mary B. Choate, *Teachers and Assistants*.

STOCKBRIDGE INDIANS. 1828.

Occupying a small tract on the Fox river, east of lake Winnebago, 20 or 25 miles south-west from Green Bay, west of lake Michigan. Population 250 or 300.

Cutting Marsh, *Missionary*.

MACKINAW. 1823.

An island in the Straits connecting lakes Huron and Michigan; the station designed principally for a boarding-school for the children of Ojibwas and other Indians, west and northwest.

William M. Ferry, *Missionary*, and his wife; Chauncey Hall, John L. Seymour, Eunice O. Osmar, Elizabeth M'Farland, Hannah Goodale, Matilda Hotchkiss, Persis Skinner, and Jane B. Leavitt, *Teachers and Assistants*.

Abel L. Barber, *Missionary*, and his wife, destined to a new station among the Ojibwas or Ottawas, are spending the winter at Mackinaw.

OJIBWAS. 1830.

A tribe of migratory Indians, occupying the country between lake Superior and the head waters of the Mississippi river; number unknown.

La Pointe—1830.—An island near the southwest extremity of lake Superior, about 400 miles west from Mackinaw.

Sherman Hall, *Missionary*; John Campbell, *Mechanic*; and their wives; Delia Cook and Sabrina Stevens, *Teachers and Assistants*.

Yellow Lake—1833.—150 or 200 miles southwest from La Pointe, and nearly the same distance from St. Peter's, on the Mississippi.

Frederic Ayer, *Catechist*; Mrs. Ayer; and Hester Crooks, *Native Teacher*.

Sandy Lake—1832.—on the eastern bank of the Mississippi river, 250 miles above the mouth of St. Peter's river.

Edmund F. Ely, *Teacher and Catechist*.

Leech Lake—1833.—West of the Mississippi river, 110 miles northwest from Sandy Lake.

William T. Boutwell, *Missionary and Teacher*.

MAUMEE. 1822.

In Wood Co., northwest part of Ohio, on the Maumee river, 26 miles from its mouth; designed for a remnant of the Ottawa Indians, amounting to 600 or 700, heretofore occupying reservations on this river.

Isaac Van Tassel, *Missionary*, and his wife; William Culver, *Teacher*; and a female Assistant.

NEW YORK INDIANS.

Remnants of the Six Nations, consisting principally of Senecas, Tuscaroras, and Onondagas; amounting in all to nearly 3,000; occupying five reservations, in the western part of the state.

Tuscarora—1805—7 miles northeast from Niagara Falls.

Joel Wood, *Missionary*, Mrs. Wood; Elizabeth Stone, *Teacher*.

Seneca—1811—4 miles east of Buffalo.

Asher Wright, *Missionary*; Mrs. Wright; Asenath Bishop, and ——— Martin, *Teachers*.

Cattaraugus—1822—35 miles south of Seneca. Asher Bliss, *Missionary*, and his wife; and Relief Thayer, *Teacher*.

Alleghany—Mr. Wilcox, *Teacher*, and wife, Church organized 1830. It is expected that a missionary will soon be sent to this place.

TABLE

OF

STATIONS, MISSIONARIES, CHURCHES,

AND

SCHOOLS.

MISSIONS.	NAMES OF STATIONS.	NUMBER OF MISSIONARIES & ASSISTANTS.									SCHOOLS.	Pupils.	Churches.	Members.	
		AMERICANS.						NATIVES.							
		Stations.	Preachers.	Physicians.	Teachers.	Printers.	Farmers, &c.	Females.	Preachers.	Assistants.					TOTAL.
MEDITERR.	Greece	1	2					2		4	8				
	Constantinople . .	2	4					4		1	9	4	250		
	Jews in Turkey . .	1	1								1				
	Nestorians	1	1					1			2				
	Syria	2	5					5		1	11				
	Smyrna	1	1			1		2		1	5				
IN-DIA.	Bombay	2	6			1		7		1	15	34	1400	2	23
	Ceylon	5	11	1		1		12	3	38	66	82	3750	5	203
S. E. ASIA.	Siam	1	3					2			5				
	China	1	2			1					3				
	Ind. Archipelago .		2					2			4				
	Sandwich Islands .	10	24	2	2	3		31			62	400	50000	10	547
	Patagonia		2								2				
	Africa		1							1	2				
N. AMERICAN INDIANS.	Cherokees	7	4	1	2		2	16	2	1	28	7	199	7	262
	Ark's. Cherokees .	3	4		2		3	11			20	5	141	1	86
	Chickasaws	2	2					3			5	2	50	1	90
	Choctaws	2	2					2			4			1	100
	Red River Choc. .	3	2		3			7			12	5	150	2	218
	Creeks	1	1	1				2			4	1	15	1	10
	Osages	4	4		1		5	10			20	1	50	2	20
	Stockbridges . . .	1	1								1	1	35	1	64
	Mackinaw	1	2		2			8			12	1	100	1	60
	Ojibwas	4	2		2		1	5		1	11	3	45	1	
	Maumee	1	1		1			2			4	1	31	1	20
	N. Y. Indians . . .	4	3		2			7			12	5	140	4	208
			60	93	5	17	7	11	141	5	49	328	554	56356	40

*Two of these missionaries and their wives are on the way to commence one of these stations.

†About 30 Lancasterian schools have been established in Constantinople and the vicinity, since the mission was begun, and principally owing to its influence and aid in books &c., embracing about 2,000 pupils.

‡The missionary and his wife are now on their way.

Four of the missionaries are regularly educated physicians, and six others have prosecuted medical studies to such an extent as to render them highly useful in that capacity.

Where no teachers are mentioned, the schools are taught by females, or by native teachers.

Bombay.

EXTRACTS FROM THE JOURNAL OF A
TOUR PERFORMED BY MR. RAMSEY ON
THE CONTINENT.

[Continued from vol. xxix, p. 398.]

Allebag.

Dec. 15, 1832. On my way to Allebag, while passing a house on the road side, I heard a cry of distress, and turned aside to see what was the matter. On entering the house I found a young woman lying on her back on the floor, and a Hindoo doctor by her. What her sickness was, I could not learn. She was certainly very ill. The doctor had just finished the operation of blistering her on the stomach. This he did by heating a piece of an earthen vessel in the fire, and then applying it suddenly to the skin. The application of the heated piece of the vessel, caused the shriek which I had heard. The effect of this mode is the same as blister produced by flies, and is both a *shorter* and a *cheaper* mode of performing the operation. Blistering in this manner is quite common in this country among the Hindoos. The knowledge which the Hindoos have of medicine is extremely limited, and even the little they have, is mixed up with their religious notions, so that they cannot bear the idea of relinquishing any mode of practice which has age for its authority, lest it infringe on the rules of their caste. They have a peculiar aversion to taking any European medicines. In Bombay, however, there are some who will take such medicines as oil, salts, laudanum, peppermint, etc., but will seldom trust themselves in the hands of European physicians. One would think that their avarice would lead them to do so, if nothing else had the effect. But no; they would rather pay a heavy bill to their own doctors, (which is generally done before the medicine is given,) than receive gratuitous medicine from Europeans. Poor benighted Hindoos! How sunken in superstition, and how completely are they in the dark both as to their temporal and eternal welfare. For a pain in the leg, a common cure is to burn a ring all round the leg, which is done by a piece of hot iron.

Reached Allebag after sunset. After a little delay I had permission to occupy the government bungalow, which stands in an airy place on the sea-shore. The jumutdar, or the captain of the troop of horse in Allebag, called to see how I was

situated, having previously given orders to his servants to have the bungalow swept out clean. He appears to be a man of kind feelings, and of good manners. I was much pleased with his kindness, and the interest he took in having things comfortable for my accommodation.

15. As this day is the Sabbath of the Lord, I thought it best to remain in the bungalow, and spend the day in retirement. I therefore did not go out among the natives to distribute tracts, or to converse with them. A few called upon me, and to them I gave tracts.

A court was held to-day. The young king and his attendants were present, and a large concourse of people; but as it was the Sabbath I did not attend to witness the proceedings. The firing of cannon and the beating of drums announced the approach of the king.

The poor man whom I saw in chains on my former visit, called upon me to-day. He is still in chains, and when he will be released he knows not. He is nearly naked, has no work to do, but goes from house to house, begging his morsel. I gave him a tract which he read quite fluently. As he denied being guilty of the crime alleged against him, and as I had no concern about that, I endeavored to convince him that he had sinned against God; and that without faith in Jesus Christ and repentance, he could not be saved from hell. He listened attentively and bowed assent to what I said, without feeling, perhaps, any more desire for the religion of Christ than before. Duty, however, is mine, and the consequence I leave with God.

17. Examined the schools this morning. In the Hebrew school there were 45 children, 27 of whom were principally engaged in learning Hebrew. The boys in the first and second classes read it very well, but they have little or no knowledge of the meaning of the words. The teacher himself, although a Jew, has not, I find, sufficient knowledge of the language to be a proper instructor. Besides this, the knowledge of the Hebrew is of so little real importance to the Jewish children, that it becomes a question whether the school should not be changed into a school for giving instruction principally in the Mahratta language.* Twenty-two of the boys could read the Mahratta tolerable well, and as this is their native language they understand something of what they read. I was

* This was afterwards done.

pleased with the progress the boys have made in knowledge, and find that the Jewish boys in particular, in this school, have a better knowledge of Scripture history than the boys in our other schools. Much depends on the teacher. If he be faithful, much good will result; but if not, we cannot hope for much. The word of God, however, if retained in the minds of the children, will have an effect, if not to bring them to Christ, at least to enlighten them in the knowledge of the truth.

Went into the village and distributed some tracts among the people. I found no opposition from any, but on the contrary many who seemed willing to talk about the tract; I gave them and the religion they taught.

In the evening I took a copy of the different kinds of tracts I had with me, and went to pay my salaam to Babajee, the minister of state; but he happened to be absent in the fort. I saw his brother Dada, and to him I gave the tracts, having informed him who I was, and what was my employment. I found him in his garden surrounded by a number of workmen, to whom he was giving orders concerning the work to be done. His horse, richly caparisoned, stood by the gate, and also eight or ten native soldiers equipped with swords and spears. He treated me with respect, but as I saw he was busy I remained with him only a few minutes. His brother has been furnished with a copy of the New Testament, and many other tracts besides those I left to-day, by other members of our mission.

They may feel disposed to read the word of God after a while, and if so, they have it near at hand.

From Allebag to Revadunda.

Dec. 18. Early this morning after breakfast I left Allebag for Revadunda. I walked as far as Nagow (or Nagaum,) about three miles, where we have a school. I staid there till the evening, examined the school thoroughly, and supplied the children with books. The teacher is a Jew, and the school so far as numbers are concerned, is in a flourishing state under his care. I was enabled to give away a few tracts to those of the villagers who happened to pass by the school-room while I remained.

On my way to Nagow, I saw perhaps more than a hundred stones of different sizes set up on the road side, on the tops of which a little red paint was placed. These are the gods to which the travel-

lers bow down as they go along. Some times the traveller stops, takes off his shoes, bows to the stone, and, muttering a prayer, puts on his shoes and moves on. At other times he merely bows his head, having raised to it both his hands, and mutters the name of some god. This, in fact, is the principal part of their worship. Those who are not so much pressed with business, take more time for their worship.

Near a large temple on the road-side I saw a woman perform the ceremony of *pru-duk-shee-na*; i. e. the circumambulation of an idol, tree, or brahmin. In the present case the ceremony was after this manner. A large *pim-purl* tree, or Indian fig, stands near the temple. Around it a wall of hewn stone is built to the height of about four and a half feet. This is filled up with stones and clay, and levelled so as to make a smooth walk all around the tree. The diameter of this circular walk is about twenty feet. The woman, after having bowed down before the idol in the temple, and having made her offering of flowers to the god, ascended the elevated walk, and commenced the round, taking care to have her right side towards the tree, and to drop a bead of the rosary she had in her hand, every time she completed the circumference. During this time she kept repeating the names of her gods with great rapidity. She walked so long and so quickly, that I was astonished she did not become light-headed and fall down. This was done to obtain *righteousness*. When I came near to her I requested her to leave off her work, as it was not only fatiguing, but also useless; for righteousness could not be obtained in that way, Jesus Christ being the only Savior of men, and he has righteousness for us. While I spake that to her, she only quickened her pace, and muttered her prayers the louder. A brahmin, perhaps the officiating priest, came out of the temple with a little pot and other sacred vessels in his hands. I asked him what she (the woman) was doing. He replied, worshipping. I told him it was useless, and asked how could walking round a tree take away sin. He gave his head a toss to one side, and went away. I looked at the woman a while longer, and then went on, leaving her still engaged in circumambulating the tree.

As I walked on, I could not but feel sad at the thought that so many poor heathen are going down to hell, while they are laboriously working their way, as they think, to heaven. So far as external evidence goes, there can be no

doubt of this woman's sincerity, and of the sincerity of many others in their worship; but sincerity in the belief of a lie, will never save a sinner. Oh that they were wise! that they would consider their latter end before it be too late.

In the evening, having obtained a small ox cart, I fixed my chair which I had brought with me in it, and thus having a pretty comfortable seat, I set off for Revadunda, Suckaba being seated by me. The road being rough, and the oxen unruly, I did not go far before my chair broke. We had to slacken our pace. The riding in such a style is generally more wearisome to me, than walking. It does not, however, exhaust my strength. After riding about a mile and a half, we stopped at a shop on the road side. Here I got two cocoa-nuts, and drank the water contained in them. It was refreshing. The water tastes very much like that which flows from the tapped maple-tree in America, but not quite so sweet. It is considered a healthy drink. The meat of the cocoa-nut is also pleasant to the taste, and nourishing if it be tender and pulpy. For the cocoa-nuts I gave one pice a piece, or about a cent. At this shop several people were assembled to purchase rice, etc. To all who could read, I gave tracts, and spoke with them about the way of salvation through Christ. The shopkeeper and his family understood me well, as they are Jews. I told them that Jesus was their Messiah; but I feel sure they did not believe me. But "what if some do not believe?"

Reached Revadunda in the evening, and went directly to the teacher's house, where I took lodgings while in the village. The teacher and his family were glad to see me again, and gave me a hearty welcome.

Revadunda and Agra.

Dec. 19. This morning I examined the school in Revadunda. I found in it 100 boys. All the large boys in the first and second classes read well. They gave intelligent answers to the questions proposed to them concerning Christ. They know what is right, but as there is no one to enforce duty upon them, and to lead them in the right way by example, they still continue in love with and practice their foolish superstitions.

After dinner I walked to the village of Agra, about two miles distant from the teacher's dwelling, and examined the school which we have there. This school is yet small, but is increasing in impor-

tance, and in the number of its pupils. While examining the scholars, a number of the villagers collected in the school-room and listened attentively to all that was said. I observed the smile of gratification upon the faces of many of the parents, while their children answered correctly the questions proposed to them, and repeated their lessons. In this village I was informed that there are 1,500 inhabitants, and no other school besides the one under our care. They have not generally felt as yet that learning is of importance to them, and therefore are not very solicitous to send their children to school. The cause, however, is gradually gaining ground, and the time is approaching when the children in the villages, and in the country, will be instructed, and will learn the fear of the Lord. I supplied all the readers in the school with tracts, as a reward of their industry. All those who could read among the spectators were also supplied with tracts. The demand I am sorry to say was small. Indeed there are but few people in these villages, compared to the whole population, who are able to read. The brahmins and their sons are exceptions, as they are all taught to read and to write.

On my way to Agra, I was met by a young man, who asked for a book. I refused at first, supposing I should not have enough for the village. He replied, "I can read, and will you not give me a book?" Very well, said I, you shall have one. I gave him one, and told him to call at the teacher's house, and I would give him more. On my return, I found him waiting for me. I had considerable conversation with him as to his situation as a sinner, and the way of salvation. He told me that since he had heard the gospel preached by one of our missionaries, two years ago, he had not worshipped idols; that he had thrown his own away, and was determined never to worship them again. He was afraid of his parents and of his people, and in consequence of that had not dared to renounce Hindooism *openly* and embrace Christianity. But he did not fear to say in the presence of several Hindoos who were assembled in the teacher's verandah to hear instruction, that he had thrown his idols away, and would worship them no more. After much conversation with him and others, the parable of the barren fig-tree was explained, and enforced. The young man listened attentively, but before the discourse was concluded he turned aside his head and wept. He evidently was brought to a stand, and I have no doubt, if all restraint arising from fear

of caste, etc. were removed, he would not hesitate a moment publicly to renounce Hindooism, as he evidently has no faith in it at the present time. Still he would not be a Christian unless truly converted.

There are at present many things to hinder those who are awakened in a degree from prosecuting their inquiries on the subject of religion. But when a few shall have been brought into the fold of Christ, and shall be brought together so as to form a society among themselves, and to encourage one another, we may expect to see many openly renouncing Hindooism, although they do not embrace Christianity from the heart. May this time soon come.

The people remained in the verandah till nine o'clock at night, when being weary after a fatiguing day and a protracted conversation, I dismissed them. The young man alluded to above, had brought with him a companion to hear the word of God, and to accompany him in his walk home. They lit their torch and returned, having between two and three miles to walk. He promised to read the tracts I had given him, and to return to-morrow.

20. Examined the school in Revadunda again. A number of people were present, who heard the instructions given to the children. After the school was dismissed, several people remained. I entered into conversation with an image-maker. As a matter of course, he was warmly attached to the worship of idols. At first he said there was but one God. In this we were agreed, and also as to many of the attributes of the Deity. But when the conclusion was drawn that if there is but one God, then idols are no gods, and nothing but clay, wood, brass, etc., he found himself taken by his own concessions. Afterwards he said he could not tell how many-gods there are. I told him that many of his people had no faith in their idols, and as a proof of it told him I had bought one of their gods for three rupees in Allebag. The idol was produced; he took it in his hands, put on his spectacles, and examining it closely, said it would require a month's labor to make so good a one. He valued it at 25 rupees. You see, said I, that this idol has been worshipped, for on its head you perceive the paint composed of sandal-wood, tumeie, saffron, etc. If the worshippers had had faith in the idol, why should they sell it? After a while all the people will throw away their idols, and will worship the true God, who is a spirit, in spirit and in truth. This idol

can save nobody, nor can faith in it save any one. Jesus Christ, of whom you have frequently heard, is the only Savior. The teacher of the school, who is a Jew, engaged with him in conversation, and exposed fully, in the presence of all the people, the folly of worshipping such things as his neighbor made, and for which he received money. Many of the people laughed at the absurdity of their conduct; but what can we do, said they? the brahmins and our shasters command us to do so. The idol-maker was not pleased because his craft was spoken against, and finally became quite enraged. The teacher seeing this, rose up and gave him his seat, and a pinch of snuff, and told him not to be angry, but to talk mildly on the subject. He became calm, and the conversation ended mildly. The idol-maker went away, neither pleased nor convinced by what he had heard.

I had another interview with the young man alluded to above. He told me that he had read one of the tracts I gave him to his father and brother, but they were not disposed to listen to his advice, and throw away their idols.

While walking through the village last evening, I saw a man sitting in his shop, reading one of the tracts I had given to him in the morning. A youth in another house I heard singing one of the hymns which is in the collection used in the schools. This shows that some at least do read the tracts given them, although when they receive them they may have neither time nor disposition to do so.

After dinner I procured a boat, and set off for Rhoay and Ashtamee. The teacher and the young Hindoo accompanied us to the boat.

We had a pleasant sail up the river, and reached Ashtamee at 12 o'clock at night. There were several passengers on board. One of them I found was unwell, and had for a month past been afflicted with running sores in his hand. The poor man was unable to work, and was now on his way home. Upon inquiry he told me that he had been in Bombay working for some months past, but that in consequence of his sins his god had afflicted him with disease, and that he was unable to work. He had tried every remedy he could think of, but all failing, he was going now to his village, Thulla, and to his god, with the hope of being cured. He believed that if he should sacrifice a chicken or a goat to his idol, and make other offerings of rice, flowers, etc. he would soon recover, and to do this was the object of his jour-

ney. I asked the people if they believed that the idol could heal him. They all replied in the affirmative, and began to mention this one and that one who had been healed by making offerings to their idols. Argument against these assertions was vain. This led to a general conversation upon the subject of idolatry. Suckaba, the Jew who accompanied me, took up the subject, and defended the truth of God against idolatry in an admirable manner. He showed clearly the folly of worshipping idols, and from the vile character of their gods Brumha, Vishnu, Siva, etc., proved to them that their religion must be false. He evidently had the best of the argument. They were all silenced. After he had shown them that their own works cannot save them, I endeavored to tell them of Jesus Christ the true Savior. They listened, but made no reply.

By this time night was drawing on, and all of us wrapped ourselves up in our bed clothes, and laid down to sleep. I slept soundly till the boat reached the shore, and then landed and went to the teacher's dwelling.

[To be continued.]

Asia Minor.

ASIA MINOR AS A FIELD FOR CHRISTIAN MISSIONS.

As this interesting country is about to be entered by the Board with a view to commencing permanent missionary stations in different parts of it, a general view of the field will be acceptable and useful. This will now be given, as exhibited in the Instructions of the Prudential Committee to Messrs. Johnston and Schneider, designated to Broosa, in the ancient Bithynia, the city to which Mr. Goodell made a tour in the spring of 1832. See vol. xxix, pp. 122, 153, 189.

The imperial warrior, who lately convulsed the civilized world with his ambitious schemes, always made himself thoroughly acquainted with the nations he designed to conquer. Their geography, numbers, government, character, and history he studied, as means to his favorite end, with the characteristic ardor of his great but perverted mind. Facts were the lights by which he marched his armies through Europe, and none were unsought, or deemed unimportant, which might affect the issue of a campaign, or a battle. And in this minuteness and accuracy of information, combined with a capacity to adapt the means to com-

mand to the end in view, lies the secret of practical wisdom.

Remember that you also are soldiers engaged in a warfare, and in a war of conquest. And though the contest be spiritual, of mind with mind and heart with heart, and your weapons spiritual, and rendered powerful by divine aid; yet is there the same demand for inquiry and information, the same scope and necessity for discretion and forethought, as there was in the military enterprises of Napoleon. Indeed to a very great extent your inquiries will relate to precisely the same classes of objects; though you will survey them from other points of view, associate them by different relations, and estimate them by another species of arithmetic and measurement.

Geographical View.

Your post of duty is to be in Asia Minor. In the middle parts of that peninsula, there rises an elevated terrace, about 60 leagues in breadth, bounded on the north by the mountain ridge of Olympus, on the south by the corresponding ridge of Taurus, and on the west by another, connecting Taurus with Olympus. This terrace, though by no means as lofty as the mountains which surround it, is elevated, and huge ranges of mountains are piled upon it, with extensive intervening plains.

Upon this great upland, in ancient times, were Phrygia, Cappadocia, Galatia, and Lycaonia, countries the names of which are rendered familiar to us by the New Testament. And there, also, were the cities of Iconium, Derbe, Lystra, and the Antioch of Pisidia.

From the ridges which support this high central region, the land descends irregularly, broken by mountains, towards the Mediterranean, the Aegean, and the Black Seas. Around, upon this extensive slope, were the countries of Cilicia, Pamphylia, Lycia and Caria, on the south; Lydia, Mysia and Troas, on the west; and Bithynia, Paphlagonia and Pontus, on the north; with nearly twenty cities mentioned in the sacred records of the Christian church.

Broosa, the city to which you are designated, is not named in the word of God, but is perhaps the most flourishing city in the dominions of the Grand Sultan. Situated in Bithynia, at the western base of Olympus, and of course at one of the angles of the terrace already described, it is eighteen miles from the Sea of Marmora, somewhat over a hundred miles from Constantinople by way of the

ancient cities of Nicomedia and Nice, and about one hundred and sixty miles from Smyrna. This city was the capital of the Turkish empire for 130 years previous to the taking of Constantinople. Surveying it from the sides of Olympus, with its mass of dwelling-houses, caravansaries, mosques, palaces, gardens, and fields of mulberry, and the rich plain beyond, all abundantly watered by the streams which issue from the neighboring ravines, Mr. Goodell was struck with the splendor of the scene, and pronounced it inferior to none, perhaps, in the Turkish empire, save only the imperial city.

Indeed the provinces of Asia Minor, for natural attractions, are to be numbered with the most favored portions of the earth. At present, notwithstanding the oppressive and even desolating influence of the government and of the dominant religion, they are estimated to contain upwards of 4,000,000 of people, and anciently the population must have been much greater. Asia Minor, when traversed by the apostle Paul, is said to have contained no less than 500 rich and populous cities, connected together by public highways substantially built and paved. There was Ephesus, whose temple of Diana was accounted one of the wonders of the world, at a time when the world was more distinguished for architectural wonders than it is now. There was the powerful and renowned kingdom of Lydia; and Sardis, its capital and the residence of a long line of monarchs. There was Ionia, noted for its arts and learning, beyond all other portions of the globe, except perhaps the little state of Attica. There paganism and civilization, though opposed in nature, were associated perhaps in the highest degree possible. The doctrines and rites of polytheism were embellished and sustained by the highest efforts of wealth and genius. Art, learning, riches, power, policy, prejudice, the splendor of literature, and the force of genius, were all arrayed on the side of superstition; as if it were the intention of the all-wise God to demonstrate the baleful influence of mistakes concerning his nature upon mind in the highest stages of human cultivation. And never was the depravity of the human heart more developed.

Apostolical Mission to Asia Minor.

It was against these "things that are mighty" that the "weak things of the world" were arrayed, when the church of Antioch in Syria, at the command of the

Holy Ghost, sent a Christian mission into Asia Minor. That mission was composed of but two missionaries; one a young man from the schools of Tarsus and Jerusalem; the other a native of Cyprus, and perhaps more advanced in years. Behold them landing in Pamphylia, with a single attendant, and he, alarmed by the hardships and dangers of the enterprise, forsaking them almost immediately. And what was their object? Nothing less than to abolish the splendid ceremonies and bring contempt upon the numerous magnificent edifices of the religion of the country; to subvert a powerful priesthood, upheld by an interested government and by thousands of interested artificers and tradesmen in every city of the land; in short, to effect a vast change in the religion, character, habits, and condition of the whole people. And what means had they to effect so mighty a revolution? Had they the powerful agency of the printing-press? Had they Bibles, and tracts, and school-books, to scatter by thousands among the people; and schools, and science, and a well-devised system of education? No such thing. They depended almost wholly upon the blessing of God on their personal exertions as preachers of the gospel; and in the exercise of this gift, and depending on that grace, they passed from city to city, and from province to province; and though they nowhere rendered the new religion predominant, they everywhere inflicted a wound upon the old which ultimately proved mortal.

Take another view. Behold this same young missionary from Cilicia entering the port of Ephesus in a Corinthian galley, accompanied by two mechanics as lay helpers. Why come to that illustrious metropolis of Asia? While descending, with his companions, from the Corinthian vessel, and mingling with the crowd, suppose that some sage of Ionia was standing by, and was told that these persons were come to render the temple of the great goddess Diana despised, whom all Asia and the world worshipped. With what scorn would he have regarded such chimerical enthusiasts! And yet, in the space of four years, through the blessing of God on the labors of these missionaries and those of a young and eloquent preacher from Alexandria, the danger of this very result, by common consent of the inhabitants, had become most imminent. And how greatly was the end disproportioned to the means—doubtless that the excellency of the power might be seen to be of God, and not of man. And thus it was everywhere in Asia Mi-

nor. The laborers were very few, and the harvest very great. Not more than a dozen preachers are named in the New Testament as connected with the missions in lesser Asia, and only three of these were apostles.

That blessed Spirit, who directs missionaries, and without whom they can do nothing, saw fit to forbid the labors of Paul in Bithynia. This field was reserved, as it would seem, for the apostle Peter; and we find the gospel firmly rooted there when Pliny, the celebrated Roman governor of Bithynia, came into the province not many years after the death of that apostle. There, too, was held the council of Nice, the most celebrated religious convocation on record; when, though less than 300 years had elapsed since the crucifixion of Christ, the sceptre of imperial Rome was laid at the feet of the Christian church.

Present Condition of the Seven Churches.

In surveying the present condition of Asia Minor, there is nothing so remarkable as that of the Seven Churches, which formed a glorious constellation in the primitive age of the church. They are thus described by their latest and most able historian.

"To Ephesus," he says, "shorn of her religious ardor, and fallen from her first love, the extinction of the light and influence of Christianity was foretold; and the total subversion of both church and city followed as the punishment of her impenitence. There is now no trace of the faith that was once preached—the candlestick has been removed from the station where it was planted by apostles—the traveller looks down from the heights of Prion, Corissus, and Pactyas, upon a scene of solitude and desolation—all is silence, except when occasionally interrupted by the sea-birds' cry, the barking of Turcoman's dogs, or the impressive tones of the muezzin from the ruined towers of Aisalak—and the remains of the temples, churches, and palaces of Ephesus, are now buried beneath the accumulated sands of the Cayster. The Sardians and Laodiceans were found degenerate and lukewarm; and to a similar doom of subversion they were to be subject. There are now no Christians in either. A few mud huts in Sart represent the ancient splendor of Cræsus; and the nodding ruins of its acropolis, with the colossal tumuli of the Lydian kings, impressively teach the littleness of man, and the vanity of human glory. But in Laodicea the scene is far

more cheerless and dreary. No human being resides among its ruins; the abandonment threatened has indeed overtaken it; and neither Christ nor Mohammed has either temple or follower upon its site. The fate of Pergamos and Thyatira has not been so severe; but the foretold apostacies here triumphed over evangelical truth, and they now groan beneath Turkish cruelty and despotism. But the fortunes of Smyrna and Philadelphia have most remarkably corresponded with the disclosures of the apocalypse. In every age that has revolved, they have experienced an 'hour of temptation;' the heathen priest, the Roman emperor, and the Turkish bandit, successively inflicted the tribulation announced; while, notwithstanding the devastations of war, earthquakes, and persecutions, according to the original promise, the faith has survived in both cities the injuries it has suffered."

You will find, however, brethren, that little more of the Christian church exists at Smyrna and Philadelphia, than the form and name. The light is extinguished; only the candlestick remains. But you will be interested by the reflection, that the light which shone upon the Waldenses, when the rest of the world was shrouded in gloom, was brought from the golden candlesticks of lesser Asia. In after ages, when the Seven Churches were suffering the righteous judgments of God, this light shone brightly upon the waters of the Rhone, and into the deep neighboring valleys of Savoy.—And in the cities of Smyrna and Philadelphia, it will doubtless be rekindled; as well as among the mountains of Pisidia, Phrygia, Galatia and Cappadocia, and upon the plains of Cilicia and Pamphylia, Pontus and Bithynia, and those which look out upon the *Ægean Sea*.

Plan and Objects of the present Mission.

The plan of our future proceedings must depend on facts and circumstances yet to be developed. Some things however are settled. We are not to be driven from the ground by mere apprehensions of future evil. If we can labor to-day, we will not be anxious with respect to the morrow. That land of prophecy and of promise is to be recovered to God without an armed crusade, by means of the republication of the gospel—the same means with which it was originally subdued. And our plans are to be laid, as far as possible, with a view to its republication around the whole circumference of shore, and throughout the whole moun-

tainous interior. The church is commanded to publish the gospel to all nations; and when, in the name of the church and of Jesus Christ its Head, we enter a nation, we do it with the intention, the Lord permitting and assisting us, of going through that nation in the length and breadth of it; unless it be found expedient to relinquish the ground, or some part of it, to other societies which can do the work to better advantage. We wish to go through Asia Minor, and in order to do this the sooner, your destination has been transferred from the island of Candia to Broosa. The good seed of the word of truth was originally sown over the whole of that country in a single generation; and what prevents its being sown again in the same space of time? The ground was lost, for want of the press, and books, and schools, and an enlightened and general system of education. It was, perhaps, not to be expected that Christianity should maintain its ground in the circumstances of its early propagation. Accordingly the apostles did little more than *plant* the gospel; and with this object in view, they hurried from city to city and from country to country; as if, by the extensiveness of its diffusion, to multiply the probabilities of its surviving the changes of nations and the attacks of heresy;—in like manner as the manuscript copies of a work were anciently multiplied and dispersed abroad, to increase the probability of its preservation.—But the present condition of the world, and of the Christian church, demands a somewhat different course of procedure. Our plans must be laid for a permanent, as well as general influence. We must secure our conquests, as well as make them. The miraculous powers of the first missionaries gave them, indeed, greatly the advantage of us in the first onset; but, in the lengthened struggle, the systematic effort, the rooting and grounding in the faith, and the fortifying of the mind of a whole community against superstition and error, so far as instrumental causes are concerned, we doubtless have greatly the advantage of the apostles; and this advantage God has given us to use to the utmost. Miraculous powers we have not; but we have the same glorious Helper, and means and facilities far more abundant; and with prayerful expectation we wait for those extraordinary effusions of the Spirit which they enjoyed, and which are promised in these latter days.

Our printing establishment is expected to operate at Smyrna, from whence there

is frequent communication by water and caravans with most parts of the country. The distance to Philadelphia is about 60 miles; to Kaisarea, the capital of the remote province of Cappadocia, about 400; to Tarsus, the ancient capital of Cilicia, about the same; and half that distance in another direction will bring us to Constantinople. Making our second station at Broosa, where you hope to reside, our third may possibly be in Cilicia. Kaisarea, in Cappadocia, where sleep the remains of Gridley, may probably be found an advantageous situation for another post. Thence advancing along the great road to the metropolis, we may perhaps find a fifth station at Ancyra, in Galatia; and it will be for you, in some of your excursions, to ascertain the most proper situation from which to act upon Phrygia.

The frequency and extent of your tours of observation and inquiry, in which you will make it a prominent business to publish the gospel, must be referred to your own judgment. But wherever you go, take enlarged, comprehensive, and accurate views. Survey the people geographically; that you may ascertain the physical causes, which affect their pursuits and character, and which will obstruct or facilitate our operations. Investigate their condition statistically; for we need to know the number of the youth who are to be gathered into schools, the number of families destitute of the Bible, the number of towns and villages in which the gospel ought to be steadily preached, and the number of souls to whom we ought to proclaim the Savior's love. You will contemplate the people in their social relations; observing the nature of the ties which bind them together;—of the domestic tie, the tie of neighborhood, and the ties of business, of pleasure, of religion, and of government. You will give earnest attention, also, to the number who can read and write, the number and nature of the schools and books, the degree of mental activity among old and young, and the causes by which the minds of the people are chiefly roused and influenced. But above all, make yourselves intimately acquainted with the religious state of the people. The strong holds of sin are found in religious error; and these strong holds are known to be constructed with vastly different degrees of art—from the solid and lofty battlements of the papacy, where heaven's own artillery is employed against heaven, to the senseless fetish of the African, or the dreamy superstition of the savage in our own wilderness. Be most thorough

and accurate in your inquiries on this head, or you will never be able rightly to divide the word of truth to the people. Knowledge is power to the missionary, as really as to the physician, or any other man; and he must have observed but little, who knows not that the maladies of the soul assume as many different characters, as those of the body. Study, then, what may be called the *pathology* of the soul, in the new and strange circumstances in which you will shortly be placed; for not till you have done this, will you become workmen that need not be ashamed.

With regard to the general course of your labors at Broosa, it is not necessary that the Committee give you special instructions. Conference with your brethren at Smyrna and Constantinople will throw the necessary light upon your path. Consult, also, the printed counsels of the Committee to your predecessors in the Mediterranean mission. Your circumstances, your course of labors, your trials and consolations, will not be dissimilar, probably, from those of your brethren in other parts of the Levant. Like Parsons and Fisk, whose feet have traversed some portion of the ground which it may be your privilege to cultivate, be men of prayer. They walked with God their Redeemer, and are not, for He was pleased to take them to himself at an early day, that with open face they might behold his glory.

The Home of the Missionary.

You have now come to the evening preceding the day, on which you expect to bid adieu to your native land. The time is doubtless one, which you have regarded with fond anticipations and many prayers. Do you regret the day, and your solemn vows? Do you wish the steps could be retraced and forgotten, which brought you hither, and that you might remain and occupy one of the shaded and favored bowers in the vineyards of our own Zion? Does the field of missionary labor appear less inviting, as you approach it? Nay, we believe the joy of your hearts was never greater than in this moment of your solemn public designation, when you are about to launch forever, as we suppose, from home and native land. And yet not from home. The Christian's home is heaven; or rather, it is wherever God would have him live and labor. The post of duty, is the Christian's and the Christian missionary's home. There, and only there, can he dwell with God his heavenly Father.

There only will the Savior dwell with him, and only there will he find the holy Comforter. There are those best friends and kindred, without which earth would be intolerable to him, and heaven would not be heaven. What other home to be compared to this, where that holy fellowship is enjoyed, ineffably sublime, which makes heaven what it is, and can make a heaven of any part of God's creation? The place, dear brethren, where the Lord your God will dwell with you, the promised land to you, the spot of this earth nearest the pearly gate of the New Jerusalem, through which you are to enter that glorious city, lies far off beyond the waves of the Atlantic, beyond the Egean, where apostles preached, and where they triumphed over the powers of darkness and rejoiced in God. There, not here, is your home, your appointed place of sojourn, we trust till God shall call you to dwellings not made with hands eternal in the heavens.

Ceylon.

EXTRACTS FROM THE JOURNAL OF LAWRENCE METHEWIN, A NATIVE CONVERT, LATELY DECEASED.

THE following journal will illustrate the character of one who had been rescued by the gospel from the depths of heathenism, and at the same time exhibit the manner in which the native helpers are employed by the missionaries.

June 3, 1832. On Sabbath Mr. Meigs preached. At noon Martyn and I went to the other part of Curlackcoor; there we went to ten houses and met about eighteen men and women. We spoke with them, read to them, and gave them seven letters.* Some of them heard well; some of them said, we are very poor, how can we come and hear about the religion.

10. On Sabbath Mr. Poor preached. This afternoon Martyn and I went to Curlackcoor. We went to a house which is near the school, there we met two men and three women and some children. We read them a tract. They heard very attentively; but a man asked different kinds of questions, and did not hear well. We went to eight houses beside this, and read to them different kinds of tracts, and spoke with them about the letter

* The circular letter to the families of Batticotta and its vicinity, sent by Mr. Poor and Mr. Meigs, and mentioned vol. xxix, pp. 301, 450.—Ed.

which we gave last Sabbath. Some of them said, if all consent, we also will consent; if all will do, we also will do according to the Christian religion. Then we said, if a gentleman will give 50 rix dollars to those who ask from him, will you not go and ask him, though the others do not? He said, I will go and ask.

11. On Monday I went to the market-place and distributed thirteen tracts, and spoke with some persons. Most of them heard well. In the afternoon Niles and I went to a neighboring village, and visited about fourteen houses, and met about ten men and women. We spoke with them and said, Mr. Poor will come to the school in order to preach. Most of them said, It is moonshine, therefore we must draw water for our fields. In the evening Mr. Poor came there, and held a meeting.

12. On Thursday afternoon the schoolmaster and I went to the same place. There we visited eight houses, and found men and women about eighteen. We read them tracts, which most of them heard very attentively. We also said that Mr. Poor and the missionaries will come in the evening. We distributed six tracts among them. Mr. Poor came in the afternoon, and held two meetings with the women, who assembled in two houses. In the evening Mr. Poor and Mr. Meigs came there and held a meeting.

13. On Wednesday morning I heard that my uncle was dead in Jaffa. I went there with my brothers, and staid there a week. In these days I spoke with my father about religion and death.

20. On Wednesday Niles and I went to Cottigadoo. In the evening Mr. Meigs came there and held a meeting.

21. On Thursday, a schoolmaster and I went to the said place. There in a house we met three men and four women; we spoke with them and read them a tract. They heard very attentively. In this manner we went to five houses, met about fourteen persons, and distributed six tracts. At last we went to the house of the chief man; but he refused to hear. In the evening Mr. Poor and Mr. Meigs had a meeting.

22 and 23. In the afternoons drawing off a parallax.

25. Monday afternoon I copied a paper on geography, for the examination.

26. On Tuesday Tamul examination.

27. On Wednesday I went home.

29. On Friday I went to a house. There I met a man and three women. When I saw him I spoke with him about

the true religion. He did not consent to it. We also conversed about the marriage of priests, and gave him a tract on that subject.

30. On Saturday a woman came to my house in order to teach my sister a Roman catholic prayer. I spoke with her about the true religion, but she did not consent, but told a bad story about Martyn Luther. I told her this is a fable, but she said, no.

July 3. On Tuesday I returned to the seminary, and prepared to go to the theological class at Oodooville.

12. On Thursday went with another to Batticotta village west, and met three persons, and spoke with them, and read a tract for children. They heard with attention, and we gave them two tracts. We went to another place. There we met three women and some children. We spoke with them; they said we don't know about it, and were prevented. We said that missionaries will come to preach, therefore you should come and hear. Besides this we went to four houses, but we did not meet any except women and children. We informed them that the missionaries will come to the school and houses for the purpose of giving advice. They said we will come. In the evening Mr. Poor and Mr. Meigs came there and had a meeting.

15. On Sunday Mr. Poor preached about the Sabbath. In the afternoon Ashbury and I went to Batticotta west; in the road we met two persons—we spoke with them and asked why did you not come to the sermon to-day? They said why should we come there? and spoke in a bad manner. In a lane we saw four men, spoke with them, and read them the tract called the True Way. They heard well. After this we went to a house—there we saw four men and three women; we spoke with them and read to them a tract for children. After reading, one asked different kinds of questions. We gave answers, and they heard with very good attention.

22. In the afternoon Hall and I went to Avaly, and visited eight houses. There we met four men and six women. We spoke with them, and read them the tract concerning Francis Newport. They heard very attentively.

26. On Thursday we went to the schoolmasters' meeting at Manepy. There the missionaries spoke about idolatry.

Aug. 8. On Wednesday morning we had a meeting attended by missionaries from other stations. After breakfast I went to the school where I teach, and held a meeting with the boys. At that

time two of their fathers came there. I spoke with them, and they heard well. After the prayer-meeting, I sent the boys to the meeting at the station. I attended the meeting, and read some chapters from Romans. After my dinner, I had a prayer-meeting with some boys. In the afternoon Lovell and I went to Batticotta west. There we went to a house and met two men and a woman. We spoke with them, and read them a tract. They heard well. In the lane we met two persons and spoke with them, and informed them that there would be a meeting in the evening. They said they would come. Went to the manigar's house; but he was not there. And we visited the vedan's house, where we met five men with him; we spoke with them and gave them tracts. In the evening we attended the meeting.

9. On Thursday morning we had a meeting about six o'clock. This day I spent my time in the same manner as yesterday; but in the afternoon Lovell and I went to the same village, distributed eight tracts, and invited twelve persons. Valupilly, the manigar, said, "I will come." We went also to the old manigar's house, spoke with him, and gave him a tract, but he did not consent to what we said.

Cherokees.

OBITUARY NOTICES OF YOUTH IN THE SCHOOL AT CREEK PATH.

THE following notices were recently communicated by Miss Nash, the teacher of the school at the station.

Julia Stooing-tree.

Julia Stooing-tree was received into the school at Creek Path about Christmas, 1831. She was brought from Wills-town by her uncle, Sleeping Rabbit, with whom she lived after the death of her parents. She was so lame in consequence of a fever-sore of long standing, that she could walk very little without crutches. Her health was delicate—she had an almost constant cough, and pain in the side, and had several times raised blood; but at the time she came to us her health was thought to be improving. Her mind was very dark and ignorant, but she manifested the most anxious desire for every kind of useful knowledge, that was placed within her reach. She possessed a most lovely disposition, and was uniformly attentive to our wishes, as

far as she understood them. She was peculiarly anxious for religious instruction; and after her health became so poor as to confine her to the house, would plead, with tears in her eyes, to go to meeting and Sabbath-school; and hardly anything grieved her so much as to be obliged to stay away from these places. For a while after she came to us she appeared to be regaining her health rapidly. Her cough, however, never entirely left her, though it was considerably abated. In the month of March the influenza prevailed extensively here, and most of the family were afflicted with it, and poor Julia among the rest. From this attack she only partially recovered; and in the course of a few days all her consumptive symptoms appeared again, with increased aggravation, and she failed rapidly till she sunk into the grave.

On the 21st of May her uncle came to see her. She was much afflicted, and probably her emotions were too much for her enfeebled frame, as she failed more rapidly after this, than before. He remained with her a few days and left her, promising to come again and bring her sister. Soon after her aunt came and remained with her till she was removed. As her bodily strength failed, her mind seemed to partake of its weakness, and she became childish. Till this time she had been one of the most patient, gentle creatures I ever knew; but now she was sometimes fretful. Her impatience was shown mostly, however, by her anxiety to go home. For this she would plead most earnestly, and weep bitterly, when she was put off, or told that she was not able to go. Her mind was wandering much of the time. So long as her mind remained unimpaired, she was patient and easily controlled, but now the one idea of reaching home before she died, and being buried there, seemed alone to have possession of her mind, till she hardly asked for any thing else. At length her friends yielded to her solicitations, and her uncle took her before him on horseback, on a pillow, supporting her in his arms, while her aunt led the horse. The next day, when they were about half way home, they laid her down to rest, on the bank of a creek; but she never rose again. She died without gaining the object she had so earnestly sought—the sight of home, and a grave by the graves of those she loved. Her age was probably about ten.

When we first began to instruct her, she did not seem to understand the nature of sin, or that she herself was a sinner; but some time after her health be-

gan to decline, she told one of her companions that she *now* knew that she was a sinner. On another occasion she told the same girl that she loved God, and prayed to him, and had done so for a long time—ever since she was a little girl. At that period she said her grandmother used to talk to her and pray with her, and tell her she must love God and pray to him. At another time, in answer to questions, she said she loved God and Jesus Christ; that she thought much about him, and about heaven; that she thought she should be happy if she was with the Savior; and that the thoughts of these things were a comfort to her in her sickness. She said, too, that she loved Christians because they were the people of God, and loved to go to meeting and join in praying to God.

Though she was with us but a few months, her amiable disposition and invariable good behavior had very much endeared her to us all, and to her companions in school; and we could not but hope, notwithstanding her ignorance, that her heart had been renewed. She evidently delighted in religious instruction, and in the worship of God, and the society of his people. She understood only the Cherokee language.

Lucy Lee.

Lucy Lee was the daughter of Edward Lee, a member of the church at Haweis. Her mother is also a member of that church. She was brought to us early in the year 1830, and might have been seven or eight years of age. She could not speak or understand the English language at all. She was from the first an interesting child—active and sprightly, ardent and affectionate, and frequently by these qualities attracted the notice of strangers. For several weeks before her death she had been unusually attentive to religious instruction, and seemed to delight in every thing of a religious nature. Her Sabbath lessons were well committed, her references sought with avidity, and the questions she frequently asked showed that what she studied was much in her thoughts. Though naturally fond of play, she seemed to have lost her relish for it for several months previous to her death; though the change seemed not to have diminished her accustomed vivacity, but only to have given it a different direction. Often she would go out with the children, when they were permitted to amuse themselves, and almost immediately return, and request that she might spend the time al-

lotted to amusement, in reading the Scriptures in course, studying her Sabbath lesson—or perhaps reading her Sabbath-school library book, or the Youth's Companion. Of these she seemed never to be weary. When I used to assemble the girls on Saturday night, to review their Sabbath-school lessons, hers was almost invariably ready; and on inquiring when it was committed, she would reply, that she got it in school, after she had got her other lessons, before she was called to recite. Similar intervals she frequently employed in reading the Scriptures in course. Of her library books, the memoir of Nathan Dickerman was one in which she peculiarly delighted. Frequently would she come to me, when she was reading it by herself, and with a countenance glowing with delight, ask leave to read some passage aloud to me; and when she had read it, she would ask, "Is'n't that *pretty*?" I have never known, I believe, so young a child who manifested so much delight in serious things. I have also reason to believe that she was in the habit of praying in secret, in her own words. She was very frank and affectionate in her disposition, and tenderly attached to us all; and if at any time she had offended, she was easily convinced, and seemed more grieved for the wrong she had done, than for any inconvenience she herself might suffer.

Sometime in the latter part of July, she began to complain of dizziness and pain in the head, but still kept about for several days. Her father came to take her home, and she anticipated much satisfaction from teaching her little brothers and sisters their letters, and some hymns. Soon after, she grew worse, but was gentle and patient. I had several conversations with her respecting the issue of her illness, after we began to consider her dangerous. I told her plainly her situation, and our fears, though as I also told her, we still entertained hope. She manifested no alarm, but said it would be best, just as the Lord saw best. Even after her mind began to wander, (I think about the first of August,) she would still repeat the sentiment, that it would be "best, just as the Lord saw best." For several succeeding days she had some lucid intervals. The last time that she appeared rational, she was exceedingly restless, and suffered much pain, through the evening. She called me and requested me to lie down beside her. I did so, when she threw her arms about my neck, and for some time lay entirely quiet. Just at dark she became delirious, occasionally much con-

vulsed, and apparently in great agony. She was convulsed through the night, but appeared to know nothing that passed; nor did she ever afterwards shew any signs of reason. The next morning, her father carried her in his arms to a neighbor's, about half a mile distant, as he wished to have some of the native physicians try their skill upon her. This was done, but in vain. She lay apparently insensible; could neither speak nor swallow anything for about four days; still, however, more or less convulsed most of the time; and breathed her last at three o'clock, P. M. on Sabbath, the 13th of August, 1832. The next day her funeral was attended at the school-house; and she was buried near the graves of Mr. David Brown and Mr. Fields.

She was indeed a lovely child, and exceedingly dear to us all. I think she was the most promising child we had in school. To us, her early removal seems mysterious. We had hoped that she would grow up to be a blessing to her people; but He who gave and took away is wise and righteous; and merciful too, and we would bow in humble submission to his will.

Western Choctaws.

EXTRACTS FROM VARIOUS COMMUNICATIONS.

UNDER date of August 13th, 1833, Mrs. Wright, residing at Wheelock, near Fort Towson, on Red river, makes the following statements respecting

Distressing Sickness prevailing among the Choctaws.

The sickness commenced very early in the season. Mr. Wright's whole time has been occupied with the sick. Since the first week in June he has attended on 322 individual cases, some of which were very severe. Many he sees every day, during the violence of the symptoms; and many who are convalescent, for want of suitable food, suffer from relapse. In some families every individual is sick; and indeed almost every individual on Red river is more or less sick. Mr. Hotchkin, with his wife and child, were obliged to remove to our house to be taken care of. Miss Clough, who came to make us a visit, is also sick. We were not prepared for this, and are obliged to purchase medicines at the exorbitant prices of this country. Mr. Wright's health is still very poor. It is only by

the greatest care that he is able to endure the constant fatigue that he is compelled to undergo.

Our communion season, the first of July, was deferred on account of sickness. Fifty had united with the church at this station, and a number more had been examined of the members of the church in the old nation, and some new ones. Two schools had been commenced on Red river, and two others were to have been opened on Little river; but the sickness has prevented all efforts. Indeed, unless you could see for yourself, you can form no idea of the state of suffering. Except on Red river, among children, there have, as yet, been but few deaths, in proportion to the number of the sick. West of Kiemichi, it is said, that forty adults have died this season. No cases of spasmodic cholera have occurred, but several severe cases of cholera morbus. Sickness is commencing on Mountain fork and on other streams.

The sickness continued till October. Mr. Williams, stationed at Bethabara, on the Mountain fork of Little river, a northern tributary of Red river, states that all the members of his family had been sick; and that the Choctaws around him were suffering severely. Many had died, and numbers in his neighborhood, when he wrote, were at the point of death. The wretchedness of the people, without suitable food, or medicine, or nursing, was heart-rending, and altogether beyond description.

Mr. Wilson and Mr. Washburn, from Dwight, made a tour among that portion of the western Choctaws settled on the Arkansas river, of which the former giving an account, under date of October 2d, remarks—

We found the Indians in a wretched state, suffering greatly from poverty and sickness. We did not visit a house, wigwam, or camp, where we did not find more or less sickness, and in most instances the whole family were prostrated by disease. Great numbers of them have died. The astonishing rise of the Arkansas river, which occurred more than a month ago, has swept away their crops of corn and nearly all the little improvements which they had made; their springs have failed, leaving them to drink pond or river water, which, doubtless, tends greatly to increase the amount and mortality of their sickness. For these reasons the people seem to be very much dissatisfied with their situation,

and determined to remove to some other part of their country, though they know not where to go to improve their condition. I found ample opportunity in visiting the sick to give away all the medicine I had with me; though many seemed to fear the white man's medicine more than death. They have much faith in conjuring. There has been and still is much sickness through this whole district of country. For some time past there has not been less than twelve or fifteen sick at a time in the family at Dwight, including pupils in the school. Some have been severely ill, but the Lord has spared them.

Osages.

EXTRACTS FROM THE JOURNAL OF MR. MONTGOMERY.

Visit to Clermont's Town.

THE last extracts from the journal of Mr. Montgomery were inserted at p. 133 of the last volume. He has devoted much attention to translating portions of the Scripture and preparing elementary books in the Osage language, with reference to the introduction of schools among the people in their own tongue.

April 22, 1833. Returned from the town after a stay of five days. Having been seized with a severe pain, I did not call a meeting, but enjoyed some opportunities of reading and talking to individuals. I was much encouraged as to the value of the translations executed during the past winter. A number of children have died and are dying of prevalent diseases. A very aged man expressed great surprise at such unusual mortality, saying, "I wonder what can have made God so angry with us." When the same poor old man, who is blind, was feeling along the wall to find the door, he was scolded by one of his grandsons, and reproached with living so long, while many young people were dying. In this lodge a child died. Some time previous to death, one of its cheeks turned black from mortification. While living not an individual paid any attention to its distressed mother, who was not an inmate of the lodge; but after its death a number of women came to unite in the mourning. The poor mother after completely exhausting her voice, continued to strike her hands with such force as to be painful to witness; yet after the usual ceremony was performed, she became quite tranquil, but did not eat till

night, when she cried again. The whole ceremony of mourning seems to be regulated by an exact rule, and to be designed to maintain the credit of the mourning family in the town.

During this period of unusual distress there are two large parties out at war, and five newly taken scalps, four of which are of women, are suspended in triumph on the top of two of the lodges, receiving no little care in fixing them, and preventing them from being blown down; in which shocking service I noticed a girl diligently engaged. A young man in relating the account of the killing of one of the women, said, the men fled on horseback, and she was left. Her scalp hung alone as the whole result of the expedition. The excitement which may be expected to attend the return of the war parties will be a sad preparation for profiting by our annual tour to the different towns, which is to commence next week.

Aug. 6. Made a visit to the town, and returned on the 10th. All the people have not yet collected after the summer hunt. The gathering of their harvest this year will be but a short work, as their fields were nearly ruined by the June freshet. Their supply of meat also is less than usual in consequence of their fear of the Pawnees, whom they had so recently exasperated. They report that they saw numbers of buffalo lying dead on the plains, as also the bodies of other animals, which appear to have died of some unusual disorder—a fact, which, they say, has now occurred for the first time within their knowledge.

The general sentiment is becoming more and more decided in favor of changing their mode of living. As usual much dilatoriness was exhibited in coming together for instruction. On Friday I occupied myself wholly in visiting families at their lodges, and was gratified at the cheerfulness with which I was received, and the degree of attention which was in many cases paid to what was said and read. The narrative parts of Scripture appear to interest them most, though not even the prodigal son, or the good Samaritan, excites the admiration which might be expected from people hearing it generally for the first time. Thus far I have not found an individual who appeared at all to appreciate the excellency of the moral precepts of the gospel. Nor do they as yet express any satisfaction at the account of the love of Christ. In some instances they have requested me to read only what is pleasant, not wishing to hear about death and the great fire.

A blind man said he had formerly thought that when he died he would remain in this country; being blind he would not be able to find the path of spirits.

The last evening of my stay I had the satisfaction to meet the old man whose conversation had so much interested me last fall. [Vol. xxix, p 134.] As he lives in another town, I had not met him till now. He certainly possesses something in his spirit and manner different from the rest. Without any boasting declarations of exclusive regard, as is the case with the generality, he was manifestly pleased to see me, and listened with great attention to instruction. On the mention of the term *sin*, he observed that that was a subject which he wished to know about. He said he was aware that there were three things which are sinful; he acknowledged that he had committed a great deal of sin; and that, if he should be saved, it would be only through the mercy of God—an altogether new sentiment in the mouth of an Osage. I hoped he was prepared to profit by the parable of the prodigal and other portions of the gospel, which were read to him. Hoping to see him again next week, I left him to the teaching of the Spirit of all grace and truth, who only can make him wise unto salvation.

The Osages continue to be very anxious about their removal, so that it is with difficulty that their attention can be turned to any other subject. The idea that their right in the country has passed from them in consequence of a transaction of two or three of their chiefs, unauthorised by the town, appears to them highly unreasonable and unjust. They allege also that the compensation made them was trifling and utterly disproportionate to the value of the land. On this topic their mode of reasoning is not a little ingenious and striking. After enumerating the water, the stones, the trees, the grass, the different sorts of wild fruit, and other particulars embraced in the sale, they ask who would be able to pay for all these things; and even if they could be paid for once, they observe that the next year there would be a new growth of grass, the water would be still flowing, and every thing would remain unwasted; whereas the goods received in payment are of a very perishable nature. When told that they had executed a treaty in writing, and therefore could not be released from their engagements, the Mad Buffalo, with a great deal of earnestness, replied, "Do you make the writing God? The white people break the word of God;—what need of

making so much of this writing?—put it into the fire." It is indeed humiliating and distressing to hear their complaints and charges against the people of the United States. From the commencement of their transactions with them, they date a very unfavorable change in their circumstances—a great increase of diseases, the destruction of their game, and in a word, almost all their troubles are ascribed to their connection with the white people. "You have brought poverty to us," was the expression used by one of them on this subject. Nor is there the slightest ground to hope that these accusations will ever cease so long as an Osage exists, unless the change in their condition occasioned by their connection with the United States, shall be rendered eminently and unquestionably beneficial. On the plan of savage life this can never be the case. Their hunting grounds are either turned into fruit fields, or have become the range of various emigrant tribes, by far too powerful for them to expel. Every year spent in the hunter state will inevitably leave them poorer and more wretched than the preceding, and add new vigor and keenness to their accusations. Happily there is one sure and practicable mode in which their curses may be averted, and the blessing of them who are ready to perish be brought down upon our country. A small portion of their fertile soil, cultivated in our mode, and stocked with domestic animals, would fill their barns with plenty and their hearts with gladness. A state of things in which every family would possess a full supply of food throughout the year—in which the present laborious and degrading occupations of the women would be exchanged for the easy and profitable employments of civilized life—and in which the supposed necessity for those barbarous enterprises, on which the energies of the men are now expended, shall be entirely removed, and more worthy objects of pursuit brought within their reach. Such a state of things would soon extinguish all regret for the loss of the privileges of savage life, and cause the next generation to acknowledge their lot to be preferable to that of their fathers, in their most favored days.

14. Visited the town in company with Mr. W. C. Requa. Our attention was frequently demanded by the sick, to a number of whom Mr. Requa's skill in medicine enabled him to administer with success. Every day furnishes new evidence of the value of medical skill as an auxiliary attainment in a missionary to

the heathen. Among the savages of America, as well as the gentle and, in some respects, more cultivated people of Hindoostan and China, it forms the cheapest and readiest passport to their friendship and confidence. At one of the small towns, which has lately separated from the large one, in order to be nearer to their fields, we were very cordially received, and the attention paid to instruction was better than ordinary. On leaving, we thought that could we always find people as willing to assemble and as gratified with our labors as those, we could cheerfully spend much of our time among them.

Sept. 9. Returned from the town where I had spent five days. Several families gave good attention to the Scriptures. At one place the history of our Savior's washing his disciples feet induced a laugh among the men. A very short time, however, was sufficient to evince, in the most striking manner, that on no point does the proud and selfish heart of man need the authority of religion more, than in regard to the duties of condescension and kindness to our fellow creatures. A man had died in the night, and while the rest pursued their usual occupations, he was carried to the grave by two women, who, with the aid of two or three others who followed, performed the whole labor of interment. It is altogether unusual for the men to take any part in the labor of waiting on the sick or burying the dead.

In consequence of the scantiness of their crop of corn, the Indians here have concluded to break up town within a few days, and to remain out on their hunting grounds as late as possible in the winter.

Ojibwas.

EXTRACTS FROM THE JOURNAL OF MR. HALL.

[Continued from p. 473, vol. xxix.]

Visit to Lac du Flambeau.

THIS lake, near which is one of the posts occupied by a gentleman engaged in the fur trade, is about 200 miles southeast from La Pointe.

Sept. 11, 1833. I left La Pointe for Lac du Flambeau, accompanied by one man to carry my provisions and baggage. Our journey was partly by water and partly by land, and much of the way

through dense forests of tall and heavy timber. Our road was a small foot-path, which has been formed by those who make this wilderness their highway to the interior. The ground in this great forest is not as level as much of the western country. We crossed no high hills, but the surface of the country was continually undulating. The soil appeared to be of excellent quality, and capable of furnishing the means of subsistence for a dense population, if it should be cleared of its present heavy burden of timber, and suitably tilled. It is not stony, though stones are to be found nearly all the way. The country seems to be well watered with clear transparent streams.

Crossing *Forty-five-mile Portage*, between Montreal river and Portage lake, at the same time that the gentleman engaged in the fur trade at Lac du Flambeau was conveying his goods to that post, Mr. Hall describes the laborious method of transportation which is necessarily resorted to in those uncultivated and almost desolate regions.

All the goods for this department of the Indian trade, together with a considerable quantity of provisions, are carried across this portage on the backs of men. Not a pound of flour, or salt, or butter, or pork, or scarcely any other article of living consumed at the post, except vegetables, a little corn, wild rice, and fish, and a small quantity of wild meat, can be obtained in any other manner. All the tobacco, powder, shot, and balls, used in the trade, and every heavy utensil for household use, and implements for cultivating the ground, which cannot be made by unskilful mechanics on the spot, all the nails and glass for building, and the tools necessary for mechanical purposes, must all find their way through these forests in the same manner. On the other hand, all the furs and peltries collected in the department, many of which are brought some hundreds of miles before they reach Lac du Flambeau, are conveyed to market over the same road and by the same kind of conveyance.

The goods are obtained at Mackinaw, and brought through the lake, till they enter the Montreal river, a distance of 500 or 600 miles, in boats rowed by men. At the commencement of the portage, they are put up into packs or bales, convenient for carrying, which, in the language of the country, are termed *pieces*. Each piece is allowed to weigh eighty

pounds. A barrel of flour is put into two bags, and each is considered a piece. A keg of pork or a keg of gunpowder is considered also a piece, and a bushel and a half of corn. Two of these pieces constituted each man's load. The carrier uses a collar, which is composed of a strap of leather about three inches wide in the middle, to which smaller straps are attached of a sufficient length to tie round the object to be carried. These straps are tied round each end of the piece, which is then swung upon the back, the lower part resting about on the loins, and the collar is brought over the top of the head. The person, when he takes his load, inclines a little forward, so that it rests considerably on the back, and draws but gently on the collar suspended across the head. After the first piece is thus swung on the back, the second is taken up and laid on the top of it, reaching, if it be large, nearly to the top of the head. I was surprised to see with what ease these men, after they had suspended the first piece, would raise up the second and place it on the top of it. The party consisted of ten men, and each man had ten pieces, or five loads to carry across the portage. They keep the whole of the goods together; that is, each one takes one load and marches with it, the distance of one half or one third of a mile, and then returns for a second. This they repeat till all their loads are brought up to this point. Each man's pieces are allotted to him at the commencement of the portage, and he keeps the same through. There are in all 122 *poses*, or stopping places, on this portage. The carriers march very rapidly when loaded. About 200 of these pieces, in goods and provisions, are required for this department annually. When we passed these men, they had been sixteen days on the portage, and had got about two thirds of the way across it. After they cross this, they have two other portages to make before they reach Lac du Flambeau, one of which is 150 or 200 rods, and the other about three miles in length.

23. I reached the trading post of Mr. Oakes, by whom I was very kindly received, on the 20th. The village of the Indians is two or three miles distant from his post. This morning three men, having heard that I had arrived, came as they said, to see me, and to hear what I had to say to them. Two of them were young men, and the other, I should judge to be about 50, of a straight, well proportioned body and limbs, not very tall, a countenance rather dignified, a keen, arch-looking eye, and a carriage that told

him to be a man who claimed some title to chieftainship among his band. I greeted them in a friendly manner, and told them I was glad to see them, and if they would listen, I would tell them something about God and his word. I explained to them the object of the Board in sending us to the Indians; and after collecting a few others about the post, I preached to them some of the great doctrines of the Bible, and tried to direct them to Jesus. They listened with much apparent seriousness to what I told them. Towards evening one of them came again, and I spoke to him considerable time on religious subjects. After talking awhile, I told him, if he had any thing to say in reply to what I had told him, I would like to hear it. He said but little, except that, when his child was sick a few months ago, all the conjuring and medicine of the Indians did not save its life. This was probably the first time these benighted heathens ever heard of Jesus, or were told that they were immortal. May it not, however, be the last that they shall hear of the truths of revelation, and have the offers of life presented to them. In the afternoon the few Indians about the post were collected again for religious instruction.

28. One of the head men of the band came to the post to-day, with whom I conversed considerable time respecting our mission to this country. He is a man of considerable influence in the band and brother of the late chief, who died last winter. He declined giving any opinion respecting missions to the Indians, till he could see the whole band together in council. He showed by his conversation that he was not opposed to having teachers sent among the Indians.

Mr. Hall did not succeed in consulting a full council of the Indians respecting the establishment of a mission among them. Those whom he saw received his proposition favorably. He returned to La Pointe on the 4th of October.

Dec. 23. "The sick man," who has been mentioned frequently in my journal, died last night. He has had for two months past, repeated attacks of bleeding at the lungs, attended uniformly with great distress. During this period, in which his sufferings have been very great, he has appeared to hold fast his faith in God, and bear his pain with Christian fortitude; and has left evidence that he heartily renounced his heathenism, and trusted in the true God. Often

when he has thought himself near his end, he has appeared to rejoice that the time of his delivery from this mortal state was at hand, and has expressed a most confident belief, that he was going to be happy with God. He has appeared to take an increasing pleasure in our visits to him.

Mr. Boutwell and myself visited him in the early part of last evening, when we found him very low. After singing several hymns, some of which he particularly named, we left him, expecting to see him again in the morning. Shortly after we had retired to bed, an Indian came to the house and said he was dead. We regretted that we had not been there to see him in his last moments. We were told that he left his dying testimony in favor of the Christian religion. He shook hands with his friends and exhorted them to throw away their *medicine sacks* and believe in God. He told them, that they believed there was no God; but he knew there was. He could see him. He was dying and should go to be with him.

These are some of the fruits of our labors which God has permitted us to see, and it is encouraging to our hearts.

This morning the friends of the deceased sent to request us to assist in burying the body. They desired him to be buried after the manner of white people. We prepared a decent coffin and wrapped the body in a sheet, removing the blankets which they had wrapped around it. While I was engaged in making the coffin, Mr. Boutwell spent some time at the lodge with the Indians who were collected there, in religious conversation, to which they were attentive. At the grave a short prayer was offered and an Indian hymn sung. After the interment, we invited the people to go to the school-house, where we would hold a religious exercise. Nearly all the male friends of the deceased attended, and several of the near female relatives. We had a more full and attentive meeting than common.

Jan. 30, 1833. Last evening I heard that a boy, on the main land, was very sick, and that probably he would not survive long. This morning early, intelligence came that he was dead. I immediately went to the encampment of the Indians. When I entered the lodge where the boy died, I found the body wrapped in blankets and lying on one side of the lodge, which was nearly full of Indians, who were smoking. I soon found that the friends of the deceased and those who had assembled to sym-

thize with them, were among the most heathenish of the Indians. After seating myself among them, I asked them several questions, when, where, &c., they designed to bury the dead, and inquired if they wanted any assistance from us. They replied that they wanted a coffin and a sheet to wrap the body in. I returned home and made a coffin, and then Mr. Boutwell and myself went over again, hoping not only to testify our readiness to sympathize with them in times of affliction, but also to bear testimony to the gospel before them, and to show them where to look for consolation. It soon became evident that they did not wish us to interfere with their mode of burial by conducting any religious exercises on the occasion. They requested us to put the body into the coffin, after which the principal chief stood up and made a kind of prayer or speech which I was not able to understand. The Indians then immediately commenced a conversation with us to occupy the time. One began by thanking us for the assistance we had rendered them, and said the friends would long remember it. When we found they would not listen to us, we went out and assisted in digging the grave. After the body was put into the coffin, one of the Indians took a small piece of cloth, in which some apparently hard substance was tied up in two separate parts, each about as big as a man's fist, and put it into the coffin. After this and some little ceremony which they performed over the body, they requested to have the coffin closed. After the coffin was nailed up, the clothes which the person had worn, and a pan of wild rice which was cooked, were placed upon the lid of the coffin. After the grave was dug which was but a few rods distant, the coffin was carried out by the Indians and followed by the relatives and friends of the deceased. The clothes and the rice also were carried out and placed by the side of the grave, where they remained when we left the ground. The mother and one or two other women wept aloud as they followed the body to the place of burial, and for a few minutes after they arrived at the grave; aside from which I heard no lamentation and saw no tears. The body was put into the ground and covered by the Indians, while the relations sat near by.

It is the custom with these Indians to remain considerable time at the grave when they bury, and after the body is interred, each one, male and female, lights his pipe and smokes. During this time the lodge, where the person died, is taken

down by some friends and removed to another place. They never return to the same lodge after the burial.

While the grave was filling, one of the Indians stood up and made a kind of address to some invisible spirit, after which he commenced singing a heathen song or tune, keeping time to the same with a box of rattles which he held in his hand. After the grave was full, there was a time of silence. I endeavored to improve it for addressing a few words to them, which the occasion suggested to me. I spoke of the immortality of the soul, the resurrection, and the necessity of a new heart. No one seemed to pay any attention to what I said, or appeared displeased that I spoke to them.

While Mr. B. and myself were assisting in digging the grave, one of the Indians observed to our interpreter, that the Indians sing and pray at their funerals as well as the white people. They ask the Great Spirit that the soul may go to be happy. He said the Great Spirit made the Indians good at first, and they had no need of a new heart, alluding to the doctrine of the new birth, which I have frequently preached to them. This is the first time the Indians have advanced any such sentiment to us, though I did not doubt that they felt at heart, that they were good enough. He also observed that when any of them are sick and die they assuage their grief by their dancing, singing, and drumming. He then took his drum and began to beat it and sing. The boy who died was brought three or four days ago from Montreal river, a distance of about 20 miles, by his relatives, in order to have these Indians conjure and drum over him, to drive away his disease. Two days ago they made a great medicine dance for him, when they collected in a large lodge made for the purpose, and danced and drummed and sung and hallooed. There can be but little doubt that their treatment of him, was the means of hastening his death. Surely the tender mercies of the heathen are cruel.

Beyroot.

EXTRACTS FROM A LETTER OF MR. BIRD.

Outrage by Egyptian Soldiers.

In a letter to Mr. Goodell, dated August 5th, Mr. Bird states that Mr. Thomson had suffered from a severe attack of fever, but was con-

valescent. He also forwarded to Mr. G. a copy of a letter which he had addressed to Mr. Chasseaud the American consul at Beyroot, narrating the circumstances of an unhappy affair that occurred a few days before between him and the Egyptian soldiers, encamped before Beyroot; which is given here.

My premises were visited this morning, as usual, by strolling individuals of the *nzam* troops now tented on the plain before the walls of this city. They have for some time been in the daily habit of coming, in this way, to pillage the fruit of my own and the neighboring gardens. As usual I sent my servant to warn them away. A quarrel of little importance in itself ensued, and the soldiers departed. It appears that they went down to their comrades and laid a plan to apprehend my servant and have him beaten by one of their officers, as was done yesterday, for which I entered my complaint to you. However this may be, about an hour afterwards, a cry from the garden of my Moslem neighbor, who, like ourselves, was on the watch against these depredations, gave me the alarm of another quarrel in my garden. I immediately repaired to the place to stop the affair, and found three or four of the soldiers facing the servant, while he was retreating before them. There was a good deal of quick movement and bustle among them, and they seemed to be pelting each other with stones, but the low mulberry trees at first impeded my view. I next distinctly saw one of the soldiers stagger and fall, and my servant at the same instant shot by me toward the house. The blow I did not see. I stepped immediately to the soldier, and seeing him bleeding with a wound in the head, I lifted him up, and after examining his wound a little, begged some of the standers by, who had begun to collect, to bring me some cotton and a bandage, and was in the act of binding up the wound of the man, intending to accompany him with the two soldiers, who were still present, to the camp to explain the circumstances of the affair, when a crowd of soldiers, armed, came rushing in, asking, with their guns ready to fire, who was the man that had done this deed. Not seeing the servant, and without waiting for any explanation, they seized me by the arms and forcibly pulled me from the garden toward the plain. It was of no avail that I assured them of my innocence, and that, of my free will, I was coming to the encampment. They held me fast until we

reached the farther end of their tents, the rabble following at my heels, beating me from behind with canes and cuffs, and from before, aiming their guns and bayonets, as if to blow or run me through, the whole accompanied with suitable words and looks of exasperation. On halting, my arms were pinioned behind me with a light cord, and I was squatted down in the open sun and sands of the plain. Two or three guards preserved me from being mobbed, but individuals of the soldiers, and among them the guards themselves, continued the same course of menace and abuse that had been offered on the way. In this situation I continued, I suppose, about an hour. The pain of the ligature became great, and I often begged the guard to slacken it, but my entreaties only increased their abuse. Not an officer did I see, until near the close of my detention, when one approached, and I was then directed to rise and advance a few steps as if to be spoken with, but after a short conversation with the soldiers, of which I understood nothing, he passed on without giving me a look; and I, according to order, resumed my seat upon the burning sand. The dragoman of consul Abbott soon after appeared, but was not suffered to come near me. Immediately after came the British consul general with a number of Janissaries, between whom and the soldiers a skirmish of some minutes took place, the issue of which I waited with no small concern. Happily, however, the consul retired without the loss of life on either side. The drums had begun to beat to arms, and the whole of the soldiers were

now in commotion and making every preparation for a general battle. In the hurry of their preparation they seemed forgetful of their prisoner, and were providentially thus occupied until the governor of the city, with yourself and others, appeared issuing from the city gate, and I was permitted, as you know, to accompany you to the palace.

Mr. Bird proceeds—

Here ends the account to Mr. C. I have time only to add, hastily, that all the consuls, with the kadi, the wounded man, and physicians, were soon present at the pasha, where they saw my bonds, heard my account, pronounced the wound not dangerous, and agreed to meet again in the afternoon. This meeting, however, was prevented by the French vice consul, who had heard one of the soldiers declare that ten consuls or ten Christians should be killed, if the soldier died; and this was said in the palace, and made known to the governor and kadi on the spot, and no notice taken of it.—We adjourned to Mr. Abbott's, where all the consuls, with one heart, wrote a declaration of what they had seen, for the use of Mr. Chasseaud, and afterwards a letter to the governor, to excuse themselves from attending the proposed meeting, since they could not be free from the threats of soldiers, even in the governor's palace. So the soldiers have escaped, and we must wait for weeks, and months, for the answer of the pasha. Mr. C. has written, I believe, also to the commanding officer of our squadron.

ORGANIZATION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, ITS RELATIONS AND RESPONSIBILITIES TO THE CHURCHES, &c.

INQUIRIES have frequently been made of late, especially in the southern and western parts of the country, for the reasons which were alleged in favor of the union formed in 1826 between the American Board and the United Foreign Missionary Society,* and which induced the committee of conference of the General Assembly of the Presbyterian Church in the United States and of the Board, unanimously to give the opinion, in 1831, that "it is decidedly best that there should be but one society in this country for the management of foreign missions in behalf of those who agree in doctrine and ecclesiastical order, as do the Congregational, Presbyterian,

* There were formerly several foreign missionary societies and operations in this country, which were, at the request of their conductors, merged in the American Board. The Synod of South Carolina and Georgia once had a mission among the Indians, which, at the request of the Synod, was taken under the care of the Board in 1827. There were also formerly in the State of New York, the New York Missionary Society, and the Northern Missionary Society, each having missions among the Indians; and the Synod of Pittsburg was also, at that time, engaged in the same work. These societies and missions were merged in the United Foreign Missionary Society located at New York. And this society was, at its request, merged in the General Assembly of the Presbyterian Church and of the General Synod of the Reformed Dutch Church.

and Reformed Dutch denominations, until the concern shall become too extensive and complicated, if that shall ever be, to be managed by one institution." The reasons in favor of the union were given in "An Address to the Christian Public, especially to the ministers and members" of the three denominations above named, published in a pamphlet form in 1826; and the report of the Committee of Conference was published, soon after it was presented to the General Assembly of the Presbyterian Church, in the spring of 1832, in several religious newspapers, and in the Appendix to the Report of the Board for that year.* But many within the pale of the three denominations never saw either of the documents, and cannot now conveniently procure them; and others who saw and read them when published, cannot now recur to them. These circumstances have led to the expression of the desire by many persons, that the substance of the documents may be republished in the *Missionary Herald*. To meet the wishes of these individuals, the following article has been prepared, embracing the substance of the two documents, adapted, as to statements of numbers and some other particulars, to the present time, and containing some additional suggestions of a kindred character, which seem requisite to a full exhibition of the subject.

In presenting the statements and reasonings which follows, it is to be distinctly understood that there is no design to interfere with any other foreign missionary society, now existing, or hereafter to be organized. The great thing to be desired is, that all the members of the denominations referred to should be efficiently and systematically engaged in the work of foreign missions. Through what organization and agency, it is cheerfully conceded to them as their right and privilege to determine. The sole design of this article is to render accessible to the members and supporters of the Board, and others who may desire access to it, information, most of it heretofore published, and all *simply stating facts* in regard to the Board and the work of foreign missions as prosecuted from this country.

As a preliminary to statements to be made in this article it may be remarked, that UNION OF EFFORT AND EXERTION, TO AS GREAT AN EXTENT AS SHALL BE PRACTICABLE, IS DESIRABLE AND OF THE HIGHEST IMPORTANCE, IN PROSECUTING THE WORK OF FOREIGN MISSIONS. Union is strength everywhere; in prosecuting religious enterprises no less than others. "One shall chase a thousand, and two shall put ten thousand to flight." The aim should be, in arranging all plans for conducting Christian enterprises, to get the friends of religion united in them to as great an extent as shall be consistent with their various circumstances and peculiarities and prejudices, and thus with calling forth their individual interest and exertions. And the importance of securing the greatest amount of united strength that shall thus be practicable increases just in proportion to the complicated character of the work to be done. Various benevolent operations may be as well conducted, some better, by different denominations separately, though substantially agreed in sentiment; and some by local bodies and associations within the same denomination. But the denominations united in supporting the American Bible Society, the American Tract Society, and the American Sunday School Union, would not think of taking their share of the noble works those institutions are prosecuting out of their hands, and performing it themselves. Why? There would, doubtless, be advantages secured by such a course. Each denomination would be likely to be, in some respects, more interested in those great works, if they saw distinctly and separately what they were doing in each, and what blessed results they were thus producing. Yet the necessity for union in conducting those enterprises, all

agree, requires that these lesser advantages should be foregone. And what creates that necessity for union? The *complicated character of the work* to be done; the stereotype plates and printing-presses to be provided and employed; the paper and other materials to be procured; the skill and experience required in the agents needed for the successful prosecution of those works: all of which, a regard to efficiency, to economy, to vigor and success, requires should be multiplied as little, and concentrated as much, as possible. Much more do these principles require that Christians unite, to as great an extent as shall be practicable, in conducting foreign missions; for in none of the benevolent operations of the day, are skill and experience more requisite in the agents employed, and in none is the business so complicated and various. Besides exciting and cherishing the missionary spirit in the churches at home, and obtaining and designating missionaries, and directing them in their work; many and various classes of assistants to the missionaries are to be employed; types are to be purchased and cast; printing-presses to be procured; various kinds of stores to be provided; and passages to be procured and shipments made to foreign ports. So extensive and complicated is the work, that when the churches have provided for the direct support of mis-

*The Address was signed by William Reed, Leonard Woods, Jeremiah Everts, Samuel Hubbard, Warren Fay, Prudential Committee of the A. B. C. F. M.; and William McMurray, Joseph McElroy, William W. Phillips, Ebenezer Masoe, Zachariah Lewis, Moses Allen, Sydney E. Morse, Executive Committee of the U. P. M. S. The Report was signed by Thomas McAuley, James Richards, John McDowell, Committee from the General Assembly, and Jeremiah Day, Lyman Beecher, B. E. Wimer, Committee from the A. B. C. F. M.

sionaries in the field, they have not provided for half the expense of conducting foreign missions.

Another preliminary remark equally obvious and important is that, as far as they shall choose to do so, MEMBERS OF THE PRESBYTERIAN, CONGREGATIONAL AND REFORMED DUTCH DENOMINATIONS, MAY BE HAPPILY UNITED IN PROSECUTING THE WORK OF FOREIGN MISSIONS. Their professed doctrines are the same, the Presbyterians and Congregationalists adopting as a standard the Westminster Shorter Catechism, and the Reformed Dutch the Articles of the Synod of Dordt. And in discipline there is so little difference between them, that ministers and candidates for the ministry are continually passing, without impediment or inconvenience, from one to the other. Surely members of these denominations may be united in the great and blessed work of instrumentally making Christians among the benighted and perishing nations. Let there be an agency constituted that shall not be local, but substantially national; that shall fairly represent the three denominations; and shall give them sufficient security for its purity and fidelity; and shall take the missionaries of each, and let them retain their ecclesiastical relations, and organize churches of the converts they may be instrumental in making on the model the missionaries shall prefer; and let that agency be so located, and so circumstanced in other respects, as to have the requisite and the best facilities for conducting the enterprise; and the members of these denominations, to as great an extent as they shall choose, may be happily united in prosecuting the work through that agency.

To show that the American Board of Commissioners for Foreign Missions combines these requisites was a prominent object of the Address and Report already referred to. With this view they both stated that

I. THE AMERICAN BOARD IS NOT A LOCAL, BUT SUBSTANTIALLY A NATIONAL, INSTITUTION. The evidence of this is,

1. *The location of its members.* Of the present corporate members (January 1834), who alone have the right of voting at the meetings of the Board, four reside in Maine, three in New Hampshire, two in Vermont, seventeen in Massachusetts (in which the Board is incorporated and has the seat of its operations), four in Connecticut, twenty in New York, six in New Jersey, six in Pennsylvania, one in the District of Columbia, three in Virginia, one in South Carolina, two in Georgia, one in Tennessee, one in Kentucky, and three in Ohio: Total 74. As the churches at the south and west come to corporate more extensively with the Board, the numbers and proportion of its members in those parts of the country will, doubtless, be increased.

Of the corresponding members, six reside in the middle and western states, and the remaining sixteen in foreign parts.

Of the honorary members, (who have become such since the adoption, in 1821, of a resolution providing that contributors to the

amount, if clergymen of \$50, other persons of \$100, should be honorary members of the Board,) in 1831, there had been entered on the lists, 36 names of persons residing in foreign parts, 429 of persons residing in New England, and 268 of persons residing in other states.—The corresponding and honorary members have the right of attending the meetings of the Board, and assisting in its deliberations, and acting on committees, but not of voting.

2. *The annual meetings of the Board are held in different parts of the country, as the most convenient and efficient transaction of its business, and the promotion of the missionary spirit, from time to time, require.*

II. THE BOARD SUSTAINS THE SAME RELATIONS TO THE PRESBYTERIAN, CONGREGATIONAL AND REFORMED DUTCH CHURCHES; AND FAIRLY REPRESENTS EACH OF THOSE DENOMINATIONS.

It sustains the same relations to the three denominations. 1. It is strictly a board of commissioners, an agency, for managing the work of foreign missions from this country, for such friends of the Redeemer and of man as shall choose to employ it; and those who do choose to employ it are members of each of the three denominations. 2. The Board was originally constituted by the General Association of Massachusetts, in 1810, "to devise ways and means, and adopt measures, for promoting the spread of the Gospel in heathen lands." The other general ecclesiastical bodies in New England soon concurred in the appointment. And in 1826, the General Assembly of the Presbyterian Church in the United States, and the General Synod of the Reformed Dutch Church, gave to the Board their official sanction and recommendation. 3. The Board receives alike candidates for missionary service, possessing the requisite qualifications, as they offer themselves, from each of the three denominations. 4. The Board is under obligation, by the terms of its union with the United Foreign Missionary Society, to supply the highest ecclesiastical bodies of the three denominations with copies of its Annual Report. 5. The ecclesiastical bodies of the three denominations have, each, entire control over the Board as to its support from the churches they represent. Let the General Assembly of the Presbyterian Church, for example, for any just cause, recal the recommendation it has given of the Board, and declare that it is no longer worthy of the confidence and support of the Presbyterian Church, and how completely would its influence be destroyed in that denomination? 6. The Board is composed of voting members from the three denominations, in the proportions now to be stated.

The Board fairly represents each of the three denominations. The ascertained number of communicants in each of the denominations, according to their latest official returns, is of

Presbyterians,	233,580.
Congregationalists,	126,714
Reformed Dutch,	20,186

The corporate members of the Board at this time (January 1834) are connected with the several denominations in the following proportions. With the

Presbyterian,	-	-	35
Congregational,	-	-	30
Reformed Dutch,	-	-	8

There is also one member belonging to the Associate Reformed Church.

If regard were had simply to the *funds* contributed, hitherto, by each denomination, the Congregational churches would be very inadequately represented; the proportion, in this view, being nearly the same as among the honorary members, which was, in 1831, 429 Congregationalists to 268 of other denominations, and has not since materially varied.—The corresponding members in this country are all Presbyterians.

III. THE ORGANIZATION OF THE BOARD, AND ITS METHODS OF PROCEEDING, GIVE TO EACH OF THE DENOMINATIONS VERY HIGH SECURITY FOR THE PURITY, FIDELITY AND EFFICIENCY OF THE BOARD, AND OF ITS MISSIONARIES, AS AGENTS OF THOSE DENOMINATIONS.

Two methods of organization have been adopted in this country for conducting the benevolent operations in which the churches are engaged—voluntary associations, and boards constituted by ecclesiastical bodies. Advantages are claimed for each, and objections are alleged against each. It has so happened in Providence, that the organization of the American Board is such, that it is not liable to the objections alleged against either of those plans, and that it secures the advantages claimed for each.

It is objected against boards ecclesiastically constituted (whether justly or not it will not here be undertaken to determine), that the bodies which constitute them come together for other purposes than attending to the management of the benevolent operations entrusted to those boards, and will not be likely, therefore, to give vigilant and efficient attention to them, and will carry into the elections of their members and the supervision of their proceedings the party interests and feelings which too often prevail in those bodies. The American Board comes together for the sole purpose of attending to the business of foreign missions; and remote indeed is the probability, if not the possibility, of its members having any other motive in selecting their associates and successors but to find men the best qualified and circumstanced to forward the great work of foreign missions.

It is objected to voluntary associations (whether justly or not it will not here be undertaken to determine) that they might be easily perverted, by a few designing individuals at the places and times of their meetings, contributing a trifle to their funds, and thus obtaining for themselves all the powers of members, and combining together to elect officers, and do what they should please with the institution. But no person becomes a voting

member of the American Board by simply contributing to its funds. At first the Board was annually appointed by the General Associations of Massachusetts and Connecticut—the two which had then concurred in the arrangement. It soon, however, became necessary to obtain an act of incorporation for the Board, which could not be obtained for it as then constituted. This led to a change in the organization. The then members were authorised to *elect associates and successors*, who should in the same manner perpetuate the Board. These are the corporate members, who alone have the right of voting.

It is claimed (whether justly or not it will not be here attempted to determine) for voluntary associations, that, being composed only of those who are interested in their object, associated and assembling solely for its promotion, they may be expected to prosecute their work with an energy and skill not attainable in benevolent agencies formed on the other principle. The members of the American Board, as already stated, are selected chiefly on account of their adaptedness of character and circumstances to promote the cause of foreign missions, and this is the sole object of their attention in all their meetings. It may well be expected of them, therefore, to prosecute their work with intelligence and energy. Indeed it may be questioned whether any organization for benevolent institutions yet devised provides so well for securing these important qualities. In the words of the "Address," "In large popular societies,"—and the same is true of ecclesiastical bodies when they revise the proceedings of their various boards,—"little else "can be done than to make public statements which must be received," for the most part, "without examination. Whereas at the annual meetings of the Board, all the doings of the Committee are brought under review. And this review is taken by men, who do not act in their private capacity, or as friends of the cause merely, but who are *selected for this special service*, who have *regularly attended to the same duties for a series of years*, who are *familiar with the details of the business*, and who *wish for information*, both on their own account, and that they may communicate it to others."

It is claimed (whether justly or not it will not here be attempted to determine) as a peculiar excellence of boards for benevolent purposes ecclesiastically constituted, that they give a security not furnished by associations formed on the opposite principle, for the purity of doctrine and character of their members and agents. The American Board furnishes as high security for the purity of doctrine and character of its members and agents, as can be claimed for any other benevolent organization.

It gives very high security in relation to the *character of its members*, arising from the character of its present members, associated as they are for the single object of conducting foreign missions, and from the control over it possessed by the ecclesiastical bodies of the three denominations. In the words of the "Address," "A considerable proportion of the

members were Presidents of Colleges, and Professors in Theological Seminaries, at the time of their election; and more than one fourth part of the present members sustain one or the other of these relations. It need not be said that gentlemen in these important and responsible stations, are extensively known and highly esteemed. They are also more likely than others, to be intimately acquainted with the character of the missionaries. Another class is composed of venerable men, both among the clergy and laity, who have arrived at an advanced period of life, have discharged numerous public duties, and are not even suspected of valuing the little distinction which is implied in a selection to these services, except as it may enable them to serve God in their declining days, and to bear a distinct testimony to the excellence of the missionary cause. A small number of middle age, residing near each other, have been selected to manage the executive business of the Board; and others in the same period of life, distinguished for their active exertions in behalf of charitable objects, and residing in different parts of the union, have been associated in this body." No association in the country, it may be safely said, has a larger share of the confidence of the Christian community, in every denomination. And just in proportion to their desert of that confidence is the security they give that they will elect for their associates and successors only men of a similar character. "If the members of the Board have any regard for the success of the cause in which they are engaged; if they feel any responsibility for the stewardship which is placed in their hands; if they wish to sustain any reputation for integrity and consistency; they will aim to secure the best and most durable interest in the affections of the people of God, by doing what is right, and leaving the issue to his disposal." In fact, all their influence, and their very existence, depend upon their retaining the confidence of the Christian community.—And, as already shown, the ecclesiastical bodies of the three denominations have, each, perfect control over the Board as to its support from the churches they represent.

The Board also gives very high security for the soundness of faith and character of the missionaries it sends forth, and that a due proportion of the churches gathered under its auspices will be organized according to their several preferences. Just as does the Board of Missions of the General Assembly, and of the General Synod of the Reformed Dutch Church, the American Board takes missionaries licensed and ordained by the several Presbyteries and Classes and Associations; and leaves them in their several ecclesiastical connections and responsibilities, until they are regularly dismissed to form others called for by the success given them in prosecuting their missionary work. Of the '93 ordained missionaries now (January 1834) laboring, or on their way to stations, among the unevangelized nations, 60 are Presbyterians, 41 Congregationalists, and 2 Reformed Dutch.—And in the forms of organization the missionaries give to their

converts when gathered into churches, the missionaries are left by the Board entirely to their own judgment and preferences; no opinion having ever been given by the Board or its Prudential Committee, designed, directly or indirectly, to influence the missionaries on this subject. Of the 40 churches gathered under the auspices of the Board, into which have been received upwards of 2,300, and in which, at the last returns, were embodied 1,940 members, converts from Paganism and Mohammedanism, 18 are Presbyterian, 5 Consociational, and 17 Congregational. A new mission, soon to be established, will be ecclesiastically organized according to the discipline of the Reformed Dutch Church.

IV. The reasons, given in the Address and in the Report, "for BUT ONE INSTITUTION FOR FOREIGN MISSIONS FOR THE PRESBYTERIAN, CONGREGATIONAL AND REFORMED DUTCH DENOMINATIONS IN THE UNITED STATES," were the following:

"1. *It will save time and labor.* This assertion is so obvious as to require little illustration. Two societies must have two executive committees, two secretaries, at least as many assistant secretaries, two treasurers, and two sets of agents. Much of this labor may be saved by merging two institutions into one. To every person acquainted with the real state of things, this is a very weighty consideration. The man, who attends an auxiliary missionary meeting once a year, at the expense of half a day's time, may regard it as a small matter to conduct missionary operations. But in point of fact, it is a very arduous and difficult matter; and this should be well known and understood by the Christian public. It is not easy to find, in any city of the American union, a sufficient number of suitable men to form a - tive and laborious committees for existing societies;—men, who shall, amidst all their private and professional engagements, hold themselves ready to attend weekly meetings, or to be called together on any emergency. What then shall be said respecting those functionaries whose whole time is demanded for their respective offices? How are men to be obtained, as a permanent thing, for these agencies in two institutions? Without saying any thing respecting the competency, or incompetency, of the present incumbents, it may be said boldly, that the American churches should see to it, that the best talents and attainments which the country can furnish, during all future years, have the charge of this momentous business. Let it be remembered that, as a people, we are in great want of able men for the management of public spirited measures; not because our country is destitute of such men, but because the stations which require them are very numerous, and are multiplying every day. Is one of our colleges in want of a President? or one of our theological seminaries in want of a Professor? A suitable man may perhaps be found, by searching the land from one end to the other; but the difficulty lies in the fact, that, in all probability, he cannot be spared from the station which he now occupies; and if he could, he would be called to

half a dozen other important stations, if there were any hope of obtaining him. This state of things requires *economy in the employment of competent men*, to be regarded as a public and imperious duty.

"There are those, who, for want of knowledge on the subject, think that any man of good character for integrity, may be taken and coerced into these services. If such a course of proceeding were proper and just, who has this power of coercion? We may indeed find men in most of our cities each of whom will say, 'I am willing to give my *five hundred dollars a year*, or my *thousand dollars a year*, for religious charities;' and there are those each of whom might add, 'I am willing to *rise early, and sit up late, and eat the bread of carefulness*, that I may have the ability of doing this;' and yet, each of these liberal men would feel compelled to add, 'I cannot give my whole time, nor half my time, to any of these charitable objects, nor to all of them conjoined.'

"2. *It will also save expense.* This is apparent from what has already been said. But when it is considered, that if two institutions, having the same object in view, continue their separate operations, there will be a necessity of sending agents from both to the same parts of the country; that, in many instances, two journeys to the western wilderness will be required, where one would otherwise answer every purpose; and that the contingent expenses of two separate establishments must be defrayed; it will appear, that this is a subject of no trifling consequence.

"3. *There is no necessity for two institutions.* The members of the three denominations agree essentially in their views of Christian doctrine. They employ the same sort of men for missionaries; men who were educated in the same schools, preach the same great truths in the same manner, are personally acquainted with each other, and are closely bound together by ties of friendship and of Christian affection. They rely upon the efficacy of a Savior's blood for the pardon of their own sins; and they present to perishing men of all classes the atonement of an almighty Redeemer, applied by the new-creating Spirit, as the only ground of hope, the only way to holiness and to God. There is as perfect a union on this subject, among those who believe in experimental religion, as perhaps ever existed among so many individuals on any subject of common interest; a union, which will enable them to act together with the greatest cheerfulness and energy. If we can suppose, that the missionaries should hereafter cease to preach Jesus Christ and him crucified; and if they should preach any other gospel than that which Paul preached;—the support now derived from the Christian community would immediately fail.

"4. *It will remove the danger of collision.* If there be two institutions, there will be constant danger of interference;—a danger, which no human wisdom, prudence, or piety, can entirely obviate. Agents will proceed from each society to the same places, they will often ar-

rive at the same time, or one immediately after another; the plans and measures of one will seem to thwart the designs and calculations of the other; and each will meet with many a severe repulse, both from ministers and people, as a consequence of the dread of this apprehended collision, or the dislike of repeated applications for the same object. It is to be presumed, that the conductors of both societies will always be on harmonious terms; but can it be supposed, that all the agents to be hereafter employed will have such a share of the meekness of wisdom, as to give no offence, in these difficult and constantly varying circumstances? And if the agents should be perfect, will not partisans arise for one society, who will plead with zeal for a particular mission, or a particular class of operations, to the disparagement of missions under the care of the other society? Will not extravagant encomiums of one provoke disadvantageous comparisons? And will not the efforts of both be thus weakened, and many individuals prevented from giving an efficient and systematic patronage to either? If the missionary exertions of the country should be increased, and the need of greater and still greater resources be felt, the evils here adverted to will be greatly augmented; and agents, instead of pleading the cause of a suffering world with boldness, will be timid and hesitating, lest they should seem to encroach upon the claims of a sister institution."

5. *A single institution will greatly promote Christian affection.*

"Union of effort in behalf of the heathen world, tends powerfully to increase brotherly love among those who are thus united. It brings them to be acquainted with the same individuals, acting as their agents and almoners. It fixes their minds on the same objects, and those of the highest interest. It multiplies the subjects of common concern. So far as benevolent feelings are called into action, the amiableness of the Christian character is apparent; and those who behold in each other the lineaments of their heavenly origin, will be more closely drawn together, the more they are called to act in the same connection, and for the accomplishment of the same purposes. This tendency of united counsels and efforts assumes a vast importance, when the rapidly increasing population of our country, and our extensive territory, and our capability of exerting a moral influence, are considered.

"6. *The great saving by one institution of toil, expense, and rigor of life, in the necessary research and explorations which are indispensable to an intelligent and successful prosecution of the work of foreign missions.* This has indeed been already adverted to, where reference was made to "journeys to the western wilderness." How much the force of this consideration is augmented, when missions are to be conducted in the four quarters of the globe, is evinced by the sketch, given in the Report of the American Board for the present year, [1831] of the countries traversed, and the perils encountered, and the lives lost, in the explorations already made

under the direction of that institution. In no other way could the indispensable knowledge thus acquired have been obtained. And who could think it expedient to double this toil, and expense, and risk of valuable lives?

"7. *In conducting foreign missions, as in managing every other important concern, experience is the safest guide, and often leads to essential modifications in the methods of proceeding, greatly augmenting the efficiency and success of the enterprise.* The time and labor and expense requisite for acquiring this experience would be greatly augmented, if not doubled, by having two institutions, while the result would be to each far less efficacious.

"8. *To all which is to be added, that constitution of human nature, by which interest and motive and effort and reward correspond with the magnitude and sublimity of the object presented; creating a moral momentum, which declines with every division, and augments steadily up to the highest point of practicable combination.*"

V. In reference to THE SEAT OF THE OPERATIONS OF THE BOARD, it is remarked in the Address, "It may be well to say, for the information of many into whose hands these pages may fall, that it happened providentially, and without any peculiar attachment to place, or regard to personal considerations, that the business of the Board has been done in Boston. It should be added, however, that this providential disposition of the matter ought not to be disregarded, for the following reasons. Though New York is the great emporium of our country, yet, as every merchant knows, there is six times, if not ten times, as much direct intercourse between Boston and India, or the Sandwich Islands, as between New York and the same places. There is also a regular commerce between Boston and the Levant. So that the missionary stations beyond sea are much more easily accessible from Boston, than from any other place in the United States. The same would be true with respect to any missions, on the west and north-west coast of America, the western coast of Africa,* the shores of the Persian gulf, the Maylayan Archipelago, or any part of Polynesia. The foreign trade of New York is principally with Europe, South America, and Mexico; whereas the foreign trade of Boston, though less in amount, is carried on with every part of the world; and of course furnishes the means of conveying missionaries to almost every heathen country, and corresponding with them and supplying their necessities, after their respective stations are formed." Indeed such is the commerce of this country that, whether we have many or few foreign missionary societies or boards, the business of sending missionaries and their supplies to stations beyond sea, must, at present at least, be nearly all transacted within the strip of coast from

Philadelphia to Salem, Mass. And as yet, Boston is decidedly the most favorable location for this purpose. Of this statement we have strong confirmation in the following facts. Most of the letters received at the Missionary Rooms from missionaries of the Board beyond sea, are brought into the ports of Massachusetts. And the Baptist General Convention, which holds its meetings alternately in New York and Philadelphia, has the seat of its foreign missionary operations at Boston. And the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, whose executive committee is located at Philadelphia, conducts its foreign missions through a committee at Boston.

VI. CAN THE AMERICAN BOARD, THEN, BRING THE SUBJECT OF MISSIONS HOME TO THE CHURCHES IN THE SEVERAL DENOMINATIONS, SO AS EFFECTUALLY TO EXCITE AND SUSTAIN THEIR INTEREST AND CO-OPERATION IN THE WORK? This important question will be satisfactorily answered by briefly describing its method of conducting this part of its operations. It proposes to divide the country into General Agencies, employing a competent agent, all his time, in each, promoting the missionary spirit, finding and ascertaining the qualifications of missionaries, and obtaining funds. Such agencies are already established in New England, in the State of New York, and in the Western States; and will be established as soon as practicable in New Jersey and East Pennsylvania and Delaware and Maryland, in Virginia and North Carolina, and in the more southern States. One of the Secretaries also frequently visits the Theological Seminaries and Colleges, and assists, as he is able, in making the annual application in the principal places for funds. The General Agents are assisted in their work by local and temporary agents, and by various organizations. A chief object of these organizations is to secure the regular bringing of the subject of foreign missions, once a year, before each congregation. In forming these organizations respect is always had to the circumstances, and ecclesiastical habits, and preferences of the people. In New England and in some other sections of the country, male and female foreign missionary associations are formed in each congregation, having collectors, who apply once a year to all the members of the congregation for their contributions, after a sermon has been preached on the subject; and these associations are combined in auxiliary societies within convenient limits, which have an annual meeting, attended by a delegation from the Board. The boundaries of these auxiliaries are, where it is convenient, coincident with those of Presbyteries, Classes, Associations, Consociations, and Conferences of Churches. Or if preferred, these bodies may themselves act as auxiliaries, or may attend to the business within their limits in their ecclesiastical capacity. In other parts of the country where an organization for this purpose is not practicable or expedient, it is not attempted, and the business is attended to from year to year, as far as attended to, by

* Since the publication of the "Address," the increased intercourse with Liberia has caused the passage of vessels to Western Africa to be chiefly from the middle parts of the United States. Missionaries to southern and southeastern Africa will generally be sent by vessels bound to the East Indies.

the pastors and agents. In October last a Western Foreign Missionary Society was formed at Cincinnati, auxiliary to the American Board, having its Secretary, and Treasurer, and Executive Committee, who are to attend to the business of exciting and cherishing the missionary spirit, and procuring missionaries, and obtaining funds, in the Valley of the Mississippi; the missionaries to be commissioned and directed in their work, and the funds to be applied, by the Prudential Committee of the American Board. The Secretary of this Society will probably be, in ordinary cases, also General Agent of the Board in the same region. The General Synod of the Reformed Dutch Church has its Board of Foreign Missions, with the usual officers, to attend to the business in their denomination, their funds to be paid over to, and their missionaries to be directed by, the Prudential Committee of the American Board. And recently the Synods of Virginia and of North Carolina have united in constituting a Board of Foreign Missions for those States, connected in a similar manner with the American Board. In fact any local organization may be adopted that the circumstances or preferences of the friends of missions in any part of the country may require, leaving to the Prudential Committee of the American Board the designation of the missionaries and the direction of their operations. Thus the Board is found to be, as it has been already stated that it is, strictly a board of *Commissioners*, an *agency*, for managing the work of foreign missions from this

country, for such friends of the Redeemer and of man as choose to employ it; and may be so employed, if they shall choose, by all the members of the three denominations. Thus the facilities possessed by the Board and its executive officers, and their knowledge and experience in the work, may be made use of by Christians of the three denominations in all parts of the country; and the animating and sanctifying subject of foreign missions may be brought home to all in the most agreeable and efficient manner; the exciting and encouraging influence—not merely of the good which one denomination, or an organization embracing a part of one denomination, may have been instrumental in effecting, may be brought to bear upon its members—but of *all the good* which the three denominations shall be made instrumental in accomplishing, may be brought to bear directly and efficiently upon each member of each denomination; so that as any individual of either denomination shall hear or “read of the conversion of American Indians, and Sandwich Islanders, and Hindoos, and Chinese, or trace a missionary tract as it winds its way to the Caspian, or passes the Ghauts from the Coromandel coast, or enters a port of the Celestial Empire, or casts a gleam of light upon the dark mind of the Polynesian savage, he may reflect that in *all* these works of mercy *his* humble offerings had a share.” Each will have the greatest encouragement in the work, and will most efficiently contribute to its economical and vigorous prosecution.

PROPOSED ENLARGEMENT OF THE MISSIONS OF THE BOARD DURING THE YEAR.

THE Prudential Committee commence the year, according to their usage, with a statement of views and plans appropriate to existing circumstances. The plans which were formed a year ago, and published in the Herald for March, have not all been executed, for want of missionaries. Forty-nine were needed, and but twenty-three were obtained. The demand, as was expected, is greater now than it was then; and it promises to increase from year to year, till the cry of all nations for relief is heard in resistless appeals.

Shall not prayer be offered with ten-fold earnestness to the Lord of the harvest, that he would send forth more laborers into the ripening harvest of the world? No voice but his can reach the thousands of promising young men converted a few years since, and draw them from their farms and merchandise. Nor can any power but his expel from the churches that unbelief, and those erroneous views of self-interest, which restrain the rising spirit of Christian enterprise.

The best method of increasing the number of ministers, and of ensuring the success of their labors, is to employ them in obedience to the commands of God; and the perfection and glory of the church will ultimately be found to consist in fulfilling the intentions of her Redeemer to this lost world. Her interest, her

joy, her salvation, are all to be sought in the great high way of her duty to the world.

Suppose one half the heathen nations should be assigned to the churches of our land, as a fair proportion to receive the gospel from them. If now there was pervading our ministers and churches the same spirit of obedience to the divine command, the same compassion for the benighted heathen, the same faith in the divine promises, the same spirit of self-denial and active zeal, which urged Paul forward irresistibly in his missionary career, would it be found impracticable for our American churches to send the gospel to half the families on the globe within thirty years? Wherein would the impracticability consist? In the want of the requisite pecuniary resources? On this point there cannot be doubt enough to call for a discussion. Would it be impossible to furnish the requisite number of men? Supposing that the spirit of Paul, including, of course, the required love for the whole human family, pervaded the churches, how could Christians bear to see themselves so amply furnished with ministers, and religious teachers and counselors, with Bibles and tracts and Christian books, with Sabbaths and sanctuaries and schools, the great object of which seems to be to reiterate daily the gospel offer to those who have heard it thousands of times, while three

fourths of their fellow-men enjoy none of these advantages, and are as ignorant of all that the minister or the Bible would teach, as the brutes that perish? Could they refrain from saying to their ministers and theological students, throughout the land, Leave us to our elders and deacons, to our Bibles and tracts and religious books, to our Sabbath and social meetings and Christian schools—Up, haste away, and preach the unsearchable riches of Christ to the dying heathen: blow the gospel trumpet in the ears of every human being: make known the Savior and offer pardon in his name to every condemned child of Adam without delay. With such a spirit abroad, how soon might thousands of preachers and other thousands of Christian schoolmasters be dispersed through the dark places of the earth. How soon might a thousand mission presses be put in operation; and these be followed by thousands of Bible and tract distributors, and the light of heaven shine upon all the nations.

Does the impracticability of giving the gospel to the whole human race lie in the fact that some of the heathen countries are closed against it? Is it quite certain that, even now, the gospel cannot be introduced into every nation? When and by what well-conducted and persevering experiment has this been ascertained? Is it certain that, if men of a holy boldness and discretion would press into Turkey or China, in such numbers, and prepared to make such sacrifices as the unqualified command of Christ and the momentous interests at stake would justify, that they would not succeed in planting the standard of the cross in those empires? It might cost much suffering and loss of treasure and life; but probably not more than it cost to introduce and sustain Christianity in the Roman empire? Why were great sacrifices in propagating Christianity any more called for or justified then, than now?

But we have not supplied all the fields that are open and easy of access. At no period has there been so much unoccupied ground, explored and spread out before the churches, as at the present. It was stated by the Committee, in an address to the Christian public four years ago, that the number of heathens to whom missionaries could gain access was altogether greater than the actual number of missionaries could supply.—Although the Board has since that period greatly strengthened many of the missions then under its care, and has commenced, or has missionaries now on their way to commence, nine new missions, and has more than doubled the number of its ordained missionaries, yet it is no less true now than it was four years ago, that the churches are very far behind the providence of God—they are by no means doing all that Providence is rendering practicable for the conversion of the heathen nations.

To show ourselves as intent on obeying the command of Christ and preaching the gospel to every creature, as we ought to be, we should ascertain by actual experiment whether heathen nations are accessible or not; and after planting our missionaries wherever they

can obtain admission, we should have others waiting at the gates of every nation to which admittance is refused, ready and earnestly desiring to enter, as soon as the providence of God shall open the way.

Does the impracticability of spreading the gospel through half the heathen nations of the earth, by the American churches, during the present generation, consist in any disastrous consequences that would follow to our churches or country? Can it be admitted for a moment that such an act of faith and obedience, of compassion for the heathen and self-denial for their conversion, could, under the government of the Head of the Church, prove ruinous, or even in any degree disastrous? Since missions to the heathen were commenced by our churches, has not our land been blessed, to an extent heretofore unexampled, with revivals of religion? Have not religious and benevolent institutions, of almost every description, had their origin since that period; and have they not grown and flourished almost in exact proportion to the spirit of foreign missions? May not the great reason why the borders of the church in Christian lands have been so narrow; why heresies, divisions, and a low standard of piety have prevailed; why prayer for the enlargement of Zion has been no more signally answered; why, in short, the preaching of the gospel has produced no more effect—be that the churches have all the while been disobeying a plain and known command of Christ? *If I regard iniquity in my heart the Lord will not hear me.* In the days of the apostles, when the spirit of missions was the dominant spirit, how controlling was the power of Christianity, how rapid and triumphant its progress!

Suppose that now the faith and zeal of our churches were such, that they should feel themselves, with one heart, and irresistibly impelled to the course referred to, and should say to their ministers and theological students throughout the land, Go, preach the gospel to the heathen; and the ministers and candidates for the ministry should simultaneously decide to go on the embassy; should we not expect, that, when the ministers and the churches should meet each other for the last time, the former to give their parting benediction, and the latter to pronounce their God-speed, there would be a movement of the providence and of the Spirit of God, which would speedily result in throwing open every heathen community to the approach of missionaries, and in a rain of righteousness on the churches at home, and on heathen nations, which would give unexampled efficacy to all the means of grace, and cause the knowledge of the Lord to go over the earth like the waves of the sea?

The Committee feel some embarrassment in asking, from year to year, not the largest but the smallest number of missionaries demanded in the fields already occupied by the missions of the Board, and in the new fields which Providence is opening before them and inviting them to enter. But necessity is laid upon them to make their plans accord, in some measure, with the supply of missionaries which it seems possible to obtain. They purpose,

therefore, with the leave of Providence, and depending on divine assistance, to send forth missionaries, during the year 1834, as follows, provided suitable men can be obtained; viz.

To Western Africa,	3
To Eastern Africa, including a physician,	5
To the island of Cyprus,	2
To Asia Minor,	5
To Syria,	4
To the Nestorians of Persia, a physician,	1
To the Mohammedans of Turkey,	1
To the Mohammedans of Persia,	1
As explorers in Persia and the countries beyond,	4
To the Bombay mission,	5
To Siam, a physician,	1
To Southeastern Asia and the Indian Archipelago,	10-42
To the Ojibwas,	3
To the Sioux, Winnebagoes, and Sioux,	6
To the tribes west of the State of Missouri and the Territory of Arkansas, towards and beyond the Rocky mountains,	6
To the Choctaws and Creeks,	4
To the Osages,	2
To the Senecas,	1-22

Total, 64

Besides these, the Board would gladly send fifteen or twenty pious and competent teachers to different fields, especially among the Indians of this continent.

It is proposed, also, to enlarge and perfect the means in the several missions, of translating, printing, and distributing religious publications, that the Bible and Tract societies may not be impeded in their work. Two or three additional seminaries are required for educating native teachers, catechists, and preachers; and the advantages of common education need to be extended in all the missions.

Nor will the existing system, irrespective of the proposed enlargements, require a less expenditure than it did the past year. A hundred and fifty families, besides unmarried adult laborers and native preachers and assistants, amounting in all to 328 persons, employed at 60 stations—with 40 churches, and nearly 2,000 native members, and 56,000 learners in the schools, and five printing establishments, under their care—depend, under God, on the treasury of the Board for the means of their sustenance and usefulness during the present year; and the means in the treasury will be ample, or insufficient, as the patrons of the Board shall increase, or diminish the amount of their contributions.

Such is the simple statement, which is submitted to the numerous patrons of the Board throughout the country, in the full confidence that the means will be afforded both for sustaining and enlarging the missions under the care of the Board. With special earnestness, however, would the Committee entreat the prayers of their fathers and brethren in the churches, that wisdom and every other needed grace may be imparted to all the agents in this momentous work, and that the Holy Spirit may visit the several missions with abundant showers of his saving influences.

In behalf of the Prudential Committee,
 B. B. WISNER, }
 R. ANDERSON, } Secretaries.
 DAVID GREENE, }
 Missionary Rooms, Boston, Jan. 1, 1834.

N. B. The formation and anniversaries of auxiliaries, with various other notices are necessarily deferred till next month.

Donations,

FROM NOVEMBER 16TH, TO DECEMBER 15TH, INCLUSIVE.

L. AUXILIARY SOCIETIES.

<i>Brookfield Ass.</i> Ms. A. Newell, Tr.	
Brimfield, La. 85,85; chh. 62;	
mon. con. 41; L. Shish, dec'd,	
30; sub. sch. 2,10;	290 85
Charlton, Gent. 15; la. 22,63;	37 63
E. Ware, Gent. 97,38; la. 56,15;	
mon. con. 75;	228 50
New Braintree, Gent. 69,70; la.	
59,70; mon. con. 22,31;	151 71
N. Brookfield, Gent. 119,17; la.	
87,70;	199 87
Oakham, Gent. 20,92; la. 33,43;	
mon. con. 19,68; fem. juv. so.	
11,95;	85 38
S. Brookfield, Gent. 25,25; la.	
17,42; mon. con. 8,56;	51 23
Spencer, Gent. 39,50; la. 46,33;	
mon. con. 13; sub. sch. 5,16;	103 20
Sturbridge, Gent. 72,38; la. 53,10;	
mon. con. 31;	156 48
W. Brookfield, Gent. 37; la. 55,54;	
mon. con. 5; fem. juv. so. 4,01;	101 55
Western, Gent. 50; la. 42,57;	
mon. con. 10,13;	103 00
W. Ware, Gent. 50,77; la. 29,19;	
mon. con. 7;	86 96
	1,527 25
Ded. expenses paid by aux. so.	
27,25; c. note, 3;	29 25-1,498 00
<i>Essex co. North</i> , Ms. J. S. Pearson, Tr.	
Newburyport, Mon. con. in N.	
chh. 120; an indiv. 1;	121 00
<i>Fairfield co. West</i> , Ct. M. Marvin, Tr.	
Bridgeport, Mon. con. 78,85; coll.	
21,15; to constitute WILLIAM	
DE FOREST an Honorary Member	
of the Board,	100 00
Darien, Gent. 22,44; la. 12,25;	
mon. con. 25,31;	60 00
Fairfield, La. 35,75; cong. 60,46;	
mon. con. 8,60;	104 81
Green's Farms, Gent. and la. (of	
which to constitute the Rev.	
THOMAS F. DAVIES an Honorary	
Member of the Board, 50;)	57 00
New Canaan, Gent. 38,74; la.	
benev. so. to constitute the	
Rev. THEOPHILUS SMITH an	
Honorary Member of the	
Board, 50,12; mon. con. 71,15;	160 07
Norfield, Gent. and la.	15 26
North Greenwich, Gent. 38,68;	
la. 44,75; mon. con. 38; (of	
which to constitute ORADIAH	
MEAD an Honorary Member of	
the Board, 100;)	121 43
North Stamford, Gent. and la.	29 25
Norwalk, Gent. 79,90; mon. con.	
50,48; (of which to constitute	
the Rev. DANIEL SMITH of	
Stamford, and Rev. EDWIN	
STEVENS of Canton, China,	
Honorary Members of the	
Board, 100;) la. (of which to	
constitute the Rev. EDWIN	
HALL an Honorary Member of	
the Board, 50;)	120 65
Ridgebury, Gent. and la.	25 00
Ridgefield, La. 22,05; indiv. 9,49;	
mon. con. 41,16; Rebecca Fow-	
ler, dec'd, 10;	22 70

Saugateak, Gent. 36,22; la. 44,48; mon. con. 51,60;	136 00
Stamford, Gent. and la.	75 00
Stamwich, Gent., la. and mon. con.	75 50
West Greenwich, La. 36,07; mon. con. and sub. coll. 53;	88 07
Wilton, Gent. 31,87; la. 22,06; mon. con. 12,97;	66 90
	1,378 67
Ded. expenses paid by aux. so.	3 03-1,378 64
Franklin co. Ms. F. Ripley, Tr.	
Ashfield, Gent. 34,55; la. 20,43; mon. con. 7,12;	71 10
Barnardston, Gent. and la.	16 34
Buckland, Gent. 43,13; la. 36,33;	79 46
Charlemont, Gent.	86 82
Colrain, Gent. and la.	32 08
Conway, Gent. 108,58; la. 90; ch. so. 1,50; (of which to consti- tute JOSEPH AVARY an Hon- orary Member of the Board, 100);	900 08
Hawley, 1st par. Gent. 27,14; la. 16,34; a pensioner, 10;	53 48
West, Gent. and la.	5 04
Heath, La. 40,21; do. 19;	59 21
Gill, La. 8,26; mon. con. 9,06;	17 31
Greenfield, Gent. 33; la. 33,87; mon. con. 69,60;	136 56
Montague, Gent. 22,44; la. 15;	37 44
Northfield, Gent. and la. 16,43; juv. mite so. 78c. c. box, 31c.	17 58
Shelburne, Gent. 53,42; la. 36,27; sub. sch. 2,38;	92 07
Warwick, Gent. 8,87; la. 12,82; mon. con. 7,50;	29 19
Wendell, Gent. and la.	36 00
Rev. W. Riddel, for Bombay miss. 50; I. Smead, 2;	52 00
	1,021 65
Ded. expenses paid by aux. so.	30 61-991 04
Grafton co. N. H., W. Green, Tr.	
Campton, Gent. 32,22; la. 27,32;	59 54
Dartmouth College and Hanover Plain, Gent. 22; la. 26; mon. con. 30,35;	86 35
Groton, Gent. and la.	5 75
Hanover East, Gent. and la. 30,25; mon. con. 4,47;	34 72
Haverhill, Gent. la. and mon. con. (of which to constitute the Rev. HENRY WOOD an Hon- orary Member of the Board, 50);	53 13
Hebron, Gent. and la.	12 87
Lebanon, Gent. 11; la. 18; mon. con. 60; (of which to constitute the Rev. SAMUEL B. MUNGER an Honorary Member of the Board, 50);	89 00
Littleton, Gent. and la.	4 50
Piermont, Gent. and la.	12 26
Plymouth, Gent. and la. 30,63; mon. con. 50;	80 63
Thornton, La. and mon. con.	14 75-455 50
Hampden co. Ms. S. Warriner, Tr.	
Standford, A few ladies, Chester, La.	15 00
Chickopee, O. C. (of which for Flat Head Indians, 1);	3 00
Chickopee Factory, Mon. con.	4 08
East Granville, Mon. con. 20; Dr. C.'s chh. 6,50;	96 50
East Longmeadow, Mon. con. 2,57; contrib. 5,75;	8 32
Longmeadow, Mon. con.	41 00
North Wilbraham, Gent. and la.	21 66
Springfield, Gent. 135,66; mon. con. 122,98;	258 64
Westfield, Gent. 50,50; mon. con. 24;	74 50
West Springfield, 1st par. 100; fam. benev. so. 15,14;	115 14
	602 56
Ded. expenses paid by aux. so.	18 05-584 51

Hartford co. Ct. J. E. Woodbridge, Tr.	
Berlin, Worthington so. La.	37 26
Eastbury, Gent. 13,77; la. 12,75;	26 52
East Hartford, Mon. con.	29 89
East Hartland, L. and P. Case,	12 00
East Windsor, N. Gent.	3 42
Hartford, Miss B. Anderson, dec'd, 1st so. Mon. con. 17,05; gent. (fr. B. Hudson, to consti- tute ALFRED HUDSON an Hon- orary Member of the Board, 100);	10 00
North, Gent. (of which fr. A. M. Collins to constitute the Rev. HORACE BUSHNELL an Honorary Member of the Board, 50);	613 00
Manchester, Gent.	170 00
Marlboro', La. benev. so.	11 38
Wethersfield, Newington so. Gent.	25 25
	1,055 77
Ded. c. note,	3 00-1,052 77
Monroe co. N. Y. By E. Ely,	
Bergen, B. Wright, part of pen- sion, 39; center chh. 26,19;	
Lyme, presb. chh. 14,56;	81 77
Brighton, Allen's Creek sch. dist. 2,45; la. benev. asso. 20;	22 45
Chili, Mon. con. in 1st presb. chh. 5	5 00
Knowlesville, Presb. chh.	10 00
Le Roy and Bergen, 2d cong. chh.	20 72
Livonia, Miss. asso.	50 00
Pittsford, Fem. miss. so.	25 00
Postage, 1st cong. so.	8 00
Riga, 1st cong. chh.	7 67
Rochester, 1st presb. chh. 87,63; 2d do. 145; 3d do. 24,14; sub. sch. chil. in 2d do. 90; D. Bee- ville, 10;	286 77
Royalton, Cong. chh.	13 60
Shelby, Presb. chh.	4 50
Sheldon, 2d presb. chh.	9 20
West Bloomfield, 1st presb. chh.	50 00
West Mendon, Presb. so.	63 50-658 88
New Haven city, Ct. C. J. Salter, Tr.	
Mon. con. Dec. 8,85; do. in Yale college, 23,19;	32 04
New Haven co. East, Ct. S. Frisbie, Tr.	419 02
New York city and Brooklyn, W. W. Chester, Tr.	141 65
Northampton and neighb. towns, Ms.	
J. D. Whitney, Tr.	
Amherst, E. par. Mon. con.	16 57
N. par. Gent. 13; la. 18; mon. con. 23,10;	54 10
1st par. La.	94 39
Belchertown, La.	32 16
Chesterfield, Gent. 8; contrib. in Rev. Mr. H.'s so. 6,35;	14 35
Cummington, Gent. 12,25; la. 36,11;	48 36
Deerfield, S. par. Gent.	21 12
East Hampton, Gent. 23,42; la. 9,50;	32 92
Enfield, Gent. 25,20; la. 46,25; mon. con. 65,25;	207 80
Goshen, Gent. 11; la. 17; mon. con. 13,06; juv. mite so. for Mack. miss. 4;	45 06
Granby, E. par. Gent. 16; mon. con. 19,84;	35 84
W. par. Gent. 39,77; la. 29,37; mon. con. 16;	85 14
Hadley, Gent. benev. so. 200; mon. con. 45,58;	245 58
Hatfield, Mon. con. 26,94; la. (of which to constitute the Rev. E. C. BARDMAN of Canton, China, an Honorary Member of the Board, 50); 51,88;	78 82
Middlefield, Gent. 41; la. 11,62; mon. con. 12;	64 62
Northampton, Gent. 122,25; la. 22,23; mon. con. 89,68;	301 86
Norwich, La.	10 03
Plainfield, Gent. 19; la. 15,06;	34 06

Southampton, Gent. 45; la. for Morris E. White and Lewis C. P. White at Mackinaw, 61,83; mon. con. (of which fr. an indiv. 38); 142,73; 249 06	Monroe, Asso. 10 75
South Hadley, 1st par. Gent. 40; sem. cent. so. 44,20; mon. con. 26,94; 111 44	Pontiac, Asso. 9,01; mon. con. 2,00; 11 61
Sunderland, Gent. 44,75; la. 36,68; mon. con. 36,36; 117 81	Rochester, W. B. 2; B. B. 25c. 2 25
West Hampton, Gent. 39,85; la. 13,07; 52 32	Romeo, Gent. 1,05; la. 1,67; 2 22
Williamsburgh, Gent. 18; mon. con. 18,64; 36 64-1,900 05	Royal Oak, Mon. con. 3 19
Onida co. N. Y., A. Thomas, Tr. Augusta, Mon. con. 25,10; coll. 31; 56 10	Springfield, S. Purdy, 1 00
Baconville, Presb. so. 3 21	Tecumseh, Asso. 2; mon. con. 9,23; 11 23
Champion, C. Crandall, 5; coll. 75c. 5 75	Troy, Asso. 2 00
Darytair, A friend, 2 00	Westfield, Asso. 8 00-107 01
Fayetteville, Presb. so. 50 00	Windsor co. Vt. Rev. J. Richards, Tr. Coventry, Mon. con. 4 48
Hamilton, La. of 1st chb. and cong. 1 50	Hartford, Asso. 14 50
Homer, Mrs. Keep's bible class, 30 00	Queeches Village, Mon. con. 8 26
Houseville, Mon. con. for miss. to Siam, 10 00	Pomfret, Fem. char. so. 6 50
Milton, Mr. and Mrs. W. 1,50; Mr. A. Mrs. M. and 3 chil. 2,31; 3 81	Rochester, Mon. con. 25 56
New York Mills, Mon. con. 11 36	Royalton, Mon. con. 11; Miss L. W's sch. 3; Mr. W. 1; 15 00
Oswego, Mon. con. in 1st cong. chh. 15 00	Springfield, La. 17; contrib. at ann. meeting, 15,90; 32 90
Kirkland, Paris and Marshall, for sch. of native females at Bombay, 70 00	Weatherfield, Gent. 16; la. 11,91; 27 91
Fitcher, Mon. con. 3 00	Windsor, La. 17 39-153 43
Rome, 1st presb. chh. 21,86; Wright's Settlement, a fem. friend, 5; 26 86	Worcester co. Central, Ms. H. Wheeler, Tr. 1,800 00
Salina, Mon. con. 20 00	Worcester co. North, Ms. A. Wood, Tr. Balance, 6 53
Springfield, Rev. L. Wilcox, 12 00	Ashburnham, Gent. 30,79; la. 40; (of which to constitute the Rev. GEORGE GOODMAN an Honorary Member of the Board, 50); 70 72
Unknown, A friend, 25 00	Athol, Gent. 20; la. 31; mon. con. 16; 67 00
Utica, La. of 1st presb. chh. 79; la. of ref. D. chh. 17,25; for support of Utica fem. sch. at Bombay, 96 25	Gardner, Gent. 29,07; la. 34,88; mon. con. 15,31; 78 66
Whitesboro', Aux. so. 32 95-474 79	Hubbardston, Gent. 41,62; la. 30,34; mon. con. 4,67; 76 83
Orange co. Vt. J. W. Smith, Tr. Brookfield, Gent. 25; la. 23; la. cent. so. 24; mon. con. 24,61; 96 61	Phillipston, Gent. 64,40; la. 47,01; 111 41
Chelsea, Gent. 46,84; la. 27,50; 74 34	Princeton, Gent. 50,12; la. 44,22; young la. so. 8; sub. sch. 3,74; 106 08
Corinth, Gent. and la. 41 13	Royalston, Gent. 41,35; la. 52,11; 93 46
Newbury, Char. so. 45; mon. con. 20,67; Miss H. J. 2; 67 67	Westminster, Gent. 80,88; la. 61,31; mon. con. 20; 162 16
Randolph, Gent. 12; la. 34,51; 46 51	Winchendon, Gent. 41,16; la. 36,55; mon. con. 16; 93 65
Stratford, Mon. con. in cong. so. 23 06	
Thetford, La. 33; contrib. in 1st cong. so. 61; 94 00	
Topsam, Indiv. 6 61	
Tunbridge, Gent. 7,25; la. 5,90; 63 15	
Rev. D. H. Williston, 50; 20 00	
Vershire, Gent. and la. 5 00	
Washington, Gent. and la. 30 83	
West Fairlee and Post Mills Vil- lage, Gent. la. and mon. con. 14 00	
West Randolph, Mon. con. 20 00-602 91	
Williamstown, Gent. 90 00	
Oxford co. Me. L. Whitman, Tr. Portage co. O., I. Swift, Tr. Hudson, Contrib. 36 35	
Middlebury, Mon. con. 6 00	
Palmyra, Welch cong. 5,07; mon. con. 1,50; 6 57-50 92	
Washington co. Vt. C. W. Sterns, Tr. Forwarded by Mr. French, 125 00	
Barre, Gent. 7,25; la. 20,68; 27 93	
Berlin, Cong. so. 4 50	
Payston, 4 25	
Montpelier, Gent. 53; la. 37; mon. con. 20,15; chil. in sab. sch. 1,78; 111 83	
Waitsfield, Gent. and la. 33 50	
Waterbury, Cong. so. 3 10-310 21	
Western Reserve, O. Rev. R. Nutting, Tr. Ann Arbor, Asso. 7,56; mon. con. 98c. 8 54	
Beardsley's Frairie, A lady, for Luther Lawton in Ceylon, 15 00	
Detroit, Asso. 15 00	
Dexter, Gent. 5; la. 2; 7 00	
Farmington, by Rev. Mr. Coe, 6 00	
Fowler, Chh. 1 25	
Johnson, Chh. 1 27	
	Ded. expenses paid by aux. so. 20 00-846 50
	Worcester co. relig. char. so. Ms. H. Mills, Tr. Westboro', Gent. 123 41
	Total from the above Auxiliary Societies, \$13,678 28

II. VARIOUS COLLECTIONS AND DONA-
TIONS.

Albany, N. Y. 4th presb. chh. 50 00	
Alexandria, D. C. Contrib. in Mr. Hutchin- son's chh. for miss to Africa, 22 50	
Amherst, S. par. Ms. La. cent. so. 11 00	
Andover, S. par. Ms. Young la. for ed. hea. youth in Greece, 13 50	
Atwater, O., J. Norton, 1 00	
Baltimore, Md. 1st presb. chh. (of which av. of ann. sale of articles fr. la. miss. so. 500;)	1,200 00
Fem. mite so. payments for indiv. in Cey- lon, viz. 6th for John Brackettbridge, 30; 5th for Sarah Ridgely, 30; 4th for Mary Sanger, 15; 4th for William Stewart Cross, 30; 3d for Jeremiah Everts, 20; to aid Edward Warren and Francis As- bury in their theol. studies, 50; for sem- inary at Batticotta, 20; 165 00	
Bear Creek, Ill. C. box of Miss C. M. B. for ed. hea. chil. 1 75	
Bellevue, Pa. Coll. 18 50	
Bethany, N. C., A fem. slave, de'd, for miss. to Africa, 1 00	
Boston, Ms. EDWARD E. SALISBURY, which constitutes him an Honorary Member of the Board, 100 00	
Brighton, N. Y. Coll. in cong. so. 11 44	
Brookline, Ms. Mon. coll. for ed. in Greece, 8 60	
Brooksville, Me. Fem. mite so. for ed. hea. chil. 5 00	
Bucksport, Me. Mon. con. 75 00	
Caledonia, N. Y., I. A. McVean, 10 00	
Centon, Ms. Fem. for miss. so. 17 00	

<i>Churchville</i> , Md. Sab. sch. for Greek testaments for Greek youth,	3 00
<i>Columbia</i> , Pa. Miss M. Patrick,	1 00
<i>Cozackie</i> , N. Y. Mon. con. in R. D. chh.	47 68
<i>Danville</i> , Ms. Mon. con.	10 00
<i>Dedham</i> , Ms. M. box in Miss O's school, for tracts to be pur. in Ham,	1 50
<i>Deerfield</i> , Ms. T. D. Billings,	3 00
<i>East Durham</i> , N. Y. Fem. cent so. \$30.45, ack. in Dec. as fr. West Durham.	
<i>Farmington</i> , Ms. Asso.	8 63
<i>Fayetteville</i> , N. C.	2 00
<i>Fitzwilliam</i> , N. H., A friend,	25 00
<i>Framingham</i> , Ms. Coll. on thanksg. day in Rev. Mr. Trask's so. 35.05; chil. in do. av. of straw-braid, for ed. of Indian chil. 12;	47 05
<i>Gaines</i> , N. Y. Coll. in presb. cong.	6 18
<i>Georgetown</i> , D. C. Mrs. L. N. 2.50; Mrs. C. 1.50; Mrs. C. P. E. 1.50;	5 50
<i>Glenchester</i> , Ms. 1st par. la. asso.	23 00
<i>Greenwich</i> , Ct. Fem. for miss. so. 46.50; hea. sch. so. for ed. hea. youth, 26.08;	74 58
<i>Harriestown</i> , Pa. Presb. cong.	31 96
<i>Leedsburg</i> , Va. Mon. con.	10 00
<i>Leedsburg</i> , Va. Mon. con.	12 69
<i>Lexington</i> , N. C. Men. con. in presb. chh.	5 25
<i>Lexington Flats</i> , N. Y. Mon. con.	5 12
<i>Livingstonville</i> , N. Y. Men. con. in N. part,	5 00
<i>Luxemburg</i> co. Va. Mrs. S.	1 00
<i>Lyness Farms</i> , N. J. Mon. con.	13 00
<i>Nalden</i> , Ms. A friend,	7 00
<i>Marlboro'</i> , Ms. Mon. con.	23 00
<i>Medfield</i> , Ms. La. in evang. so. for fem. sch. at Oodenville,	18 00
<i>Middleboro'</i> , Ms. Widow L. Eddy,	2 00
<i>Middlesex North</i> and vic. Ms. Char. so. (of which to constitute the Rev. JOHN A. ALDERO of Fitchburg, Rev. O. G. HUBBARD of Leominster, and Rev. CHARLES B. KITTREDGE of Groton Honorary Members of the Board, 150;)	418 64
<i>Milton</i> , N. C., W. W. Lewis,	10 00
<i>Montgomery</i> co. Indi. Coll.	32 77
<i>Moore</i> co. N. C., D. McIver,	50 00
<i>Nelson</i> , N. H. Juv. for miss. so. for Sandw. Isl. miss.	7 12
<i>New Castle Presbytery</i> , For support of Rev. B. Schneider,	175 00
<i>New Haven</i> , Ct. A new year's offering,	12 00
<i>New Sharon</i> , Me. Asso.	7 45
<i>New York city</i> , Male schol. of s. schools Nos. 19 and 39, 9.83; A. W. 27c.	10 10
<i>Norristown</i> , Pa. Coll. 8.01; mon. con. 12.39;	20 40
<i>Notaway</i> co. Va. Mon. con. in repub. m. house,	1 25
<i>Perry</i> co. O. Rev. Mr. Bartlett,	5 47
<i>Petersburg</i> , Va. Men. con. in 1st presb. chh.	40 00
<i>Philadelphia</i> , Pa. Gent. of 1st presb. chh. 619.50; la. asso. of do. 308; juv. miss. so. of do. (of which fr. Miss Mitchell, dec'd, 40); 65; coll. in 2d presb. chh. 70.35; do. in 5th do. 35.4; do. in 10th do. 782.70; 11th do. (of which to constitute the Rev. JOHN L. STORZ an Honorary Member of the Board, 50); 70; juv. mite so. in Miss Guild's sch. 16; youths miss. so. for Choc. miss. 50; Pennsylvania youth's tract so. for China miss. 10; Painter, 5; a lady, 75c. a lady of Mr. E's chh. 1;	2,352 20
<i>Phillipston</i> , Ms. Juv. miss. so. to pur. Greek bibles,	7 50
<i>Prince Edward</i> co. Va. N. Gilliland,	50
<i>Princeton</i> , N. J. Fem. Ceylon so. for sch. in Ceylon,	60 00
<i>New Brunswick Presbytery</i> , for support of Rev. W. M. Thomson and wife, viz. New Brunswick, 75; Pennington, 19.90; Dutch Neck, 10; Trenton, 91.53; Allentown and Nottingham, 50; Middletown Point, 5.70;	252 13
<i>Richford</i> , N. Y., S. Wells, Jr.	7 31
<i>Riga</i> , N. Y. Mon. con. in 1st cong. so. 4.47; H. B. 5; D. H. 1; M. H. 1; S. F. 1; Rev. L. R. 3; J. R. 1; Mr. and Mrs. M. 4; a friend, 10; F. 50c. H. 50c.	31 47
<i>Salem</i> , Ms. United quarterly mon. con. 11.45; tab. thanksg. so. for Samuel Worcester in Ceylon, 15;	23 45

<i>Schenectady</i> , N. Y. Mon. con. in Union college,	87
<i>Tencksbury</i> , Ms. Mon. con.	4 00
<i>Thetford</i> , Vt. S. Closson,	15 00
<i>Wallington</i> , Ct. Cong. chh. and so.	55 73
<i>Walton</i> , N. Y. 2d cong. chh.	20 00
<i>Warrior Run</i> , Pa. Miss. so.	12 00
<i>West Tennessee</i> , Synod,	53 62
<i>Wilmington</i> , N. C. Indiv. 16.72; Mrs. C. De Rosent, 5;	21 72
<i>Wilton</i> , Me. Asso.	2 96
<i>Worthington</i> , O. Mon. con.	23 00

Whole amount of donations acknowledged in the preceding lists, \$19,825 97.

III. PERMANENT FUND.

<i>Hardwick</i> , Ms. Legacy of Samuel Beale, dec'd, the interest to be expended yearly for the instruction of heathen in this country, by Josiah Bowker, Ex'r,	1,286 00
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IV. LEGACIES.

<i>Williamsburgh</i> , Ms. George Davenport, dec'd, by George Davenport, Ex'r,	15 00
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V. DONATIONS IN CLOTHING, &c.

<i>Amherst</i> , S. par. Ms. A bundle, fr. la. centso.	9 50
<i>Ashabula</i> , O. Two barrels, rec'd at Statesburgh.	
<i>Binghamton Village</i> , N. Y., A box, fr. ladies of presb. chh. for Sandw. Isl.	
<i>Bolton</i> and vic. Ms. A box, fr. fem. benev. so. for Mackinaw.	
<i>Brooklyn</i> , N. Y. Cruden's Concordance, fr. G. Oats, rec'd at Hawsis.	
<i>Bucksport</i> , Me. A box, for Dwight.	
<i>Cambria</i> , N. Y., A bedquilt, fr. Mrs. A. Taylor, rec'd at Cattaraugus,	2 00
<i>Champion</i> , N. Y., A box,	20 00
<i>Cleveland</i> , O. Two boxes, rec'd at Statesburgh.	
<i>Essex</i> , Vt. A box, fr. la. asso.	
<i>Fairhaven</i> , Vt. A barrel, fr. ladies.	
<i>Gallatin</i> , Ten. A shawl, fr. Mr. Beyer, rec'd at Willstown.	
<i>Hamilton</i> , N. Y., A box, fr. ladies of 1st chh. and cong.	31 00
<i>Hanover</i> , Pa. A box, fr. ladies, for Dwight,	37 00
<i>Hardwick</i> and <i>Fly Creek</i> , N. Y., A box, fr. benev. so. for Harmony,	75 11
<i>Marshall</i> , N. Y., A box, fr. fem. benev. so.	56 95
<i>Nelson</i> , N. H., A barrel, for Rev. J. S. Emerson, Sandw. Isl.	
<i>New Hartford</i> , N. Y., A box, fr. la. of presb. chh. for Sandw. Isl. 57.21; a box, for Cattaraugus miss. 50.34;	107 55
<i>New York city</i> , A box, fr. la. for Dr. Chapin, Sandw. Isl.	
<i>Northfield</i> , Ms. A bundle, fr. little misses circle for Mackinaw,	3 00
<i>Philadelphia</i> , Pa. A box, for Rev. W. Ramsey, Bombay; a box, for Miss M. C. Oden, Sandw. Isl.	
<i>Richfield</i> , N. Y., A box, fr. fem. benev. so. for Cattaraugus.	
<i>Rome</i> , N. Y., A box, fr. fem. miss. asso. for do.	23 70
<i>Russia</i> , N. Y., A box, fr. fem. miss. so. for Choc. miss.	99 29
<i>Sandwich</i> , Ms. A box.	
<i>St. George</i> , Del. Clothing, &c. fr. indiv. for Rev. B. Schneider,	34 00
<i>Troy</i> , N. Y., A box, fr. la. of 2d presb. chh.	
<i>Waterville</i> and vic. N. Y., A box, fr. la. for Sandw. Isl.	85 00
<i>Westminster</i> , W. par. Vt. A box, fr. females,	25 00
<i>Whitesboro'</i> , N. Y., A bundle, fr. la. Dorcas so. for Cattaraugus.	
<i>Wilmington</i> , Del. Clothing, &c. fr. fem. miss. so. of Hanover-st. chh. 79.45; fr. youthful miss. so. of do. 10.05; chil. in Miss Smith's school, 9.49; do. in Miss Polk's sch. 5.95; for miss. to Grace,	104 94
<i>Unknown</i> , A box, rec'd at Utica, for Cattaraugus miss.; a box, supposed to be fr. Sheldon, Vt. do. for Rev. C. Forbes; do. for Dr. A. Chapin; a barrel, for Rev. H. Hitchcock.	

MISSIONARY HERALD.

VOL. XXX.

FEBRUARY, 1834.

No. 2.

American Board of Commissioners for Foreign Missions.

Bombay Mission.

BOMBAY.

EXTRACTS FROM THE JOURNAL OF A
TOUR PERFORMED BY MR. RAMSEY ON
THE CONTINENT.

[Concluded from p. 13.]

From Ashtamee to Nagoatnay.

Dec. 21, 1832. Examined the school in Rhoay this morning, and addressed the scholars and spectators who had assembled. In the village I gave away a number of Goojurattee tracts, and a few Mahratta. I found no demand for Hindoostanee, or Arabic. Several of those with whom I conversed in the street had a tolerably correct knowledge of the first principles of Christianity. The school is without doubt exerting a wholesome influence upon the young people of the village, and we may hope for good fruit to appear.

22. Last night I was awaked by the firing of guns and the shouts of the people of the village, about 12 o'clock. This morning I learned that twenty men, armed with swords, knives, &c., had broken into a house, and robbed the family of all their money and valuables. They threatened the family with death in case they made any noise, and in this way they quietly robbed the house. After they were gone the alarm was given. The thieves, however, escaped. There is a great deal of petty theft and daring robbery carried on among the people, and hardly one can be found who does not live constantly in dread of thieves. This is truly a land where "thieves break through and steal."

Early after breakfast I set off on foot for Nagoatnay. The distance is about

six miles. The first part of the way was pleasant, and the shade of the mountains on the east defended me from the heat of the sun. The road is nothing more than a path, which winds its way along the foot of the hills at one time, and at another through the low paddy (rice) fields, and finally leads you over a hill of about 800 feet in height through a narrow pass, which has been washed to a considerable depth by the rains of many years. One would think it impossible for horses and oxen to pass over the mountain by this rugged and precipitous way; nevertheless they do. The expense of a thousand rupees would make a very good road for the people, but making good roads forms no part of a Hindoo's notions of improvement. Temples and tanks, with their accompanying idols, are the objects on which they have lavished money profusely. I reached Nagoatnay at ten o'clock, quite weary, and almost overcome by the heat of the sun, which poured down its scorching rays upon me, while I had nothing, save a Chinese paper umbrella, for my defence.

On my way from Ashtamee to Nagoatnay, I saw but few people, and only one or two who could read, and of course had no opportunity of distributing tracts. I entered a neat temple of hewn stone on the road side, and found a young brahmin busily employed at his devotions. He was decorating the monkey god, Hunoomaun, with flowers, and anointing him with oil. I inquired, What are you doing?

He replied, 'Worshipping.'

I. What is that? (pointing to the idol.)

B. Hunoomaun.

I. Is that a god?

B. Yea.

I. It looks to me like a stone, with some red paint on it; is it not?

He made no reply. I continued, Surely that cannot be God; it was made by man; has eyes but sees not, etc. How many gods are there? He made no answer. As I found he would answer no more, I continued to talk to him, and to tell him the way of salvation through Jesus Christ, and urged him to forsake his idols and turn to the Lord who is a holy and pure spirit, and to worship him in spirit and in truth, and then he should obtain salvation. He stopped, and listened attentively to all I said, but made no further reply. The man was evidently astonished that I should deny that his stone was God. Perhaps he never before heard it contradicted, and never before heard of Jesus Christ.

At Nagatnay.

In the evening I had the privilege of conversing with several Hindoos who came to the bungalow where I stopped, and of supplying them with tracts. I felt too weary to go out into the village.

23. Sabbath. This is truly a welcome day to the Christian missionary in the midst of a heathen land, and far, far from the sanctuary of the Lord. Nothing to-day from without reminded me that this was the Lord's day. I heard no deep-toned bell, inviting the people to the worship of Jehovah. I saw none going up joyfully to the gates of Zion, and had none to say to me, 'Come, let us go up to the house of the Lord,' and no earthly friend with whom I could take sweet counsel. There was nothing, save my Bible, and the tracts that lay upon my table, and the stillness of my own room, to remind me that this day is holy. On the contrary, the passing of bullocks loaded with merchandize, the grating sound of the marriage horns and pipes mingled with the monotonous sound of the *tom-toms*, the vain repetition of *Hurree! Hurree! Ram! Ram!* by a Hindoo mendicant, and of *Allah! Allah!* by a Mussulman fukeer, and the running to and fro of men of business, all reminded me that here the name of the Lord and his day are not revered. Still I found it to be a Sabbath of rest to me; for the Lord dwelleth not in temples made with hands, but is found in every place by all those who seek him in sincerity and truth. The day I spent in reading my Bible, in meditation, and in prayer, being interrupted only by the kindness of the teacher of the school and his sons, who brought me some rice bread, milk, eggs, ghee and rice to supply the wants of the

body for the day. How different is my situation to-day from what it was at this time in the year 1829. On that day I not only preached twice to an attentive audience, and heard a sermon preached by Mr. R. who had been among the Choctaws, but also had the privilege of conversing with several who were under conviction of sin, and of directing them to the Lamb of God. Not so to-day. I had, however, the privilege of speaking with a few heathen in the evening, and of pointing out to them the error of their own faith, and the excellency of the Christian's. But none seemed to care for these things. Notwithstanding my different circumstances, I am not the less happy. God is as near me here, surrounded by heathen, as he was in Philadelphia, surrounded by anxious sinners.

In the evening about sunset I walked out among the people. I soon came across an old Hindoo beggar. His head was bare. On his feet were a pair of old wooden sandals, which made a clapping noise as he walked. Around his waist was a cloth tied according to Hindoo style, and another thrown loosely over his shoulders. In his right hand he had two small pieces of wood with iron rings on the ends, which were tied together, and by the opening and shutting of his hand made a clinking noise. From his left arm was suspended a little bag, which contained the rice he had obtained by begging, and as he went from door to door his monotonous song was "Hurree! Hurree! Ram! Ram!"* This little instrument is used by the devotees of the god Vetola, not only to attract the attention of the people by the noise, but also to worship the god. The worship in this case consists in the mere knocking together of the sticks, and the repetition of the name or names of one or more gods.

With this old man I entered into conversation, the substance of which was as follows:

I. O baba,† what are you doing?

Hindoo. I am worshipping God.

I. Are you not begging rice from the people?

H. Yes: this is my work. God commanded me to do so, and I must obey.

I. But the Hindoos here are poor, and you should not beg from the poor. You are healthy and able to work. Leave off your begging and work for your living.

* These are the names of two of the Hindoo gods.

† This is a respectful appellation, equivalent perhaps to our "Sir."

H. This is my work; God commanded my father to do so, and then me, and what shall I do? 'Tis my destiny.

I. No, no: God commands you to work, and if you do not work you ought not to eat. The brahmins command some to beg, and thus they learn to be idle. How long have you been begging?

H. From a child; now forty years.

I. And how long do you intend to beg from the people?

H. God's wish: [i. e. as long as God chooses to have him do so.]

I. As long as you live?

H. Yes; (giving his head a significant toss to one side.)

I. And what then?

H. I will go to heaven.

I. But how can you go to heaven? you are a sinner.

H. I am not a sinner now. For ten years I was a sinner; but for thirty years past I have not sinned.

I. How so? What is sin?

H. To steal and to lie.

I. Is nothing else sinful but stealing and lying?

H. No.

I. To break the commands of God is sin, and a bad thought is a sin, as well as a bad act. I endeavored then to explain to him the nature of sin, and exhorted him to forsake his mode of life and turn to God and seek salvation through Jesus Christ. He was impatient to get away while I was conversing with him. Seeing this, I made my *salaam* to him and we parted—he to beg more rice, and I to converse with others.

The next person I stopped to converse with, was a brahmin, whom I found near one of the temples. A large idol made of stone in the shape of a monkey, with red paint, was standing near us. At that time two men approached it. One bowed and went on his way; the other stopped, bowed down before the idol, kissed it on the right and left side, and then putting some of the red paint from the idol on his forehead began to walk around the idol; thus vainly expecting to increase his righteousness in proportion to the number of times he should circumambulate the idol. Seeing this, I asked the brahmin what *that stone* was doing there, (pointing to the idol.) He replied, It is God. No, said I, it is no god; it is a stone covered with red paint, and called Hunoomaun, but it has no life.

B. But God is in it—is every where. He is in me, in you, in all things, and you are a god.

I. No, no; I am a man, I am not God. God is a spirit; and while he is everywhere present, yet it is wrong to worship any thing but God. On your principle then the brahmins should worship *Shoodroos*, for God is in them you say.

B. God is in every thing, and every thing is God. He then quoted a Sunscrit verse to prove that God was in every thing, and that idols should be worshipped. Suckoba, the Jew, who accompanied me, immediately quoted another Sunscrit verse to prove that idols ought not to be worshipped, and was about enforcing the truth upon him, when he turned and walked off. I gave away only three or four tracts this evening.

24. Visited the school this morning, and examined the boys. The school is large and flourishing. In conversing with the boys in the school, I told them concerning the beggar I had seen yesterday, and asked them what they thought about him. They replied that he is a sinner, that all people are sinners, that he had told a lie by denying that he sinned; and they further added, that he was a *hypocrite*. I find that the people, although they give to these sturdy beggars, yet are disposed to think they are not so holy as they say they are. This is not only the case in the country, but also in Bombay. My pundit does not hesitate to say, that all the *yogees* (i. e. religious beggars who go naked in the streets and make high pretensions to holiness) are a set of hypocrites.

A number of people assembled this morning at the school-room, in part to witness the examination, and in part to see the stranger. To these I gave tracts and such instruction as my circumstances permitted. They all seemed attentive, and desirous to hear what I had to say.

In the evening I walked out into the village, and had an opportunity of conversing with more of the people, and of distributing a few more tracts. The people received them willingly.

Return to Bombay, and General Remarks.

25. To-day at twelve o'clock I left Nagoatnay for Bombay in a small open boat. The boat was full of people, men, women, and children, so that there was no room to walk about. Each one had to keep his own place. I had a good opportunity of preaching to the people. They were compelled to hear what I had to say, as they could not leave the boat. None of them could read. The wind being contrary, we did not go farther

than ten miles when we were compelled to stop for the night. As there was no place to sleep on board the boat, I went on shore, where I was accommodated with a shelter for the night. I spread my mattress on the ground, and, wrapping myself up in a blanket, slept comfortable till two o'clock when I was called up by the *tandale*, or captain of the boat. Those who had no shelter were exposed to the dew, and the cold, damp air, to the no small risk of their health.

26. Reached Cunanja this morning at ten o'clock, and after dinner took another boat, and arrived at Bombay at eight o'clock; and was rejoiced to find that the same kind Providence, which had preserved me, had also preserved my family in health during my absence.

During this tour, I distributed more than 1,200 tracts and portions of the Scriptures, and could have distributed many more, if I had had them with me. Many asked me for copies of the New Testament, but, as I had none with me, I was obliged to put them off for the time with the promise that I would send them some on my return. This I have done. I took the names of twelve persons to whom I have sent copies of the New Testament, by the hand of Suckoba. I am fully convinced that it is of more importance to distribute the word of God among the people, than any thing else. Tracts are good in their place, but they are not the Scriptures. The people must have the inspired word before much good can be expected to result. I hope the time is fast approaching, when all who can read among the heathen will be furnished with a copy of the word of God. This is a great and glorious work, and for its accomplishment many laborers are needed. But what are twelve or fourteen missionaries to so many millions of heathen?

During my tour I was more and more convinced of the importance of visiting the villages on the continent, and of laboring in them for a while. If two missionaries in making a tour on the continent could stay a week in a village at a time, the beneficial results would soon appear. An impression would in this way be made upon the people which cannot be done by the mere passing through a village, or spending only a day or two in it.

I am happy to say, that in the whole tour I did not meet with any one who insulted me, although some spoke loudly in the defence of their faith, and others turned away their ears from hearing the word of life.

The number of readers is increasing on the continent, and of course the demand for printed books is also on the increase.

It is much to be regretted that our schools on the continent cannot have more of our time. But we cannot labor there and in Bombay also. Our teachers might do much good, if they were good men themselves, and took an interest in the advancement of the cause of Christ among the people; but they do not. The Jew and the Hindoo are alike opposed to the gospel of Christ, but for different reasons. As a general thing, however, I think, a Jew for a teacher, other things being equal, is to be preferred to a Hindoo. From the Jew the scholars will hear something against idolatry, if not for Christ, but from a Hindoo, nothing of this kind can be expected.

Should my life be spared, I hope to preach the gospel of Christ frequently to the people in the villages on the continent, as well as to those in Bombay. Many more laborers are needed in this destitute part of the vineyard. May the Lord of the harvest thrust forth more laborers into his harvest, and to His name be all the glory.

AHMEDNUGGUR.

EXTRACTS FROM THE JOURNAL OF MR.
READ.

*Learning the language—Native books—
Heathen festival.*

March 7, 1832. This day completes a year since our arrival in this dark land. The year has rapidly fled. I have seen much of the wretchedness and learnt much of the depravity of these debased heathen, but as yet have been able to do little to relieve the one or remove the other. I have done little that deserves to be called preaching. For six months past, I have endeavored to address the people on the great subject of their salvation. It has generally been in an imperfect stammering way. Aside from my own salvation, I never have desired any thing so ardently as to be able to preach intelligibly to the heathen. Christians at home, I fear, do not fully appreciate the difficulties in the missionary's way before he can efficiently commence his labors among the heathen. I cannot yet speak the Maharratta language fluently; still it is no small comfort to me that I am generally able to make myself understood. I find it more difficult to understand the people, than to make them

understand me. This arises partly from the fact of the common people speaking their own language so badly. We are rather taught as people should speak, than as they do speak.

13. Most of the Hindoo books are regarded as sacred books. In these are to be found all they have on the sciences, such as geography, astronomy, mathematics, grammar, etc. as well as law and religion. These are all, with a small exception, locked up in the Sanscrit language. None but the brahmins (and not all of them, for but few can read Sanscrit, and some cannot read Mahratta) can be profited by these books, supposing they can contain anything worth knowing. I inquired of two very intelligent brahmins how extensively their sacred books were circulated among themselves—whether every brahmin had some portion of them. No, was the reply, but few have them. On inquiring how many copies of the Shasters, etc. they supposed there were in Ahmednuggur, they said probably not one entire copy, nor portions enough to form an entire copy in the city. It is not so much the Shasters, as the commands and traditions of men, which the brahmins teach. If you add to the character of the pharisees, in the days of our Savior, the most open and shameless violation of the laws of God, you will then have some idea of what a brahmin is.

18. For some days past, all has been confusion here on account of a great Hindoo festival. It is called *Shimgah*, after the name of the present month. Nearly the whole month is taken up in religious ceremonies. At the time of the full moon occurs the festival called Hoolee. The first preparatory step to this abominable observance seems to be, to throw off all restraint. All public servants are released and all business suspended for five days. During this time the whole Hindoo population appear in-fatuated. They for the most part seem to lose all reason, and all sense of shame and decency. They carouse day and night. Their master gives them no rest. On the day preceding the Hoolee, the people build large piles of fuel, which is generally dried cow-dung. In the evening they set them on fire, run around and worship them, and spend the night revelling as if possessed with demons. This is but the commencement of a five days' revelry, such as can scarcely be conceived except by those who live in a heathen land. The boys run through the streets beating their mouths, and at

the same time uttering the most filthy words. The women throw dirt, and exhibit in the streets the most vulgar pranks. And the men and boys throw upon each other red and yellow paint, till their clothes are completely besmeared, and they resemble more the inhabitants of the pit, than they do men with rational faculties.

29. As we were at tea this evening, a brahmin came to the door complaining that the gardener had beaten his cow and tied her to a tree. He wished us to order him to let her go. We told him the gardener was not under our control, and we could give him no command. As he insisted on our interference, I asked him if the cow were not one of his gods. He said she was. Then said I, if she be a god why do you come to ask us to liberate her? And how happens it that your god has fallen into the hands of a man, and a man too of very low caste? He has beaten her, and confined her to a tree. He could not but see how ridiculous was the idea of her deity.

Hindoo Inquirers, and special attention to the preached gospel.

Oct. 13. I came this evening from our preaching place, where we have a daily service at five o'clock, unusually dejected at the apathy with which the good tidings of a preached gospel is heard. I had but just sat down and made my complaint of the hardness of heart and the indifference with which my labors are received, when I perceived I had been followed home by an inmate of the poor-house, who had come to speak with me. He said, he wished to be baptised. I asked him why. He replied, "I am a great sinner, my mind is very dark, and I desire salvation through Jesus Christ." I asked if there were no other Savior to whom he could go, or why he thought salvation by him indispensable. He said, "Jesus Christ is the only true Savior—he is the Savior of the world." I asked him what evil he supposed there is in sin, and why he was now troubled about it. He did not at first seem fully to comprehend the meaning or my inquiry, and replied, "I feel greatly distressed on account of sin, I feel myself worthy of everlasting punishment." I inquired if he prayed. He answered, "Yes, I pray for *light*, for my mind is all darkness." I then exhorted him to pray much, to hear the word of God daily, to give himself to Christ; and assured him that if it should appear that

his heart is right towards God, I should be most happy to baptise him; but exhorted him not to regard baptism as conversion, but only an external sign of such a change. This man is of the Mhar caste, has been in the poor-house four or five months, and during this time has daily heard the gospel; but not till to-day have we known that any good impression has been made upon his mind. I cannot help regarding his coming to me at this particular time, as providentially intended to cheer my heart in an hour of despondency, and to encourage me to look to God for encouragement.

The people this evening appeared unusually inattentive, and some treated us with open contempt. When the poor man had finished the simple and affecting story of his heart, he added, as he went away, that his room-mate in the asylum also asked to be baptised.

18. Four others from the asylum have professed their belief in Christianity, and asked baptism. I trust they are sincere inquirers after the truth, though I fear they have very imperfect notions of what they ask.

22. An intelligent Hindoo came to-day professedly to inquire further concerning the word which he heard preached yesterday. He said he then heard for the first time the way of salvation by Jesus Christ, and was convinced this is the true way. He had been on pilgrimage, he said, done penance, heard the Shasters, and gone through all the foolery of Hindooism, but had yet found no remedy for the disease which he wished to cure. He desired to hear the word of God as we preach it daily, that he might know the right way. We now have seven inquirers who have asked to be baptised. Two or three men have made the same request, but I fear their hearts are not yet affected.

Nov. 5. Observed the monthly prayer-meeting a second time in the Mahratia language. There were about fifty natives present. I gave them a short account of the progress of Christianity in different countries, and concluded, as I began, by telling them it is the practice of all in every country, who love and revere the name of Jesus Christ, to meet on this evening, and to offer up their united prayer to God for the outpouring of his Spirit on the whole world; and that they would have an evidence of this in a few moments when our Christian friends should come to our house for this purpose. I told them we were going to meet to pray for the Hindoo people.

And will you not pray for yourselves? said I.

6. Four who were present last evening and heard the above remarks, went to Babajee, and told him what I had said, and that several persons had already come to our house to pray for the Hindoos. They asked if they ought not to pray too. Babajee most readily assented, and they prayed to almighty God for the same object. The four have asked to be baptised. I need not add what a cordial this was to me and my dear partner, while thus alone at this remote station. Should God now bless us, all will say, it is of the Lord.

10. For several days past, the inmates of the asylum have voluntarily attended family worship at our house in the morning and occasionally in the evening. We have a service intended expressly for them at five o'clock, P. M. Here I desire them to attend, not in a way that imposes restraint, but I tell them, on their reception into the asylum, that I hope to see them once a day to hear about the way of salvation. Their attendance at our family devotion is quite spontaneous. I trust a good work is going on among these wretched beings. Eight have asked baptism. I requested these to come to our house this evening, that I might examine them as to their fitness to be received into our communion.

11. Sabbath. After our second service, I informed the people that several persons had requested to be baptised, and that it was our intention to receive three of these on the following Sabbath. The candidates then declared themselves to be Christians, and their determination to follow Jesus Christ. I asked them what they should do, if the people of their caste should abandon them. They said, they would still cleave to Christ. But, said I, should I to-morrow discharge you from the asylum, and leave you again to beg your bread, would you abandon Christ, and deny your profession? They said, with united voice, "No, we will serve the Lord Jesus Christ till death." I then proposed them as candidates for baptism, and requested any one who should know aught against them, to give information during the coming week.

18. Baptised the three persons who were proposed the last Sabbath, and then sat down with them at the table of the Lord to commemorate his love to dying sinners. There were perhaps an hundred natives present. Some looked on with deep interest. But for the most part they gazed as at some unmeaning

ceremony. Capt. S., to whose kindness we are not a little indebted, with two other officers of the eighth regiment, having expressed a wish to be present, accordingly united with us in commemorating the death of our common Lord. I need not say, that no event can give more unfeigned joy to the missionary than to experience what I have to-day. More especially is such an event gratifying in such a barren land as the western side of India, where so few have heretofore come out from idolatry. May these first fruits of my labors be but an earnest of a rich harvest. I chose this occasion to make known to the people *what it is to become a Christian*. I discoursed on the Christian's creed.

[To be continued.]

EXTRACTS FROM A LETTER OF MR. READ.

THE letter was written May 15, 1833, on the Mahabuleswar hills, to which Mr. and Mrs. Read had gone for a season on account of the health of Mrs. R.

General Remarks on the Prospects of missions in Western India.

Should you soon send us a reinforcement, and should not death remove those of us now in the field, we should I think establish a new station at Satturah or at Wye in the rajah's dominions. Satturah is 30 miles from the convalescent station on the Mahabuleswar Hills, and Wye is 20 miles distant. The former lies to the southeast, and the latter nearly to the east. A station at either of these places would command all the advantages of the hills just mentioned. When I look abroad on the wide, and I might almost say, the *boundless* field which the Deccan now presents for missionary enterprise, and select this and that place where there *ought* to be a mission *immediately*, I fancy I see the American churches alive to the wants of so many millions of idolaters, and sending her sons and her daughters forth to meet the demand. But when I look around me, and contemplate the discouragements which arise on every quarter from the unparalleled depravity of this people; and (to those at a distance) the still greater discouragements which arise from the mortality among missionaries in this part of India, I fancy again I hear many a pious heart sigh, and inquire what ought we to do? Twenty years have elapsed, and the number of true converts from idolatry

has been less than the numbers of valuable lives which have been sacrificed in the rescue. Be this so. There is doubtless a great work to be accomplished in India through the instrumentality of missionaries. This God will accomplish in his own appointed time. While I regard the work of christianizing India going on by the steady and sure, though to a human eye, slow process, by which God brings about great changes, I am always sorry to hear our friends in America representing India as on the very point of turning from idolatry to embrace Christianity. For nothing yet appears to the eye to justify such a notion. The light which is now pouring upon India, is unmasking the deformity of pagan rites, and teaching what the true religion is. And that some thousands in the Mahratta country are rationally convinced of the truth of the Christian religion, I do not doubt. But one can scarcely commit a greater mistake than by supposing that every Hindoo who is convinced, and much less every one who confesses that he is convinced, forsakes his own religion, and becomes a Christian. A Hindoo never seems to dream that he is bound to follow the convictions of his understanding, or the suggestion of his conscience—if he have a conscience. It is but natural for our Christian friends at home, when they look at the very great absurdity of idolatry, to fancy that the gospel need only to be faithfully made known, and the people cannot so outrage all common sense and reason, as to refuse their assent and obedience to its requirements, and immediately to cast off so inconsistent and demoralizing a system as Hindooism. This is far from being the case. Were I to preach for five days to an assembly of common people, and with the strength of argument and the earnestness of a Paul, the whole impression which I should be likely to make might be done away by a single word from a brahmin, who should ask them if they were going to give up the religion of their fathers. I here speak without reference to divine influence. At least ninety-nine out of a hundred, who hear the truth, appear no more moved by it, or inclined to reason about it, than the stones and trees about us. I cannot conceive that there is upon the face of the earth a people who combine in their character such a medley of ignorance and shrewdness, simplicity and craft, such credulity to believe anything which is not true, and such suspicion of the truth, and such stupidity and sordid listlessness about everything which looks

beyond their present wants, as do the Hindoos. Nothing, in my humble opinion, will tend to bring the friends of East Indian missions into a proper state to pray for this most interesting, but for aught that human eye sees at present, unpromising field, than a proper and accurate exhibition of the *difficulties* which remain in the way of the conversion of Hindoostan. A due reference to these will humble the friends of missions when they look to India, and bring them to pray more earnestly and to feel more deeply that nothing except the omnipotent arm of God, *can* rescue a single Hindoo from the thralldom of idolatry. I do not mean that we have nothing to encourage us. I bless God, I hope, with my whole heart, for the manifestations which he has made of himself to us in Ahmednuggur, in building up, in less than a year, the largest Hindoo church which exists, or has existed, on this side of India. But I fear the representations which I have made of the case will be misunderstood, and some will suppose that all India is now turning, and thereby cease in some measure to entreat and agonize before God for a nation who are sunk in the most degrading superstition, and whose hearts are harder than the nether mill-stone. The *ten* Hindoos, who we hope have been converted in Ahmednuggur within the last year, constitute only one in 5,000 of the inhabitants of that city, and not more than one in 500,000 of that portion of the Mahratta country which we may regard as belonging to our *diocese* (if I may use the word) in the Deccan. The whole number of converts, as also the whole number of missionaries in western India, are as only about one to a million of the people. Let Christians contemplate facts with regard to India in this light, and their joy will soon be turned into grief, and with many tears and strong cries they will call on the Lord to conquer and give to his Son this great and rebellious portion of his promised inheritance.

Since writing the above, we have heard from Ahmednuggur that the house which we occupied there, and in which we left our furniture, books, etc. has been consumed by fire. It was discovered to be on fire by Mr. M., the Ahmednuggur district collector, who with great promptness succeeded in rescuing the books and part of the furniture. We have not yet learnt how much loss we have sustained. The same day on which the house took fire, the thatch roof of our little native chapel was taken off by the wind, and carried near the house, so that

it was also consumed in the conflagration. Thus you see what have been our "light afflictions" for a few months past. Our removal from the station, our losses and hardships by the way, the sickness of Dajeba—which I have not before mentioned—the death of Babajee, the burning of our house, and some trials with one of our converts, all teach us that no confidence is to be put in the flesh.

We intend to leave the hills in two weeks. I have before said that we are still in the midst of the Mahratta country. I have here found a plenty of work. There are small villages of permanent residents scattered over the hills in all directions. And in the hot season there are a large number of natives here from all parts of the country, who come for the purposes of traffic, or as servants to Europeans. I daily address a company of beggars and poor people and afterwards distribute rice among them. There are generally from 50 to 100 present. The funds are contributed by the present invalid residents on the hills. My health continues pretty good. Our converts all walk as orderly as we can expect. The trials I spoke of are not of a nature decidedly to impeach the moral character of the individual referred to.

Mission to Jews of Turkey.

EXTRACTS FROM MR. SCHAUFFLER'S JOURNAL AT PARIS.

Mr. Schauffler's journal of his tour from Suabia to Odessa and of his voyage from thence to Constantinople, was published at pp. 157, 192, 226 of the last volume. His journal of the previous stage of his journey and of his residence at Paris, had been forwarded and miscarried. Another copy has lately been received, and extracts will now be given.

After a stay of about three days at Havre, where I arrived December 23, 1831, about noon, I set out for Paris. The "diligence," or stage, started at five o'clock in the morning on the 26th. After a cold and solitary ride of more than 24 hours, I reached Paris, December 27th, at half past nine o'clock, A. M. I had occupied the forepart of the stage, where I became chilled thoroughly with the cold, damp air, and sorely tried and grieved with the unbroken chain of profane language and cursing which streamed from the lips of our "conducteur."

29. My hotel is situated on the left side of the Seine, quite near to the cele-

brated school of medicine, and not far from the "college de France." This institution I visited to-day, and was present at the Arabic lecture of Prof. Caussin de Percival, the Persian of Baron de Sacy, and the Turkish of Prof. Kieffer. These three lectures, which are given three times a week, occupy successively the hours from half past eight to half past eleven o'clock. Though quite unprepared for the Turkish lectures (those on the analysis of the Turkish grammar being long since closed,) I concluded to attempt to enter upon the Arabic and Turkish courses at once. The Persian I was unable to undertake as yet.

30. I introduced myself in the lecture room to Prof. Kieffer, to whom I had a line from Prof. R. of Andover. He received me with the utmost kindness, and offered to me the loan of such books as I might immediately need.

Jan. 4, 1832. Prof. Kieffer introduced me to Baron de Sacy in the lecture-room. I had a letter of introduction to him, with which Prof. R. had kindly furnished me, and which I delivered on this occasion. The friendly old gentleman received me with the sedate politeness of a French "savant;" and hearing that I was not altogether a beginner in the Arabic, he invited me to attend his course of Arabic lectures on the Koran, and the Hamasa, which he delivers in the "Bibliotheque du Roi," on the north side of the river. These lectures are delivered three times a week, and last from half past eleven to half past twelve and even to one o'clock, P. M.

5. In the evening I attended a religious meeting of the French and some American Christians in the house of Rev. Mr. Wilks. Mr. Wilks has been laboring some twenty years in France for the good of the nation, and supplies, among other duties, the place of an American chaplain in the "Chapelle de l'Oratoire." The exercises of the meeting consisted in singing, prayer, reading of the sacred Scriptures, and conversation. Much warmth and simplicity was manifested, and all speculation was excluded, which made the whole evening a delightful one to me. I was introduced to Mr. Wilks and his family and several other individuals, and was received by all with much cordiality.

13. Took dinner at Mr. Wilks' together with Prof. H. and several other Christian friends. Among others there was invited an itinerant preacher, lately from England. His name is De Valmont, a Swede by birth, of French parents, and an American by citizenship.

He has been preaching here for several days in the streets and other public places, has been insulted by the mob, and brought before the police, but discharged again after a brief examination. This acquaintance was equally novel and interesting to me. If some balance of mind should be wanting in the man, the deficiency is not very marked. He is intimately acquainted with Mr. Irving in England and with his people, and he made many and some truly sensible remarks upon the subject of their extravagancies; though as pious people he seems to esteem them highly. He disapproves of the prominence they give to the subject of Christ's second coming over the all-absorbing doctrine of "Christ and him crucified," and utterly discards their speaking with "tongues," and various other peculiarities by which they are distinguished. He laid great stress upon the teaching of the Holy Spirit in the true understanding of the Scriptures. In this particular he goes farther than perhaps most good people will venture to do; and still, what would be singular to our critics, he delights in the original Scriptures, and seems to understand the Hebrew and the Greek well. Desirous to become more acquainted with this singular and interesting man, I invited him to call and take breakfast with me on the following morning, which he promised to do.

14. Mr. de Valmont came as he had promised, about half past eleven o'clock. The reason why he did not come sooner to breakfast was, according to his statement, this: He is in the habit of visiting the poorest classes of the people of Paris every morning from six till ten o'clock, to distribute tracts among them, which he accompanies with remarks, etc. whenever there is a willingness to hear. Sometimes he also gives them a trifle in money. He complained much of the settled infidelity of the lower classes of the people. Our conversation after breakfast turned naturally to missionary subjects, and he insisted much upon preaching in the places of concourse and in the streets, as a duty of ministers and missionaries. He will hardly find many who agree with him on this subject, though it is perhaps the fear of man and the love of ease, which directly prevents our making at least an attempt. He remained till two o'clock. After having prayed together, we parted, and I saw him no more.

23. Attended my first lecture in Persian. Translated a portion of Wilkins' Chrestomathy from the Persian with the

French. The class does not exceed four; and even these are not always present. The same number of scholars attend the lectures on the Koran. This circumstance, discouraging as it may be to Mr. de Sacy, is very favorable to his pupils, who, by the smallness of their number, are enabled to sit down with him around a table, and to ask questions familiarly.

Feb. 10. Had an interesting conversation with a young Frenchman, who attends Prof. Kieffer's Turkish lectures with me. He is a sensible youth, who has preserved some regard for what is right, and abhors the beastly sensuality of his generation. But he is sadly entangled in scepticism, and some in St. Simonianism. Miracles and inspiration are nothing. Christ was the most excellent man who ever lived—but no more. God is the uniting principle (*dit quid sit?*); of all things, but has nothing like personality. I told him he was an atheist, and he had no objection to that term. I urged the evidences of revelation, to which he had nothing to object at last. But unbelief, I well knew, does not yield to reason. He assured me that not one in a hundred young men now on the stage in France believed at all in revelation, and that among 600 pupils in the college he had lately left, there were only three who honestly believed in it. Such is the state of things here. Infidelity has broke loose upon this land, and sweeps over it in all its length and breadth; and nothing but the word and Spirit of God can save it from utter ruin. After he went away, I felt grateful for my conviction of the truth of the Bible. May my eternal interest ever rest there, and no philosophy of flesh and blood spoil me of my confidence in what God has said, and sealed as his own word with the multiplied exhibitions of his power.

11. The only religious services in the synagogues here, are a meeting on Friday evening, and one on Saturday morning at eight o'clock. Wishing to be present at the morning service, I set out early on foot to reach it in season, and not to be disappointed again, as I had been in an earlier attempt. I reached the chief synagogue of the Jews in Paris (le temple des Israelites) sufficiently early to witness a considerable part of their ceremonies. They proceeded with more regularity and propriety than the Jews in other places are in the habit of doing. For a synagogue, the place was unusually still and solemn. This "temple" is a spacious building, with a gallery resting upon Ionian pillars. The seats

are proper pews, and tolerably clean. About the middle of the building a pulpit leans upon one of the columns. I had hoped to be able to enter into conversation with some of the people, but on account of the regularity of the ceremonies I was disappointed. Went home rather dejected. Endeavored to read some in the Koran, but was unable, and laid it aside. The 51st Psalm in my Hebrew Bible, and a hymn from my German Moravian hymn-book, raised and cheered my spirits again at last.

15. Had another season of conversation with the young atheist who studies Turkish with me. Seeing that he manifested some feeling on the subject of morality and virtue, I opened an inquiry into the ultimate grounds and reasons of a virtuous life, and it was not difficult to show him, that having given up the existence of a Law-giver, he had no other law remaining upon which to act, but the one of animal appetite and brute force, just like any other beast of the field. He held up the doctrine of eternal perfectibility, of which the human race is said to be capable, and, like the St. Simonians, pretended that the reformation of Luther was an advance upon the doctrines of the New Testament. I contented myself with denying the assertion downright, as utterly opposed to history, and he gave it up at last. I lent him a Turkish book, and we parted in a friendly manner.

16. After my Arabic lecture, I called upon a Jew, Mr. Halkan, who has been for about twenty years the president of a society for the relief of the poor among the Jews of Paris. The society consists of Jews exclusively. I introduced myself as a friend of his nation, and was well received. He soon began to talk freely, and I had quite a pleasant and interesting conversation with him. He complained bitterly of the worldly-mindedness of the Jews at Paris. Still I could discover nothing like self-complacency or unkindness in his remarks. The number of Jews here he stated to be five or six thousand, most of whom never attend public services. Mr. H. says that Baron Rothschild, whose house he frequents, visits the synagogue two or three times a year. The Scriptures of the Old Testament are never read in his family. The only "temple" which the Jews have here is forsaken; several hundred pews are vacant in it, and the house itself is in debt. The congregation was indeed miserably thin when I visited it. Without knowing what my religious views

were, Mr. H. remarked, that the Protestants were the most religious people in Paris. "The Roman Catholics and Jews are alike thoughtless and wicked," he observed, "but in the Protestant places of worship there is seriousness and devotion. When a few more old Jews here shall be dead and gone, our worship will probably be wholly suspended." The Hebrew language is not cultivated at all by the Jews at this place, nor did Mr. H. himself know much about it.

Last week I had heard of a new French translation of the Old Testament, which was to appear here in pamphlets, and of which Genesis was already printed. The translator is Mr. Cahen, a Jew. Mr. H. shewed me a copy of the first number of this translation, containing the book of Genesis. It is neatly printed, the Hebrew text on the right, the French on the left page of the open book, and with notes explanatory, and short extracts from the Rabbies at the bottom of the pages, occupying about one-fourth or one-fifth of the book. I just glanced at Gen. xlix, 10. It was rendered; "The sceptre shall not be taken away from Judah, nor the legislator from between his feet (his posterity,) until he arrive at Shiloh, and the nations assemble themselves unto him." Mr. Cahen ascribes the honor of this misconception which he makes his own, to R. Meimonides, though I believe Aben Ezra has first, though tremblingly, broached it. For, after mentioning several opinions, and etymologies upon the word Shiloh, he adds, "There is also one who explains it of the city of Shiloh." Moses Mendelssohn and some others followed him. I remarked that this explanation was both against the Hebrew text and the majority of the Rabbies, to which Mr. H. had nothing to reply.

17. Called on Rev. Mr. B., one of the ministers of the Lutheran church here. Last Sabbath I heard him preach in French. Although I was obliged to introduce myself, I was received with politeness and affection. I found the good man quite opposed to the operations of the English and Scotch Christians, and the cheap sale of the Scriptures in this place; for they are sold here in all parts of the town for the price of the binding, and even for less. This appears to him like degrading the word of God. I endeavored to convince him to the contrary, but in vain. The Lutheran church has existed here for twenty-two years. Its ecclesiastical functions are performed by three pastors, Rev. Messrs. Boissard, Cuvier, and Goepf. Usually a French

and a German sermon are preached on the Sabbath. A bible-class is held at eleven o'clock on the same day. The instruction of those children who are to be confirmed about Whit-Sunday or Easter, begins on the third of January, from which time to their admission into the church, or confirmation, they receive nine hours of religious instruction every week. Other children may also attend. To the bible-class, children may begin to attend when eight years of age. I call it a bible-class, because it is conducted very much like our bible-classes in America, though properly it is a kind of Sabbath-school exercise, attended by the minister alone without any lay teachers. Seven common schools are connected with this church, in which the children receive daily religious instruction again, besides the common branches taught in schools. But forms will never do any good, where the spirit and savor of godliness is absent; and I fear this is too much the case here. Out of 15,000 Lutherans who live here, hardly 2,300 attend occasionally the French services, and no more than fifty or sixty attend German preaching. I was pleased with the simplicity and economy which the household furniture of Mr. B. exhibited. His lady is a lively, eloquent woman. I offered my services to Mr. B. in reference to the German part of divine worship in the Lutheran church.

20. Was invited to come to the house of Mr. Wilks at seven o'clock in the evening, to make the acquaintance of Rev. Mr. O., a Scotch missionary who is just passing through Paris. He is a German by birth, speaks the French sufficiently to express himself with ease and propriety, and is engaged in travelling about for the purpose of laboring among the Jews. He usually stays but a few weeks in one place, before he removes to another, thus keeping continually in motion. By the Christian friends here, this method is considered equally expensive and injudicious. Mr. O.'s own conviction respecting the Jews in France is, that the time to labor among them has not yet come. They feel no interest at all in the subject of religion, and are in reality as little *Jews* as the nominal Christians hereabout are *Christians*. Like them they will probably not turn from infidelity, until they have experienced its effects fully; and that time, indeed, is not far distant with regard to poor France.

22. In the afternoon I accompanied Mrs. B. and some of her children to Mr. Grandpierre, the principal of the Protestant missionary institution here. I had a

letter of introduction for him from Prof. R. I was received with Christian kindness, and a portion of the afternoon passed very pleasantly. In the course of our conversation I asked how the Roman Catholic missionary institution under Mr. Langlois prospered. Mr. G. remarked, that he called upon Mr. L. once to make friendly inquiries into the operations of their missionaries, etc., and offering to Mr. L. the last number of his own missionary publications in return. Mr. L. received the call with disdain, and declined all kind of intercourse with the Protestant missionary establishment.

24. For some days past I have filled out my odd moments with the perusal of Mr. Cahen's translation of the Bible, of which Exodus has also made its appearance. The whole is a Jewish production, got up for the purpose of attracting notice, and like the late efforts of Dutch criticism, a dying echo of German neology. In the preface Mr. Cahen deals "en gros" in the various methods of interpreting the Scriptures, of which use has been made heretofore. It would not be uninteresting to our theologians to hear, that they are as follows, viz. The "methode dogmatique-religieuse," "dogmatique philosophique," "dogmatique politique," and finally, the "methode critique ou rationnelle," to which of course Mr. Cahen professes his adherence, and by which he understands as near as can be German rationalism. The notes are enriched with some extracts from the Talmud and the Rabbies. After the publication of Genesis, Mr. C. was severely reviewed both by Protestant and Catholic writers, and blamed and condemned by the Jews. Exodus is no more sober than Genesis. The book is dedicated "to the king," whose name is on the title-page! The Hebrew text is the most incorrect I ever saw in any edition of the Bible either Jewish or Christian.

25. Mr. Mackenzie, a Scotch gentleman who resides here for the purpose of making a French Concordance of the Bible, (there being no such work extant as yet in French,) came to me to introduce to me Mr. P. Mr. P. is a good Hebrew scholar, and has been consulted by Mr. Cahen in reference to his translation of the Bible. He is a licensed preacher, and appears like a truly pious man, but since a late visit to Geneva he has been much troubled with Socinian and other notions, and feels very much harassed and distracted. He asked me with much anxiety whether I could firmly believe in the divinity of Christ. Surprised at the question, I rather burst forth

with an affirmation, at which he seemed to be mightily pleased. He wished it to be true, he remarked, for if it should prove false it would make him wretched, but he could not hold it fast. We talked much on various subjects of practical piety, and there his Christian character appears to very good advantage.

While we were conversing, my young atheist came in to make me acquainted with one of his friends, Mr. B., a burning hot St. Simonian. The brother of this Mr. B. is quite distinguished among the new sect. The young man appeared exceedingly interesting, and, of course, a warm discussion on the new doctrine ensued. Mr. B. was quite a green St. Simonian, and not used to severe reasoning, and therefore necessarily soon at the end of his chain. He acknowledged his inexperience, and begged me to follow him to another gentleman, who would be pleased to solve all my doubts, and answer all my questions. After one o'clock, I accompanied him and the young atheist to the gentleman in question. He is a distinguished apostle of the sect, and set apart for the particular purpose of propagating their doctrines by *conversation and discussion*. For this purpose he has a set of rooms in the most frequented part of the city where he receives calls day by day, of such as may be desirous to converse on the subject of the new doctrines. Indeed the whole house is a kind of a "Propaganda St. Simoniana." I omit our discussions. It was hard to bind this French Prometheus, not because his reasoning was powerful, but because he would never give me a chance to talk, and shifted his ground with the rapidity of lightning. In one instance, however, when he denied that the reformers had returned to the original meaning of the Scriptures, throwing off traditions and human authorities, and when he maintained that they had given us merely their *individual impressions* of the meaning of the Bible, which, though more perfect indeed than those of men in former ages, were still to be improved by others to come; I asked him whether human language had any objective meaning; i. e. any inherent and proper meaning aside from men's individual notions and impressions of it. He very much disliked to let his conviction out, for he felt himself in a dilemma. But at last he acknowledged that human language had no inherent meaning; and then he threw himself open to the charge of scepticism, and acknowledged the impropriety of their own efforts. For when language ceases to have a meaning, then

indeed I shall sit down like a stock; and a fool is that man in my eyes who means to communicate so much as one idea to his fellow.

They invited me to call again, and gave me some of their books. Satisfied with my old conviction and grateful for the "sure word of prophecy" and the "lively oracles of God" which I possessed, I went home.

26. Preached for Mr. Wilks, he being sick. I had myself a sore throat but could make out to speak. I experienced a more than common degree of assistance from above. My sermon was directed to the impenitent, and a number of them seemed to be affected. May the blessing from on high not be wanting, and may these poor perishing souls live forever.

29. After the lectures I read a piece written in defence of Mr. Cahen's translation of the Bible, by a young Jew by the name of Munk. Again nothing but display, boastful quotations from the Talmud, the Rabbies, and the church fathers, gross misrepresentations of the orthodox principles of interpreting the Bible, and slander and vulgarities against all Jewish missionaries, whom he treats without distinction as ignorant and deceitful men. These are indeed carnal weapons, and blessed be God that the world can use no better ones against us.

March 4. In the evening I accompanied Dr. B., one of our Christian American friends, to the "Fauxbourg du Temple," about three miles distance on the other side of the city, where the good people of England and Scotland have opened a place of worship. Mr. A. was there preaching the gospel to the poor. It is now carnival, and every possible temptation exists which can draw away men from places of worship, particularly in the evening. But the spacious house was quite filled. The hearers were almost exclusively Roman Catholics, and more particularly Jansenists. The audience was still and solemn, although many young people of either sex, and many little boys and girls, were present. Many of them had their Bibles and New Testaments before them, and when a passage was quoted they turned to it with the most perfect ease. These people are in the habit of reading their Bibles, I thought; and may they be blest to them for their eternal good.

[To be continued.]

Constantinople.

EXTRACTS OF LETTERS FROM MR. GOOD-
ELL, DATED OCT. 1833.

Lancasterian Schools established by the Turks.

ALTHOUGH Turkish effendies, bin-bashies, and other distinguished Mussulmans had repeatedly visited some of the Greek schools, and expressed themselves delighted with the system, and desirous for its introduction among themselves, yet I saw nothing to encourage the hope that this would soon be the case, till the latter part of July. At the examination of the Greek school for mutual instruction at Arnoot Koy,* which took place about this time, several Turks of distinction were present, among whom was the bin-bashy, or colonel of the division of the 2d brigade in the barracks of Dolma Baktche, together with an officer of still higher rank. These two individuals seemed wide awake on the subject, and had a long and interesting conversation with our agent. They told him, that Ahmed Pasha, the sultan's military counsellor, and always about his person, (who, as you will recollect, visited this same Greek school, and left a donation for it, several months ago,) had encouraged them to make trial of the system among the young soldiers in the barracks of Dolma Baktche; and that, under the direction of the Greek teacher at Arnoot Koy, they had already fitted up a room for such a school. What they wanted now was cards, lessons, books, etc., in the preparation of which they begged assistance. We gave both to our agent and to Paniyotes a charge to aid them, so far as their services should be required; and the next day we left the capital, according to previous arrangements, in order to make the tour of the Sea of Marmora. On our return, after a fortnight's absence, we found, that the school at Dolma Baktche had gone into operation, and that the bin-bashy, Azim Bey, had been promoted to the rank of commissary of the brigade in the fine large barracks of Scutary, where he had already commenced preparations for another school.

Azim Bey is the son of a former Turkish ambassador to England; and, in addition to his own language, he speaks both Russian and French. He is just in

* For some account of this school, I refer you to previous communications.

the prime of life, a gentleman in his appearance, sensible and affable in conversation, much beloved by his sovereign, and full of zeal in regard to schools. He came over to request the loan of one of our small orreries in order to get one made exactly like it; and afterwards came over for a much larger one, made at Malta. This we presented to him, together with a quantity of slates and pencils, geometrical blocks, and other apparatus, which he selected as greatly needed for the school. He also entreated, that Paniyotes might be with him a few days to assist in preparing suitable lessons. P. is a good Turkish as well as Greek scholar, and he prepared himself alone all the first lessons for the school, consisting principally of proverbs and short remarks on wisdom, knowledge, the love and fear of God, duty to our fellow-men, etc., which he translated from the Greek cards and from other books we put into his hands for the purpose.

In the mean time, one of their learned men translated into Turkish the Arabic books from the Church Missionary Society's press at Malta, which we had given them, and of which I have already made mention in former communications. The little geography, thus translated, proved to be very full on Egypt, while it was exceedingly deficient in a description of the rest of Turkey, and particularly of Constantinople. Azim Bey, therefore, searched our libraries to see if we had any thing in English on the subject. We produced Malte Brun, and showed him how many pages related to Turkey; and told him, moreover, that Mr. Dwight was then making a geography for the Armenians, compiled from Malte Brun and other authors, and that, when he should finish it, we would translate it into Turkish as well as Armenian. He besought that the part, which should relate to Turkey, might be prepared first and without delay, as he wished the sultan to see it, when he should come to visit the schools. Mr. Dwight, therefore, passed immediately over to the Turkish empire; and from Malte Brun, from the Modern Traveller, from missionary journals and travels, and from all the other works which we can command, he is preparing a very full account of this part of the globe. As fast as he writes it in English, Mr. Hoskins translates it into Armenian for the Armenians, and Mr. Paspatis into Greek for the Greeks, while from the Greek Paniyotes translates it into Turkish for the Turks. And thus Mr. Dwight is enabled to do even better

than the proverb, for he 'kills at least three birds with one stone.'

When the school at Scutary was opened, Azim Bey went in, and addressed the scholars to the following effect:—

"His most sublime majesty, Sultan Mahmood, desires your good. These schools are no benefit to him; but he designs them for your benefit. You have come from different parts of the empire; you are in the morning of life; and it is now in your power to become learned and wise. In the old Mussulman schools, nothing of any value was learned; men were asses; but here asses may become men. This badge of rank, which you see on my breast, was given me by my sovereign, as a token of his regard. To-morrow he can take it away, and then shall I be as undistinguished as any other man. But what *knowledge* I acquire he cannot take away from me; the terrible conflagrations which you see consume almost every thing else here, cannot burn it; nor can the floods overwhelm it, or tempests sweep it away. *Knowledge*, therefore, young men, *knowledge* is the best property you can possess."

Such, according to the account of Paniyotes, was in substance the speech of Azim Bey—a speech worthy of himself, and worthy of the occasion.

Ahmed Pasha has been several times to see how the schools come on; and has expressed much satisfaction with the globes, orreries, and other helps, with which we have furnished them.

The school at Dolma Baktche is now divided into two, another large apartment having been appropriated for the purpose; and connected with these, as well as with that at Scutary, is a separate chamber, where drawing is practised; and I have been much astonished to witness the progress, which some of the young Turks have made in this branch in so short a time. In these two barracks are about seven hundred youth between the ages of twelve and twenty, though they do not all attend school at the same time. They in general seem much pleased with this novel way of employing their time, and they show a capacity for learning. It is amusing to see even those on duty, still pursuing their studies (not very *soldier-like* to be sure) by chalking letters and figures on the gates and walls, which they are set to guard.

How fervently should we pray, and how perseveringly should we labor, that the blessings, civil, literary, and religious, which are so richly enjoyed in our beloved country, may be speedily enjoyed in

this; and especially that all the people, high and low, may be enlightened and sanctified by the truth and Spirit of God!

Ordination of Armenian Priests.

A few weeks since, we had an invitation from some of our Armenian friends to witness the ceremony of the ordination of fifteen priests at the patriarchal church in Constantinople. No priest, they said, had been ordained before for several years, and the number had become so diminished, that it was deemed necessary to confer the rite on fifteen at once; and there would of course be much ceremony and splendor on the occasion. I inquired, why the church did not ordain priests from time to time, as she wanted them. They said, that the Synod several years ago determined to have better educated men for priests, or none at all; and, instead of making them "of the lowest of the people," as they had frequently done in former times, they would, on the contrary, require, that the candidates for the office should have the best education the country afforded, and especially that they should finish a course of study with Pesh-timaljan, who is at the head of the Armenian academy in Constantinople. "And pray tell me, *when* was all this?" said I, beginning to feel much interest in the subject; "and on *what occasion* did the Synod decide thus?" They informed me of the time and circumstances, and I was gratified to find, that it took place at the very time, when we at Beyroot were hearing such strange accounts, and that it was a corroboration of at least a part of what I then wrote you respecting the doings of the said Synod.* From what I have heard incidentally from time to time, since I have been here, I doubt not there was *some* foundation for *all* the reports, which then reached us; though it is undoubtedly true, that we attached an undue importance to them. The Synod, consisting of some of the prelates and some of the sarraffs, or bankers, meet occasionally, or it may be statedly, to transact ecclesiastical business; nor are their doings made public any farther than they, or their attendants, may disclose them.

Those, who have now received ordination, are comparatively well educated. One of them is said to be *learned* for this country, and all except one were previously varjabeds, or teachers. The one excepted is the father of Hohannes, the very interesting varjabed now in our em-

ployment. He indeed falls below the standard set up by the Synod, but he is an intelligent man, able to read and write, and of sober habits; and this son of his will give him farther instruction. All the others are young married men, and one is a brother-in-law of Hohannes.

Cherokees.

OBITUARY NOTICES.

IN the last number of this work, a brief account was given of the sickness and death of two girls in the school at Creek Path. The following notices of the character and decease of members of the church at that station have been communicated by Mrs. Potter. They serve to show the effects of the gospel on an untutored people, and what the Indians become under its influences.

John Brown.

John Brown was a brother of Catharine and David Brown. He was among the first converts to Christianity in this place. Soon after his connection he applied himself to study, in order to become acquainted with the contents of the Bible, and though his knowledge of the English language was limited, he was able in a few months to read and write. He seemed greatly delighted with this acquisition. The Bible was his daily companion, and he was often seeking explanations from others of those passages which appeared to him difficult. He lived upon a public road, and his house was an asylum for travellers. Before his conversion, he had been in the habit of entertaining them on the Sabbath; for few who passed him were so conscientious as to rest on this day. But now, from studying the fourth commandment, he began to doubt the propriety of his course. Anxious to settle the question, he rode three miles to seek an interview with Mr. Potter. As soon as he came in, he requested Mr. P. to get a Bible and read the commandments till he should request him to stop. When he came to the word *stranger* in the fourth commandment, he said "That's the place—*stranger*, what that mean?" Mr. P. explained. He then stated in his broken English, that he had been in the habit of entertaining travellers, but on reading that, he thought perhaps it was wrong to entertain them on the Sabbath, unless they would rest till Monday. If they were doing wrong, it was wrong for

*See Miss. Her. vol. xxiii, p. 112.

him to help them. Mr. P., without expressing any opinion, left him to act according to the dictates of his own conscience. He soon settled the question and took his stand resolutely, refusing to be a partaker of other men's sins in this matter. This frequently brought on him severe censure; but he was not to be shaken. Sometimes, when travellers represented themselves as suffering, he gave them something to supply their wants, but refused to take pay, because he would not trade on the Sabbath. His zeal for the proper observance of this holy day was remarkable.

But while we were leaning on him as a strong pillar in our infant church, he was attacked with a consumption which in about six months laid him low in the grave. During his illness there was no repining, but a calm and steady submission to the will of God. He seemed anxious to do all in his power for the spiritual benefit of his people—often holding long conversations with them on religious subjects himself, and interpreting for others, as long as his strength would permit. About a week before his death, he called his family around him and earnestly exhorted them to live near to God, and remember the Sabbath-day to keep it holy, stating various particulars which should be attended to before the day of rest began. He died February 2d, 1822, greatly lamented by all who knew him.

Dempsey Fields.

Dempsey Fields was one of the first pupils of the school at Creek Path. After we came here, he attended a few weeks, during which time he made rapid progress in learning. He was then sent to Huntsville, Alabama, to learn the carpenter's trade. A few weeks before he left home, his attention was called to the subject of religion by a sermon on future punishment. He left home without obtaining peace, and for a time seemed to lose his seriousness. But soon his attention was again arrested. He became hopefully converted and united with the church at Huntsville. He resided in a pious family where he had many religious privileges. Here he obtained very clear and correct views of the doctrines of the gospel. Though but a youth, he was accustomed to take an active part in prayer-meetings, where his services were very acceptable. Soon after his conversion he became very anxious to leave his trade and prepare for the ministry; but for reasons which need not be mentioned

here, he was dissuaded from it. He gave it up with great reluctance and ever after regretted it. After he returned to this place, he was chosen an elder of the church, an office for which he was well qualified. He was remarkably fond of reading, and though his school advantages had been limited, his mind was well stored with useful knowledge. He was an acute reasoner on the doctrines of revelation. I recollect once to have heard him argue a point in theology with a minister of the gospel. When he retired, the latter was asked if he had supposed that the man with whom he had been conversing, was a Cherokee? He replied, "I thought he was when I first saw him, but from his conversation, I should judge he was not."

Owing to some temporal embarrassments, the piety of Mr. Fields was for a season somewhat eclipsed, but in the last year of his life it shone with peculiar brilliancy. He felt a deep interest in the school, and his prayers and exertions were directed to the salvation of the pupils. He exhorted them with tears to become reconciled to God, and great was his joy when he saw some of them come out and separate themselves from the world.

To the mission family he was a brother indeed, entering into all our trials and difficulties with the most tender sympathy, weeping when we wept, and rejoicing when we rejoiced. Though he was young, we highly prized his advice on trying occasions.

But suddenly the Master came and called for him, and we were left to mourn and weep. He was performing a piece of work for the mission when disease laid its iron grasp upon him. He proposed leaving, thinking he should be too much trouble, but to this we objected. He thought from the first he should not recover, and said there was but one thing for which he wished to live—that he was somewhat involved in debt, and should dislike to leave his creditors unpaid. His feelings were peculiarly tender, and whenever he attempted to speak of them, his eyes filled with tears, and his utterance was choked. He spoke feelingly of the wickedness of his heart, and observed, "It is strange the Holy Ghost can dwell in such a place." Several of the family had satisfactory conversations with him on religious subjects; but as we did not consider him dangerous, no special pains were taken to remember his remarks. On the morning of the day on which he died we thought him better; but suddenly he became very

ill. Mr. Potter said, Do you feel alarmed, Mr. Fields? He answered, "Yes, I do." Do you not know in whom you have believed? "Yes." Cannot you trust him now? "Yes." He looked round upon us all, and with the most affecting solemnity exclaimed, "How solemn I feel! O you don't know;" and extending his hand to his mother said, "Mother you have often felt just as I do now." He seemed to want to say more, but his tongue refused to perform its office. In a few moments he sunk into a state of insensibility, and on the same day expired. It was the 13th of May 1830. His pious mother had sat by his bed-side during the whole melancholy scene with the utmost composure; but when she saw that her much loved son was gone, she gave one shriek of distress which reached every heart. Rising from her seat she immediately became composed, and said, "I hope the Savior will forgive me for mourning for my son. It is all right. Dempsey is happy now." And much more to the same effect which is not now remembered. The next day we laid him in the grave close by the side of David Brown. They were lovely and pleasant in their lives, and in death they were not divided.

Lydia Fields.

Lydia Fields, wife of Richard Fields, made a profession of religion about two years ago. Before her conversion she suffered much through fear of death. Whenever she was slightly ill her mind was in great agitation. She possessed naturally an amiable disposition and a good mind, though she had not had the advantage of an education. She was rather above Cherokee females in general, in the care and management of her children, of whom she was very fond. But when she was brought to Jesus Christ, she saw that she had higher duties to perform for them, than merely attending to their external appearance. She was anxious to lead them to the Savior, and to discharge her duty as a Christian mother. After a tract on Christian education had been given her, which was read to her by her little daughter, she said, "I do feel thankful for that tract. I am glad to know how other mothers have done. I do want to do my duty to my children." She would often collect her little group around her, and with all a mother's tenderness, point out to them the path of virtue, and urge them to walk in it. She also led them to her place of secret prayer, where she prayed

with and for them. One of her daughters was asked, since her death, how many times her mother had prayed with her alone. She replied, "A great many times: I can't remember how many."

Though her children boarded at home, they were always found in their places in the Sabbath-school, unless sickness or bad weather prevented. The latter seldom detained them. They sometimes entered the school-house completely drenched with rain. The eldest daughter, ten years old, nearly every week drew a book from the library, which she read aloud to her mother, and thus both parent and child were benefitted.

Early in the spring of 1833, Mrs. Fields was attacked with a disease of the liver, which in eleven weeks terminated her useful life. She had none of those fears of death which used to agitate her mind. She was perfectly tranquil. "I have no fears of death," she often said: "I can trust the Savior. If it was his will I should like to live and raise my children; but if it is not his will, I am ready to go: I can trust them with him." She often requested her friends around her to sing, and would sometimes sing with them in a very animated manner. The hymn beginning, "Jesus, my all, to heaven is gone," was one of her favorites. Once when I called on her, she said with an animated countenance, "How good the Lord is to me. I can't be thankful enough for his goodness." She then spoke in warm terms of gratitude of the kindness of her neighbors, but her language is not distinctly remembered.

She gave very particular directions respecting her children; wished the two eldest to be placed in this mission school. While speaking on this subject she observed her sister to weep, and said, "Do not grieve for me; it will be but a little time that we shall be separated. Now remember what I say, and do not grieve for me after I am gone." At her request a female prayer-meeting was twice held in her room. After the appointment was made, she often spoke of it with great delight; and when the sisters of the church assembled around her bed, her countenance beamed with joy. I am glad to see you she said. I want to hear you sing and pray. Her countenance was expressive of the most tender emotions during the exercise.

Three days before her death I called to see her. She looked up with a smile, and said, "I hope to see Mrs. P." (a near relative who had been sent for.) I replied, Perhaps you may; but if it should

be the will of God to call you away before she comes, are you willing to go. She answered, "Yes, just as the Lord pleases. I should like to see her if it is his will; but if it is not, I am willing to go." The day she died, one of the members of the church called to see her. She had scarcely noticed any thing around her on that day, and was thought to be almost in a state of insensibility. She took the hand of this sister, and said with emphasis, "My Savior comforts me. Can't you trust him?" Soon after this she gently fell asleep.

We felt that our little church, and our neighborhood, as well as her own family, had sustained a great loss, and we wept as we had often done before when our props were taken away. May it be good for us to have been afflicted.

ARKANSAS CHEROKEES.

EXTRACTS FROM A LETTER OF MR. WILSON.

Mr. Wilson, writing from Dwight, under date of August 9th, 1833, gives the following account of an

Interesting Religious Meeting.

We have just returned from our annual camp-meeting. It was held in the woods, about six miles from this place. The principal objects in having this meeting, are, to get as many of the church-members as possible together, and also to get under the sound of the gospel multitudes who will not attend the ordinary preaching of the word. I was much pleased with the meeting. There was no disorderly conduct; but generally good and serious attention was given to the preaching of the word, and to some souls, we have reason to hope, it will prove the savor of life unto life. For several successive days I had labored in assisting to erect the rude shed under which we met, and the seats which we occupied. Sickness at home, and the fear of taking the cholera by going abroad, prevented many from attending; yet our congregation was large. The exercises were conducted by Mr. Vaill, who came down from Union to visit us on this occasion, Doct. Palmer, Mr. Washburn, and myself. On the Sabbath the sacrament of the Lord's supper was administered to about fifty persons. It was a solemn season, and a refreshing one to God's people. Though I had been called away

on Saturday night, I returned in time to join with the missionary brethren and sisters, and the dear people of God among the Indians, in renewing the consecration of ourselves to Jesus. It was sweet; oh it was precious to see a table spread here in the wilderness, and to be permitted to sit down and sup with Christ and He with us. On Sabbath night, after preaching, instead of inviting them forward to seats prepared for them, as had been done before, we requested any who were truly serious and felt disposed to ask what they should do to be saved, to remain after the congregation was dismissed, and we would have personal conversation with them. Accordingly we found twelve or thirteen persons anxious to embrace this opportunity of obtaining instruction; some of whom seemed truly awakened by the Spirit of God, and weighed down under a sense of their sin. One person was received to church-membership. He had been examined some weeks before; and for several months has given us delightful evidence of a new heart and of deep piety. He was formerly a very wicked man, and a man of much influence in the nation; all of which I trust will now be employed in the service of Christ. On Monday morning, before our meeting broke up, we held a meeting of the Cherokee Bible Society, which was organized some months ago, and which has since been acknowledged an auxiliary to the American Bible Society. It was pleasing to see with what cheerfulness they engaged in this good work, and how willingly they contributed for its support; some poor women giving the last piece of money they had in the world.

OFFICES.

EXTRACTS FROM VARIOUS COMMUNICATIONS.

Station at Yellow Lake.

THIS station is on the travelled route between the southwestern part of Lake Superior, and St. Peters on the Mississippi, and about 150 or 200 miles distant from each. Mr. Ayer, who, with his wife and an assistant from the Mackinaw school, and who arrived at this station and commenced his labors there on the 16th of September last, writes under date of October 4th.

In descending the St. Croix river, [on his way to his station] a very considera-

ble stream, emptying into the Mississippi about fifty miles below the falls of St. Anthony, we passed three small villages of Indians who are connected with Yellow-lake trading-post. We called a little time at each, and were treated very kindly by the Indians, several of whom presented us with a little rice and dried berries. The chief of one of the bands was absent. The others appeared very friendly to us and our object. Mrs. A. was an object of much curiosity to many, they having never before seen an American woman. At one of the villages, as we were about departing, several women and girls gathered on the beach, when, taking her knitting, she called one of the larger girls, and soon taught her to knit, much to the surprise and gratification of the natives, who gathered about her in a thick throng.

We arrived at Yellow Lake in improved health. There was then but one Indian at the place; but a few days after thirty-five or forty, some of them with their wives and children, arrived in a body, continuing two days only, when they left and scattered over the country at some distance to hunt. I spent a good portion of each day in conversing with them, reading to them, and singing in their language. They had come to procure supplies of ammunition and clothing, the purchase of which occupied considerable time, in addition to which, on the second day, they spent some time in a war-dance. Notwithstanding the bustle and confusion attendant on such an occasion, I had frequent opportunities during each day of conversing with four or five to ten or twelve. By the aid of infant school cards to illustrate interesting subjects, I was enabled to secure their attention, sometimes for more than an hour at a time. Most of them had never before heard a word on the subject of our Christianity, and listened with apparent surprise to many things that were told them. On the first day of their arrival, they met in a body to transact some business; after which I made known to them the object of our coming to Yellow Lake, and the design of the Board relative to the Ojibwas generally. I told them that such Indians as would cultivate the ground, attend to religious instruction, and send their children to school, would receive some aid in their labors. As the principal chief and many other Indians were not present, they made no definite answer to my remarks, and will not, probably, till winter or spring. All of them appeared very friendly and no

objection was made by any one to our settling among them.

In the evening of the first day, a large number assembled to hear us sing. On the evening of the second day, they assembled, a house full, and requested me, through their chief speaker, to relate to them similar accounts to what they had heard during the day. I most gladly complied with their request. We commenced with singing. After singing till we were tired, I read to them some time from our Ojibwa spelling-book some select portions of Scripture and the account of Christ's crucifixion, accompanied by remarks; after which we sung till bedtime, when, being considerably fatigued, and thinking it better to dismiss them with an appetite, we closed. During the whole time, the people were silent, and appeared to listen with interest.

I have never seen so many Indians together, who remained silent so long as these. Could I have communicated with them with perfect freedom, I should have rejoiced much. But my knowledge of their language is yet quite too imperfect to convey much religious instruction at a time, or in such language as they will comprehend. They were all much gratified with our singing in their own language. On the second evening after our meeting broke up, I was met at the door by one who said to me, "Friend, you might sing all day;" intimating that I had supposed them fatigued. Another, who did not hear this remark, said, "Sing, sing—you go to bed early." Since this I have seen but very few Indians, as there are none now residing at Yellow Lake, and all in the vicinity have left on their hunting excursion.

On the 24th we opened our school with eight scholars, all except two half-breeds. We shall probably have but one or two Indian children that will attend regularly until January, when we hope to get several into school. The Ojibwa spelling-book promises to succeed well, and the infant school system most admirably. On the Sabbath we assemble the children morning and afternoon to attend Sabbath-school, and likewise to attend morning and evening worship daily in the family.

Mr. Ely, teacher at Sandy Lake, near the Mississippi river, and about 400 miles above the Falls of St. Anthony, under date of September 25th, 1833, writes—

I arrived at this post, September 19th, and am happily disappointed in the ap.

pearance of the place. I occupy a large chamber in Mr. A.'s house, which is both a school-room and a lodging-room, commanding an eastern view of Mr. A.'s fields and meadows, and of the lake and hills covered with pines, together with the outlet of the lake, running within eighty feet of the house; the Mississippi is about the same distance on the west; and their confluence is about ten rods below. On the 23d Mr. Boutwell left us for Leech Lake. My school was commenced on the same day, with six or eight scholars. To-day I have had fifteen.

On the 19th of September Mr. Boutwell wrote to Mr. Ayer, from the same station—

We have been reading, singing, and talking all day with Indians and children who have come to see us, and so monopolized our time that we have hardly been able to attend to any thing else. There is truly a hearing ear among this people. From thirty-five to forty assembled this evening.

Proceedings of other Societies.

FOREIGN.

NETHERLANDS MISSIONARY SOCIETY.

Third Voyage of the Rev. Charles Gutzlaff along the coast of China.

THE readers of the Herald are already informed that this indefatigable missionary has made three voyages along the coast of China. The Journal of the *first* was republished in the Missionary Herald for the last year, commencing at p. 140. The Journal of the *second* was sent in manuscript to some gentlemen in the city of New York specially interested in China, and published in that city, with the former journal, in a 12mo. volume, of 332 pages, entitled "The Journal of two Voyages along the coast of China, in 1831 and 1832; the first in a Chinese junk, the second in the British ship Lord Amherst; with notices of Siam, Corea, and the Loo-choo Islands; and remarks on the policy, religion, &c., of China. By Charles Gutzlaff." Another account of this voyage has been published in England, under the title of a "Report of Proceedings on a Voyage to the northern parts of China in the ship Lord Amherst, extracted from papers printed by order of the House of Commons." On his *third* voyage Mr. Gutzlaff embarked on the 20th of October, 1832, and returned on the 29th of April, 1833. His journal of this voyage was published in the Chinese Repository for May and June, 1833, with the following title, "Journal of a voyage along the coast of China, from the province of Canton to Leaou-tung in Mantchou Tartary, 1832—33: by the Rev. Charles Gutzlaff." In introducing this journal to their readers the editors of the Repository remark, "This last voyage, in regard to direct

intercourse with the people and opportunity for observation, far exceeded either of the preceding; and the journal, though brief, affords abundant evidence that to the people of China the "foreign barbarians" are no "unwelcome visitors." The readers of the Herald will be even more interested in its perusal than they were in that of the journal of the first voyage.

Journal, &c.

After much consultation with others, and a conflict in my own mind, I embarked in the Sylph, captain W. commander, and A. R. Esq. supercargo, October 20, 1832. The Sylph was a fast sailing vessel, well manned and armed. She had to beat up against a strong northeast monsoon, and to encounter very boisterous weather before reaching her destination, Teen-tsin and Mantchou Tartary. From the moment we left Macao roads, we had to contest our whole course against wind and current. Furious gales, accompanied with rain and a tremendous sea, drove us several days along the coast, threatening destruction to our barque. But God who dwelleth on high did not forsake us; and, though often engulfed in the deep, his almighty hand upheld our sinking vessel. Only one Lascar was swept away; we heard his dying groan, but could lend no assistance. It was a dark, dismal night; we were thoroughly drenched with water; horror hovered around us. Many a wave swept over our deck, but those which dashed against our poop were really terrible; three of them might have sunk us.

Ke-seak Bay.

October 26th, we lay to under a double reefed sail, and then ran into Ke-seak (Keshih) bay, on the east coast of Canton province. The harbor is lined with rocks. The coast is bleak and studded with granite; the interior is very fertile. Many villages and cities are visible from this place. We were soon visited by the fishermen, a boisterous and rough sort of people. In exchange for their

fish, we gave them rice, but they were never satisfied with the quantity. Perceiving, however, that the barter yielded them a great profit, they brought vegetables, and offered themselves as brokers. Although this was an imperial naval station, they were by no means frightened by the presence of his majesty's officers. They received my books gladly, frequently repeating their thanks, and promising to circulate them far and wide amongst their friends. In this voyage I was provided with a choice stock of books, three times the number which I had in the preceding voyages.

During the night the wind subsided, and for the first time we enjoyed repose. The next evening we visited Kap-che (Ka-tsze), a little to the east of Ke-seak. Here I was hailed by my friends, who called me their townsman, and expressed their delight in seeing me come back again. Books were in great demand, and the genuine joy in receiving them was visible in every countenance. I had been here a few months before, and travelled through many a village with the word of God in my hand. It had drawn the attention of many, and the interest now manifested, was truly encouraging.

Books distributed from the vessel.

The weather becoming gradually fair, though the wind was contrary, we were able by tacking to advance slowly. When we passed Nanao (Nanaou) in Fuhkeen, we saw occasionally large villages and cities along the coast, at which we could only gaze, and were obliged to put into Lae-ao (Nae-aou) bay. This is in the northern part of Fuhkeen, lat. 26 degrees N.; and long. 120 degrees E.; a very excellent harbor, and almost land-locked. Anxious to proceed on our voyage, we weighed anchor early next morning. The inhabitants in the neighborhood who had never seen a ship, came off in boats, but being rather distrustful they kept aloof. When I hailed them they approached nearer and nearer, but by the time they came along side, we had already got under way. Tendering a book to an intelligent looking man, he was at first surprised at the strange gift, but then turning to his countrymen he read it aloud. Their attention was instantly drawn towards him; other requests were made, and within a few minutes, the ship was surrounded by clamorous applicants. The captain was beckoning them away, and loosened the painters, but they clung to our tackle and declared "we must have these good books and will not move without them." Such determination had the desired effect; I gave them freely what they so earnestly craved, and they went away exulting.

Junks visited—Chinese fishermen.

November 8th, we put into Pih-kwan, on the frontiers of Chekeang, in lat. 27 degrees 11 minutes N.; long. 120 degrees 22 minutes E. This harbor is spacious, and by changing the

berth, affords shelter against all winds. Here we visited several junks which were on their way to Shang-hae. When books were offered to the crews, they refused to accept them, upon the plea of having nothing to give us as an equivalent; and upon hearing that they might receive them as a present, they made many bows and said that they took them upon credit.

Innumerable native craft are always seen plying about, as we approach the emporiums of Keangnan and Chekeang. These coasters seem to be an aquatic race, preferring the briny element to the comforts of the shore. Of all the Chinese fishermen, which is a very numerous class of people, the natives of Fuhkeen are the most enterprising and daring. The greater part of the Chinese coast is visited by them; they brave all dangers for a scanty livelihood, and suffer the severest hardships to return to their families with five dollars after the toils of a whole year. Want and their lawless inclinations have frequently converted them into pirates; even at this moment they are the terror of the whole Chekeang coast.

Fung-ming.

We had now (November 15th) reached Keang-nan; the winds were variable, and a month after our departure we saw the promontory of Shantung, and were beating towards Mantchou Tartary. It was now a year since I had been there; we landed at Fung-ming, a place to the south of Kea-chow. Some Shantung emigrants, which here constitute the most numerous part of the population, were quietly walking along the shore, when they saw "these strangers" start up to view. Instead of being startled, they looked very gravely at us, and after having satisfied their curiosity in regard to our origin, they went on with their work. We had had a long conversation with the owner of a house, who had posted himself right in the way to prevent our entering his dwelling. I now thought it high time to make them a present of some books. When they found that I really intended to give these to them, they changed their tone, became friendly and hospitable. We entered their hovels, of which the oven constituted the principal part, and, in fact, seems to be the drawing-room, bed, and kitchen. Pigs, asses, and goats lodged in an adjoining room very comfortably. Our host had provided a quantity of fuel from the stalks of the cotton-plant, which grows here very abundantly. He had a very numerous and healthy family of children, dancing with delight about the strangers. Every body was well dressed in seven-fold jackets and skins, and seemed also to be well fed; for the country abounds in all the necessaries of life, and has abundance of produce for exportation. When we left the people, now grown more familiar with us, they pressed forward to receive the word of eternal life, and were by no means deficient in compliments and thanks for the precious gift.

Bay of Tung-tze-kow.

A few hours afterwards we arrived in the bay of Tung-tze-kow, in lat. 39 deg. 23 min. N., long. 121 deg. 7 min. E., where we found a large fleet of junks, bound to the southern provinces, but now lying at anchor. They were all loaded with Manchou produce. The people on board seemed open-hearted, and answered our questions with great frankness. Their unanimous advice was, not to proceed farther to the north, because we should there meet with ice.—I can bear witness to their readiness to receive the tidings of salvation. Though their utter ignorance of Christianity opposed a strong barrier to their understanding our brief conversations, yet the books will speak to them at leisure. They may be only partly perused, or even some of them may be thrown away; yet many a tract and Bible will find readers, and impart knowledge necessary to the salvation of the soul. Filled with these thoughts we visited the valleys and hills around the bay. Very few traces of idolatry were visible in their houses; we saw only one temple dedicated to the queen of heaven, with the trophies of her saving power hung up—some junks in miniature. A few blind men were the overseers. We found here a very intelligent people, who made rational inquiries of us, and who also read our books.—Nothing struck them so much as the construction of a watch. The fine calico of our shirts, and the broadcloth of our coats, also struck their fancy very much; but for their want of money they would have bought these at a high price.

The valleys along this coast present an alluvial soil. In no part of the world perhaps does the sea recede so rapidly and constantly as in Leaou-tung and Pih-chih-le. Every year adds to the land some fertile acres, and makes the navigation more dangerous. We walked along an estuary which runs a considerable distance into the country. Large flocks of goats were browsing upon the remnants of grass which the retiring autumn had left. The people were much frightened when they saw us entering the villages; many of their houses were very bare and comfortless. I here learned to my great surprise, that the people had become apprehensive that we were about introducing Roman Catholicism. Though I explained to them the wide difference between our respective tenets, they shook their heads and began to disbelieve my statement. The people in the junks, however, were all attention, and gladly received the gospel.—We had from an eminence, a full view of the adjacent country. None of the existing charts gives a correct outline of the coast; the southwestern extremity does not run out into a promontory, but ends in a bluff head-land, about a degree in breadth. Many islands are scattered along the coast, but the water is shallow, seldom exceeding ten fathoms.

Vessel run upon a sand-bank.

On the 28th of November, we arrived in the roads of Kae-chow. Upon examination, we

found it impracticable to anchor so close in shore as to protect us from the strong northerly gales; we therefore bore away for Kin-chow and the Great Wall. Whilst we were anticipating the pleasure we should experience in beholding this ancient structure, we ran upon a sand-bank, which was entirely unknown to all of us. The ship knocked very heavily upon a hard sand bottom, and our apprehension both of losing keel and rudder, and of springing a leak, were by no means groundless. Backing the sails and throwing part of the cargo overboard, proved ineffectual to set us off; the vessel settled in the sand, and remained immovable. The next morning a fierce north wind blew from the ice-fields of Kamtschatka down the bay; the water decreased, the ship fell over on her beam-ends, and all our Lascars were disabled by cold from doing any work. During these hours of peril, our almighty God consoled our hearts so that we were enabled to remain cheerful, and to hope and pray for the best.

After having failed in all our efforts to get her off, a party of volunteers was made up, and departed for Kae-chow to procure assistance from the mandarins. The land was more than 25 miles distant, the cold most intense, and we had thirteen helpless Lascars in the boat. Entirely covered with ice, we arrived at a head-land, and were received most humanely by some fishermen and a priest, but found no mercy before the mandarins. One of the Lascars was frozen to death, the others were on the verge of eternity. Never did I so well understand the 28th chapter of Acts; we also were received into cottages, and a fire was kindled to thaw our clothes.

Whilst we were on shore endeavoring to hire some lighters, the ship got off by the interposition of God, who had ordered the south wind to blow, thus driving up more water upon the bank. His name be praised to all eternity—for we were very near utter destruction. I had afterwards an interview with a Manchou officer of high rank; even he, though a heathen, ascribed our escape to "supreme heaven." When we returned to the ship, we again ran the risk of perishing with cold; for the north wind rose on a sudden, and the cold became so intense that every thing congealed.

Promising field for missionary enterprise.

December 3d, our ship was coated inside as well as outside with solid ice. After several hours of labor we succeeded in getting up the anchor, and took a speedy farewell of these dismal regions. At our re-entering Tung-tze-kow bay, we saw a great number of junks at anchor. We were hailed by the kind natives, who procured for us provisions and fuel, which the mandarins had *promised*, but had never furnished. The absence of their rulers, rendered them more friendly; they did every thing in their power to oblige, and showed themselves worthy of our trust.—There is here a great field for Christian enterprise. The inhabitants show much sound understanding, and

are free from that degrading superstition which reigns in southern Asia. Though every grove and high place was full of idols and images, and every eminence adorned with a temple, the people were not utterly enlaved by superstitions. In their habits and behavior, they appeared very much like our peasantry: some of their farms were in excellent order, and plenty reigned everywhere.—Kae-chow city, which we visited, is situated about 10 miles in the interior, surrounded by a high wall, and thickly inhabited; it is a place of extensive trade, but the houses are low and ill-built. The Chinese colonists, which are by far the most numerous part of the population, are very industrious; while the Tartars live at their ease, and enjoy the emoluments of government. I consider Manchou Tartary as a very hopeful field for missionary enterprise, and humbly hope that it will soon attract the notice of some society.

Rescue the crew of a Chinese Junk.

Unable to remain any longer in these northern latitudes, we bore away for Shantung. However, as we there found the cold rigorous, we steered for Shang-hae in the southern part of Keangsoo province. Though keeping about 80 miles distant from the shore of Keangnan, we nearly ran upon a bank of the Yellow river. It is very apparent, that the immense sand-flats of Keangnan extend a great distance from the low coast; but this coast, as well as the greater part of Shantung and Pih-chih-le, is entirely unknown to any European navigator. We arrived (December 11th) near the entrance of the channel which leads between shoals and sand-flats to the Woo-sung river, on which Shang-hae is situated; here we were detained for three days by contrary winds. The air was darkened, and the storm raged throughout the dismal days and nights. The motion of the ship was very great, the sea dashing violently against her weather-side.

When at last the thick clouds cleared away, and the sun shone out in its lustre, the sea still running very high, we perceived a junk in distress. She had lost both her masts and anchors, and was drifting like a log upon the wide ocean. Several Chinese vessels were in her neighborhood, but only one approached her, and after perceiving her helpless state, bore away with one of her crew. It was time now for us to retaliate in the Christian way; for when we were in distress, nobody came to save us, and we had now an excellent opportunity of executing Christ's commands in Matthew v. 44. We manned a boat and ran along side, but were nearly swamped by the huge waves. The crew, twelve in number, stretched out their hands for assistance, and with piteous cries intimated their dangerous situation. The first thing which they handed to us, was an image of the queen of heaven, the patroness of Chinese navigators. At this extraordinary instance of beathenish delusion, I grew impatient, as we had not a moment to lose; I called to them, "Let the idol perish, which can neither save itself nor you." We

snatched up four men into the boat and returned towards the ship. The idol was drowned, but all the men were saved. As soon as they reached our ship, the captain of the junk fell on his knees before Mr. R. the supercargo. We directed him to adore the true God, and render him thanks for deliverance. When we had saved their clothing, and a small part of their cargo, the water had almost risen between decks, and we set fire to the vessel.

Shang-hae.

After many reverses, having entered the Woo-sung river, we drew up a memorial, addressed to the principal magistrate of Shang-hae district, and delivered the Chinese, who were natives of Tsung-ming island, to his care. We had immediately an interview with admiral Kwang, the naval commander of this station; he was very friendly, made numerous inquiries respecting Mr. L., the supercargo of the *Amberst*, and offered his services for our accommodation. During the time which we staid in the river, or lived at Shang-hae, I had frequent opportunities of visiting those places where I had been six months ago. The people appeared even more friendly than before. In the villages, they inquired whether I had brought new books with me, and were eager to obtain them. After distributing a few, the demand grew more urgent, so that I could scarcely show my face in any of the villages without being importuned by numerous crowds. Most joyfully did they receive the tidings of salvation, though still ignorant of the glad message, "to you is born a Savior."—As it is a custom with them to expose their dead near their houses, they are constantly reminded of their mortality.

The mandarins never directly interfered with my distributing books or conversing with the people. After having issued the severest edicts against having any commercial dealings, they gave us *full permission to do what we liked*. When they saw that their inflammatory placards had not the desired effect, they changed their tone, praised our conduct in rescuing twelve Chinese, but gave also their paternal advice to the people, to have nothing to do with the barbarians. Meanwhile an imperial edict had arrived, enjoining the officers to treat us with compassion, but not to supply us with *rice or water*. They acted up to the letter of these peremptory injunctions, but sent great quantities of live-stock, flour, &c., aboard, with the sole condition of not paying for them. As we were rather short of provisions, we accepted their stores.

This central part of China is very fertile, being a continuous plain of a black, loamy soil, well irrigated by numerous ditches and canals. The population is immense, and if we ought to judge from the numerous children which we saw, it is on the increase. Shang-hae appears to be the greatest emporium of the empire. We found there more than a thousand junks moored opposite the city, and others were arriving whenever the weather

permitted. We may call it the gate of central Asia, and especially of the central provinces of China. During the time we remained in the port, (from December 25th 1832, till January 5th 1833,) though it is situated in latitude 31 degrees north, the weather was rather severe, the thermometer seldom rising above 33.

Cha-poo.

January 5th we sailed from this port, shaping our course for Cha-poo, a harbor on the north coast of Chekeang in lat. 30 deg. 37 min. Until you come to the high lands which form the harbor of this city, the whole coast from the Yellow river is very flat, and scarcely visible even with the ship close in to the land. The sea is everywhere receding from the land, so that the flats formed along the shore, which are dry at low water, constitute a barrier to the whole coast, and are gradually becoming arable soil. We tried to reach the shore a few miles north of Cha-poo, but even our jolly-boat got aground, and we must have waded more than a mile through the mud, before we could reach the shore. But from Cha-poo the country becomes hilly with undulating ridges, and continues so for a long distance, with little variation.

Cha-poo is the only place from whence the imperial monopoly with Japan is carried on. It has a tolerable harbor, with considerable overfalls. The rise and fall of the tide is very great, so much that the smaller junks are left high and dry at low water. Together with its suburbs, the town is perhaps five miles in circuit, built in a square, and intersected by numerous canals, which are connected with the Hang-chow river. Nothing can exceed the beautiful and picturesque appearance of the surrounding region. We may say that as far as the eye can range, all is one village interspersed with towering pagodas, romantic mausoleums, and numerous temples. The adjacent country is called the Chinese Arcadia; and surely if any territory in China is entitled to this name, it is the tract around Hang-chow and Chapoo. It seems that the natives also are sensible of their prerogative in inhabiting this romantic spot. They have tried to improve upon nature, and have embellished the scenery with canals, neat roads, plantations, and conspicuous buildings. We found nowhere so much openness and kindness as among them. Their intelligent inquiries respecting our country were endless, and they seemed never satiated with our company.

When we first landed, an armed force was drawn up along the shore. The soldiers had match-locks and burning matches ready for a charge. A Tartar general had placed himself in a temple to superintend the operations. Being accustomed to the fire of Chinese batteries, which seldom do hurt, and knowing that their match-locks cannot hit, we passed the line of their defence in peace. The soldiers retreated, and the crowds of people in the rear being very dense, a great part of the camp was overrun and pressed down by the people,

so that the tents fell to the ground. After this outset, nothing disagreeable occurred; we were at full liberty to walk abroad and converse with the people, and were only occasionally troubled with the clamorous entreaties of some officers. But after an interview with a messenger from the lieut. governor at Hang-chow, (a very sensible, courteous officer,) and several other mandarins, we came to an understanding.

In one of our excursions I took a box of books with me. We had visited a temple upon a high hill which overlooks all this populous region. The temples might be called elegant by the Chinese, if the abominations of idolatry did not render such an epithet inapplicable. When I took the books out of the boat and handed a copy to a man of respectable appearance, he read aloud the title, and all at once the crowd rushed upon me, hundreds stretching out their hands to receive the same gift. Within a few minutes the store was exhausted, but the news spread with great rapidity. We saw the people sitting for six hours together on the brow of a hill opposite to which our vessel was lying at anchor. As soon as they saw us approaching near to the shore, they ran down the hill with great velocity, grasped the books from my hands, and sped towards their friends in the surrounding villages. If ever our Christian books have been read with attention, it was here at this time. We took a wide range in the adjacent country, and were really astonished at the general knowledge which these silent preachers had spread.—Let us not boast of such an extraordinary instance of the diffusion of knowledge, nor deny to curiosity her full share in this stir; yet after all this, the gospel must be said to have flown here on eagles' wings. We leave the result to God, and wish to revisit those places, not to exult selfishly in the great changes which may have taken place, but to praise our Redeemer that he has given to these millions the means of knowing the way of eternal life.

January 11th we changed our station and came to anchor under an island. The curiosity to see the ship was greater here than at our former place, and being less embarrassed by the presence of the mandarins, we were able to live more quietly and to extend our intercourse with the people. A temple built on the island under which we lay, is very spacious, and presents a real labyrinth. The whole island is picturesque, and appears to have been designedly chosen on this account. We saw here an edict posted up, forbidding the possession of arms on any account, and threatening decapitation to all who dared to disobey this regulation. The priests had for a long time been desirous to get hold of a few Christian books, but when they could not obtain them, they almost wept for disappointment. I had previously landed on the opposite shore, where I was surrounded by multitudes, who did not cease importuning me till they had gotten every book out of my hands. There were few individuals who could not read, so that we may entertain the well-founded hope,

that even the smallest tracts will be perused to advantage. We enjoyed the society of the natives very much. Combining intelligence and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary exertion do they present! Their hearts are open to the impression of truth, and their doors for the reception of its messengers. We humbly trust in the wise government of God, (which can defeat all the restrictive laws of the most crooked policy,) that the doors to these parts will be soon thrown open.

Though it was now winter, and often severe weather, the country to the southwest presented the most attractive views. From a temple, which being imperial had a gilded spire, we used to look down upon the surrounding valleys. With the priest, a very cunning man and a fine pattern of Chinese politeness, I had a very long conversation upon religion. As soon as I touched upon some points which concerned a higher world, he was dumb. As to the religious creed of other nations, he appeared to be a perfect latitudinarian.

Kintang. State of the people in winter.

On the 17th of January, we got under way for Kintang, an island which we had visited in the *Lord Amherst*. The cold being very piercing, some of our crew died. As the mandarins had previously taken possession of the anchorage in the inner harbor, we took care not to have anything to do with them. The natives being under the immediate control of their rulers, were rather distrustful; however, they recognized me, and had great numbers of diseased people, of whom they requested me to take charge. The state of the poor, and in general of all the common people, is very wretched during the winter. In Europe we have firesides and comfortable rooms; but these miserable beings can neither afford nor procure fuel. Every shrub is cut up; every root is dug out; and the hills, which in other countries are generally covered with wood, are bare or only planted with a few fir-trees. To supply the want of fire, they carry fire-pots in their hands with a few coals in them. They dress in five or six thick jackets, which are stuffed with cotton and thickened with numerous patches put upon them; indeed, many are only patchwork, but they keep the body warm, and that is all that is required. The Chinese are generally dirty in their habits; and the consequences both of warm clothing and uncleanness are a great many cutaneous diseases—often very serious when they have become inveterate. It ought to be an object with a missionary who enters this field, to provide himself with large quantities of sulphur and mercurial ointment, and he may be sure to benefit many.

Advantage of medical knowledge to missionaries to China.

It has always been my anxious desire to give medical help whenever it was practicable.

However the sufferers are so numerous that we are able to assist only a very small portion of the number. I should recommend it to a missionary about to enter China, to make himself acquainted with the diseases of the eye. He cannot be too learned in the ophthalmic science, for ophthalmia is more frequent here than in any other part of the world. This arises from a peculiar curved structure of the eye, which is generally very small, and often inflamed by inverted eye-lids. Often while dealing out eye water to a great extent, and successively examining the eye, I have wished to establish a hospital in the centre of this empire, in some place easy of access by sea and by land. I know scarcely one instance of a clever medical man having given himself up to the service of this distant nation, with a view of promoting the glorious gospel and the happiness of his fellow-men. There have been several gentlemen both at Macao and Canton, whose praiseworthy endeavours to alleviate suffering, have been crowned with much success. Yet we want a hospital in the heart of China itself, and we want men who wish to live solely for the cause.

We went farther towards the southern parts of this island, where I began my Christian operations, which were attended with ample success. We have walked over many hills, and gone through numerous valleys, carrying in our hands the sacred Scripture, which found ready readers. Surely we could not complain of their want of politeness, for all doors were open for us, and when the people reluctantly saw that we would not enter their hovels, they brought tea out to us, forcing us to take some of this beverage.

Ke-tow.

From this island we shifted our anchorage to Ke-tow point, a head-land on the main. A great many tea plantations are found here, and for the first time we have seen the tea growing wild. This district is cultivated only in the valleys; the mountains furnish a good deal of pasture, but the Chinese keep only as many cattle as are indispensably necessary for the cultivation of the fields.

When I first went on shore, the people seemed distrustful of receiving the word of salvation; some of them hinted that our books merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and turning towards me said: "Judging from your actions your doctrines must be excellent; therefore I beseech you, give me some of your books: though I myself cannot read, I have children who can." From this moment the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart to them the knowledge of divine things. In the wide excursions which I took, I daily witnessed the demand for the word of

God. The greatest favor we could bestow upon the natives, was to give them a book, which as a precious relic was treasured up and kept for the perusal of all their acquaintance and friends.

Poo-to Island—Temple, &c.

Having remained here seven days, we then departed for other parts of the Chusan group. The weather during this time was generally dark and stormy. February 4th we arrived at the island Poo-to, lat. 30 deg. 3 min., long. 121 degrees.

At a distance, the island appeared barren and scarcely habitable, but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built on a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of its inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore, attracted by the novel sight of a ship. Scarcely had we landed when another party of priests in common garbs and very filthy, hastened down to us, chanting hymns. When some books were offered them, they exclaimed, "Praise be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks,—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwatt-yin, the goddess of mercy, and other deformed idols, with the spacious and well-adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry? Whilst walking here, I was strongly reminded of Paul in Athens, when he was passing among their temples, and saw an altar dedicated "to the unknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests who followed us in crowds—for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most, was a dialogue between *Chang* and *Yuen*, the one a Christian and the other an ignorant heathen. This work of the late much lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were

common-place enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; meanwhile we had the pleasure of seeing our ship coming to anchor in the roads. Having therefore renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater, and I was almost overwhelmed by the numbers of priests who ran down upon us, earnestly begging at least one short tract, of which I had taken great quantities with me. I was very soon stripped of all, and had to refuse numerous applications.

We afterwards followed a paved road, discovering several other small temples, till we came to some large rocks, on which we found several inscriptions hewn in very large letters. One of them stated that China has sages! The excavations were filled with small gilt idols, and superscriptions. On a sudden we came in sight of a still larger temple with yellow tiles, by which we immediately recognized it as imperial. A bridge very tastefully built over an artificial tank, led to an extensive area paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste and a higher finish. The idols were the same, but their votaries were far more numerous; indeed this is the largest temple I have ever seen. The halls being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the priests, which they chaunted in the Pali language, not unlike the Latin service of the Romish church. They held their rosaries in their hands, which rested folded upon their breasts; one of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to arouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating personages showed any interest in the ceremonies, for some were looking around, laughing and joking, whilst others muttered their prayers. The few people who were present, not to attend the worship, but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. Though we were in a dark hall standing before the largest image of Budha, there was nothing impressive: even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth, but the minds of the priests seemed callous, and a mere assent was all that this exhortation produced. Though the government sometimes decries Buddhism as a dangerous doctrine, we saw papers stuck up, wherein the people were exhorted to repair to these temples in order to propitiate heaven to grant a fertile spring; and these exhortations were issued by the emperor himself. What inconsistency!

This temple was built during the time of the *Leang* dynasty, several centuries ago, (about

A. D. 550,) but it has undergone great repairs; and both under the last and present dynasties has enjoyed the imperial patronage. It was erected to emblazon the glorious deeds of the goddess of mercy, who is said to have honored this spot with her presence. On the island are two large, and sixty small temples, which are all built in the same style, and the idol of Kway-yin holds a prominent station among her competitors. We are told, that upon a spot not exceeding twelve square miles, (for this appears to be the extent of the island,) 2,000 priests are living. No females are allowed to live on the island, nor any laymen suffered to reside here, unless they be in the service of the priests. To maintain this numerous train of idlers, lands on the opposite island have been allotted for their use, which they farm out; but as this is still inadequate, they go upon begging expeditions not only into the surrounding provinces, but even as far as Siam. From its being a place of pilgrimage also, the pilgrims derive great profits. Many rich persons, and especially successful captains, repair thither to express their gratitude and spend their money in this delightful spot. For this reason the priests have large halls and keep a regular establishment, though they themselves live on a very sparing diet. We never saw them use any meat; few are decently dressed: and the greater part are very ignorant, even respecting their own tenets. We saw many young fine looking children, whom they had bought to initiate them early into the mysteries of Buddhism. They complained bitterly of the utter decay of their establishment, and were anxious to obtain from us some gift. To every person who visits this island, it appears at first like a fairy land, so romantic is every thing which meets the eye. Those large inscriptions hewn in solid granite, the many temples which appear in every direction, the highly picturesque scenery itself, with its many-peaked, risen, and detached rocks, and above all, a stately mausoleum, the largest which I have ever seen, containing the bones and ashes of thousands of priests—quite bewildered the imagination.

After having examined all the localities, we endeavored to promulgate the doctrines of the gospel. Poo-to being a rendezvous for a numerous fleet of boats, gave us great facility in sending books to all the adjacent places. Nor were the people very slow in examining us and our books. When their minds were satisfied upon the subject, they became excessively clamorous for Christian books. At first I had brought my stores on shore, but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded and even swam in order to get near me, and carried off in triumph the precious gift. Thousands and thousands of books have thus been scattered, not in this place only, but they have found their way into the provinces, for some persons took them purposely for importation. He who oversees and directs all,

will send these harbingers of salvation with eagle-swiftness to all parts.

In order to satisfy my mind respecting founding a depository for Scriptures and tracts in one of the temples, I took my station in the great hall which leads into the large temple. At this time I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they behaved politely, and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms.

Visits other islands, and Sin-kea-mun.

Thus we passed many days here, and the demand for the word of God, not indeed *as such*, but as being a new doctrine, increased daily more and more. We afterwards visited several other islands belonging to the Chusan group, which teemed with inhabitants. There are less obstacles here to the promotion of the gospel than in many islands in the Pacific. They are far more populous, and their inhabitants are very thriving people, no-ways deficient in natural understanding. English vessels visited them occasionally, during the last century, but they have never been accurately known by any European navigator; therefore we took the trouble to explore them as far as circumstances would permit. The great Chusan has high towering hills, and splendid fertile vallies, some of which are alluvial ground. There are perhaps one million of inhabitants. Besides other places on its coast, we visited Sin-kea-mun, a fishing village, with a harbor sheltered from all winds—but the very seat of iniquity. The natives here crowded on board; they wanted books, and insisted upon having them; my great stock being almost exhausted, they offered money and besought me not to send them empty-handed away. On one occasion I had taken some on shore; several sailors acted as my safe-guard, to prevent my being overpowered by the crowd. We ran for a long distance to escape their importunity, but finally they overtook us and I was literally plundered. Those who gained their point, returned shouting, whilst the others left me with a saddened heart, and uttering reproaches that I had not duly provided for their wants. For days I have been solicited, but I could not satisfy the craving desire. I promised to return with a larger supply, and hope that God will permit me to re-enter this sphere.

Shih-poo.

After staying a considerable time on the coast of Seang-ahan, on the main, we reached Shih-poo in lat. 29 deg. 2 min., on the first of April. I can scarcely do justice to this place, delightfully situated as it is at the bottom of a bason, having one of the best harbors in the world, entirely formed by the hand of God. Hitherto the weather had been very boisterous

and cold, a thick mist filling the air. We had been weeks without seeing the sun; even in March, and in this latitude, we had storms. But now the spring was approaching, the wheat fields stood in the blade, and the blossoms of the peach-trees perfumed the air. To ramble at such a season surrounded by such scenery is true enjoyment, and draws the heart powerfully towards the almighty God. The mandarins had now given up the principle of disturbing us from mere jealousy, and they will perhaps never try to interfere with us any more. So fruitless have been all their attempts to deter us from any intercourse with the natives, that the more they strove to effect their purpose, the more we gained our point, and the readier we were received by the natives.

Coast of Fuhkeen.

We delayed some time on the coast of Fuhkeen. We arrived at the time of general scarcity; the greater part of the people were living upon sweet potatoes, dried and ground; for the revolution, or rather rebellion, in Formosa, had prevented the grain-junks from bringing them the customary supplies from that island. Some of the poor peasants lived upon the ears of the green wheat, roasted and boiled like rice. This scarcity had given rise to piracy and highway robbery. We spent some time in a village inhabited by pirates, but received no injury. Notwithstanding these disasters, the Fuhkeen men are the same enterprising class which they have been for centuries, engrossing all the trade of the coast. We look for the time, when they will be brought to the obedience of the gospel, and become the medium of communication with all parts of China. I had here also an opportunity of scattering the light of divine truth, though on a smaller scale, for we staid only a short time.

Kin-mun—Arrives at Lin-tin.

In our excursions we examined Kin-mun, a large island to the north of Amoy harbor. Here were immense rocks piled upon each other, just as though done by human hands. Though very sterile, it has at least 50,000 inhabitants, who are enterprising merchants or sailors. Several places of considerable importance we may be said to have discovered, for they are not known to any European else, nor were they ever visited by Europeans, if we except Jesuits. As it is, not my intention to give any geographical sketches, I refrain from enumerating them. However, as our commercial relations are at the present moment on such a basis as to warrant a continuation of the trade all along the coast, we hope that this may tend ultimately to the introduction of the gospel, for which many doors are opened. Millions of Bibles and tracts will be needed to supply the wants of this people. God, who in his mercy has thrown down the wall of national separation, will carry on the work. We look up to the ever blessed Redeemer to whom

China with all its millions is given: in the faithfulness of his promises, we anticipate the glorious day of a general conversion, and are willing to do our utmost in order to promote the great work.

After a voyage of six months and nine days, we reached Lintin, near Macoa, on the 29th of April. Praised be God for all his mercies and deliverances during such a perilous voyage!

DOMESTIC.

WESTERN FOREIGN MISSIONARY SOCIETY.

Mission to Liberia.—The Rev. John B. Pinney, Rev. John Cloud, and Rev. Matthew Laird, with Mrs. Laird, and Mr. Temple, a colored assistant, embarked at Norfolk, Va. November 5th, destined to Liberia and the adjacent parts of Western Africa. Mr. Pinney commenced the mission in January, 1833, and returned to this country the following spring, where he has since been acting as an agent for the Society. He has recently been appointed by the American Colonization Society temporary governor of the colony at Liberia.

Mission to the Wea Indians.—Rev. Messrs. Wells Bushnell, and Joseph Kerr, with their wives, and Misses Martha Boal and Nancy Henderson, left Pittsburg, November 9th, on their way to the field of their labor. The Rev. W. D. Smith had previously been sent by the society to visit the Indians and ascertain the practicability and expediency of a mission, and had returned.

METHODIST EPISCOPAL MISSIONARY SOCIETY.

Rev. Mr. Wright and wife, with a female assistant, embarked at Norfolk, Va. November 5th, destined to Liberia.

PRISON DISCIPLINE SOCIETY.

THE statements and appeals of the Eighth Annual Report of this Society are embraced under the following heads, under some of which a portion of the details will be given.

1. *Solitary Cells in Prisons.*—When this Society was formed, eight years ago (so far as our knowledge extends), there were but two prisons in this country—one at Thomaston, Maine, and one at Auburn, N. Y.—built on the principle of solitary confinement. In three or four hundred night rooms were lodged four or five thousand convicts; giving an average of twelve or fifteen in a room. Since then,

probably, not less than six thousand solitary cells have been built.

2. Silence by day and by night in Prison.—This is a standing rule in all the reformed prisons. Keep the ear open, and the mouth shut, is the rule; and surely, if it be true every where, that the tongue is a world of iniquity, much more is it true in prison. An attempt has, therefore, been made, in the reformed prisons, to govern the tongue. The solitary cell, and the centinel always on duty by the side of it, does this very effectually at night, and never-failing supervision and inspection does it to a most surprising extent by day; so that evil communication is, to a great degree, prevented.

3. Bibles in Prison.—The solitary cell and the silent solitude of a prison must be furnished with something to enlighten the understanding and improve the heart. By common consent, the Bible appears to be the Book of books for this purpose; and although many of those for whose benefit it is intended do not believe it at first, and will not read it, or, if they read it, only cavil with it, still there are many cases in which it has fastened an arrow in the conscience, which no human skill could take away. So great are the benefits which flow from placing a small Bible with a prisoner in his solitary cell, that it has become almost as much a matter of course to see it lying upon the little shelf, as to see the fastening of the door which secures his person. These Bibles are general provided by a law of the state. They are read exceedingly, and a multitude of inquiries are raised and proposed to the chaplains concerning the meaning of the sacred page. Hundreds of leaves, in a single Bible, are sometimes turned down to assist the memory of the prisoner in referring to those passages concerning which he wants instruction. And it is not a little curious how pungent are the truths, how much like the fire and the hammer, which the Spirit of God has used to arrest the attention of these men; so that what they began to read, perhaps, with no good design, has been fastened in the conscience, as a nail in a sure place. And were the question now to be asked, whether all other books could supply the place of the Bible in the solitary cell, it would be answered by all the experience of the reformed prisons in the negative.

4. Resident Chaplains in Prison.—The living teacher is as necessary in a prison as the inspired volume. "It pleases God, by the foolishness of preaching, to save them that believe." If the means of God's appointment had been sooner used, the reform in prisons had not been so long delayed. Since resident chaplains have been introduced, numerous cases of reformation have occurred, and till then, very few. The present chaplain at Charlestown was the first resident chaplain at Auburn, and the first in this country. In imitation of him, a number of others have been introduced; and in conversation with the persons who had been reformed in prison, and have shown it in the life after their discharge, it is most interesting to see how the whole pro-

cess of reformation is interwoven with the visits, the conversation, and the preaching of the chaplain. The expressions of attachment are strong, and often recurring; gratitude flows out from the hearts of these unfortunate men towards them.

5. Sabbath Schools in Prisons.—The first Sabbath school in prison, in the United States, was organized by the then resident chaplain at Auburn. This was one of the favorable results of having a resident chaplain; because, probably, no other person, except one who was favorably known to the inspectors and the officers for wisdom and prudence, could have introduced into that prison a system of Sabbath-school instruction: the chaplain was able to do it, to the satisfaction of all concerned, without violating the rules and regulations of the prison. The number of prisoners at first introduced was about fifty; which number was afterwards increased to one hundred, and subsequently to a larger number. The officers of the prison cheerfully co-operated with the chaplain in the additional labors brought upon them, by this new feature in their system of prison discipline. The inspectors and commissioners of the legislature were much gratified with its beneficial results; the students of the theological seminary cheerfully came into the school as teachers; and one of them was appointed superintendent, who has since become the resident chaplain. The utility of this school has not been more apparent, upon the minds of the teachers and the taught, than as an example, which has been extensively imitated; so that a Sabbath-school in prison is generally considered, at the present time, essential in a good system of prison discipline. We estimate the number of schools in the prisons in the United States to be not less than ten, the number of teachers about seven hundred, and the number of scholars about fifteen hundred.

6. Morning and Evening Prayers in Prison.—This peculiarity of the present system of prison discipline owes its existence to the resident chaplains. It was introduced first at Auburn by the present chaplain in the prison at Charlestown, and the service was performed in the area in front of the cells, after the prisoners were locked up for the night. The voice of prayer, falling upon the ear of the prisoner in his solitary cell, was the last sound of the human voice which was heard before the silence of the night; and it is difficult to conceive of any thing more calculated to reclaim the wanderer, and lead him to repentance. The system of morning and evening prayers is adopted only in those prisons where there are resident chaplains. We have known only a solitary instance in which any other officer of a prison has been willing to discharge this duty.

7. Patient Industry in Prison.—The rule, with one or two exceptions, in all the reformed prisons, is to work from morning till night, six days in the week, with no other cessation than what is necessary for taking food and attending morning and evening prayers. Giving tasks, and allowing the men to be masters of

their own time when the task is done, is not a feature in the new system of prison discipline.

8. *Attention to Cleanliness in Prison.*—

In some of the old prisons, the persons of the convicts were clothed in filthy rags; they were seldom shaved or purified with water; their night rooms were not swept, scrubbed or whitewashed; their beds, if they had any, were too filthy for description; cutaneous diseases were extended, if not generated, and vermin were common. In the new prisons, the persons of the convicts are sufficiently well clothed during the week; but we know of no one which allows a suit of clothes appropriate to the Sabbath, a regulation which we hope soon to see universally adopted; water, soap and towels are abundantly furnished for daily purification; the rooms extensively are scrubbed weekly or monthly, and whitewashed monthly or quarterly; the beds are comfortable and clean; cutaneous diseases and vermin are seldom found. In numerous cases, the reformed prisons are an example of neatness.

9. *Thorough Ventilation in Prison.*—Each cell in the reformed prisons has a permanent ventilator, extending from the rear of the cell to the roof, or upper loft. They have also doors, consisting wholly, or in part, of an open grate, that the pure air may have free access from the area, while the impure air escapes through the ventilator in the rear of the cell. And the area, from which the air is admitted into the cell, is ventilated in some instances with as many small windows as there are cell doors; and in others, with a sufficient number of large windows and skylights; so that, on the whole, there are few sleeping apartments to be found more thoroughly ventilated than the solitary cells in the reformed prisons.

10. *Improvement of Health in Prison.*—The mortality in old and bad prisons was not surprising at from six to ten per cent. The mortality in the new prisons varies from one to three per cent. This is a general remark, applicable to both the old and the new prisons, when no extraordinary or epidemic disease prevails. The general health of the new prisons is as favorable as that of the population in the vicinity of the prison; which is, perhaps, as much as could be asked or expected in behalf of those who are convicted and confined for crime.

11. *Upright and good Officers in Prison.*—

We bear a cheerful testimony to the integrity, authority, mildness and humanity of a large proportion of the superintendents of our state prisons. We have looked over, with some care, a list of our acquaintance among them; and we find but two or three who do not, in our judgment, sustain a high and honorable character in each of these particulars.

The subordinate officers, too, in these institutions, are many of them respectable men; neither profane, nor intemperate, nor familiar with the convicts, nor fond of foolish jesting with each other; but faithful at their posts of duty, respectful to their superior officers and to visitors; feeling, in common with all good citizens, a sincere gratification in the order,

industry, cleanliness, and improving character of the institutions under their care. In this respect, the change effected in the state prisons is immense.

12. *Favorable Pecuniary Results in Prison.*

—Several of the reformed prisons have an established character for wise and cautious expenditure, for honest and productive industry. The state prisons at Wethersfield, Conn., Auburn, N. Y., Baltimore, Md., and Frankfort, Ky., possess this character. They much more than support themselves; i. e. they not only pay for the food, clothing and incidental expenses of the prisoners, but for the salary of the officers, by the proceeds of the labor of the convicts. The prison at Charlestown, Mass., has done the same the last year.

13. *Favorable Moral Results in Prison.*—

The solitary cell has led to reflection and remorse; silence by day and by night has prevented evil communication; the Bible has enlightened the understanding, quickened the conscience, and affected the heart; the resident chaplain has preached Christ and him crucified, and persuaded numbers to be reconciled to God; the Sabbath-school teachers, in their weekly visits, have done much, by kindness, and sympathy, and prayer, to remove the feeling from the hearts of convicts which prevailed to an awful extent, a few years since, that society was at war with them, and they would be revenged; the morning and evening prayers have given those who were disposed to do it, an opportunity to commit their ways to the Lord, and implore his divine blessing upon their own souls and the souls of their fellow-prisoners; patient industry has been a great barrier to temptation; attention to cleanliness has removed many material causes of vice and immorality; a thorough ventilation has given to prisoners a sweet and purifying atmosphere; improvement in health has had a subduing and grateful influence upon the heart; upright and good officers have given an example worthy of imitation; favorable pecuniary results have been the consequence and evidence, rather than the cause, of favorable moral changes. So that, on the whole, in regard to our state prisons, we have great cause for congratulation and thankfulness.

"In Maine, there have been three or four cases of undoubted reformation, and, from the best information which can be obtained, from twelve to twenty cases among others since they left the prison."—JOEL MILLER, *Warden*.

"In New Hampshire, there are a few cases of reformation both among those who remain in prison, and among those who are discharged."—ABNER P. STINSON, *Warden*.

"In Vermont, many persons discharged from the prison are living in the neighboring towns, and conducting with propriety."—JOHN H. COTTON, *Warden*.

"In Massachusetts, since the occupation of the solitary cells, and the establishment of the present discipline, there has been very evident improvement in the conduct and moral character of the inmates of the state prison. An ap-

parent seriousness is manifest among many of the convicts, and good attention is given, by nearly or quite all of them, to the religious and moral instruction imparted by the worthy chaplain and the Sabbath-school teachers. Of the great number discharged within the last three or four years, it is believed that several have become thoroughly reformed, and that a large number have turned from the paths of vice and sin, and are industrious and worthy men."—CHARLES LINCOLN, Jun., *Warden*.

"At Auburn, many who have been convicts in the prison are now good members of society. Several are members of the churches in the village of Auburn, in good standing, and others in other places. Great confidence is had in the radical reformation of seventy-five to one hundred now in prison."—B. C. SMITH, *Chaplain*.

"On Blackwell's island, no cases of reformation in which any confidence can be placed."—J. OGDEN WOODRUFF, *Warden*.

"In Baltimore, no means are used to obtain information respecting discharged prisoners; no estimate can therefore be made of the proportion of cases of reformation."—JAMES M'EVoy, *Clerk*.

"In Washington, there is a case of reformation, which affords great cause for rejoicing."—ISAAC CLARKE, *Warden*.

14. *Removal of poor Lunatics from Prison.*—This great work is beginning to be accomplished. In Massachusetts, the hospital intended for their reception is finished, and the governor's proclamation has been issued for removing the lunatics to it from all the prisons and houses of correction in the commonwealth; and we believe the work has been so far accomplished, that it can now be said with truth, in Massachusetts there is no poor lunatic in prison; a saying which we should rejoice to utter, if it could be done with truth, concerning every state in the Union; because, in the range of our observation, we have met with nothing which has appealed to our sympathies like the poor lunatics in prison. But Massachusetts is the only state where the work is accomplished. New Hampshire, however, is moving on the subject. In the state of New York, which is never backward in noble enterprise, the subject has already received some attention, and we have reason to believe, on the highest authority, that it will be prosecuted with vigor in the year to come.

15. *Imprisonment for Debt.*—We have taken some pains to understand this subject; and have found, as exhibited in the three last reports of the society, the following to be the state of the case nearly:—The number of persons imprisoned for debt has been, in several prisons, about five times as great as the number imprisoned for crime. About two thirds of the whole number are imprisoned for less than twenty dollars; about the same proportion on mesne process, i. e. without judge, jury or witness, at the will of the creditor. The process, as a means of collecting money, is exceedingly unproductive, as shown by the records of the prisons, and by the acknowledg-

ment of creditors who have tried it; not so much so, however, by the acknowledgment of the attorney, who has a claim for his services upon both creditor and debtor. The time lost in prison is very great. Many families are separated and finally broken up by this process. The parties on both sides, creditor and debtor, are generally degraded; and the attorneys who do most of the business, have not an honorable standing in their profession. The debts, particularly in the large cities, are, a multitude of them, contracted in taverns, grog-shops and sailor boarding-houses, for rum; in which case the creditor deserves the severest punishment. The law of imprisonment for debt, as now practised, hangs with the weight of a mill-stone upon the public morals; few men ever being able to rise from the degradation of imprisonment. The power of incarcerating the body is put into the hands of persons, to be used at their discretion, who are, in a multitude of cases, totally unfit to exercise so great a power; i. e. power to take away personal liberty at pleasure. There are other remedies, besides imprisonment for debt, which have been tried for years, and proved on trial to be better, according to the testimony of those who were adverse to the experiment when it was first made. In almost all the states, females are exempt from imprisonment for debt, and neither lose character nor credit by the exemption. Public sentiment, so far as we have been able to obtain an expression of it, from an extensive correspondence, and a more general conversation, is, nine tenths of it, opposed to imprisonment for debt, as at present practised in Massachusetts, Connecticut, New Jersey and Pennsylvania, where the legislation is behind that of all the other states on this subject. The lawyers and rum-dealers, with some honorable exceptions among the lawyers, are, nine tenths of them, opposed to any modification of the laws in regard to imprisonment for debt. In the senate of Massachusetts, nine lawyers out of thirty-six members, which was the whole number of lawyers in that body, at the time, except three or four, disputed every inch of ground for the purpose of preventing the passage of the small law exempting females from imprisonment for debt, and others for less than ten dollars. Hence it is obvious why these laws have not been sooner modified.

16. *Causes of Crime.*—Neglect of family government, disobedience to parents, Sabbath breaking, military trainings, intemperance, theatres, lotteries, abuse of the colored people, bad poor-houses, bad prisons, and imprisonment for debt.

17. *Recommitments.*—Notwithstanding the various causes of crime, so much attention has been given to this department of benevolence, within a few years, that the recommitments are greatly diminished, and the progress in crime appears to be considerably checked. The proportion of recommitments, a few years ago, was, in many prisons, one in two, one in three, and one in four; while in the reformed prisons, it is one in ten, one in fifteen, and one in twenty. And, taking the country at large,

crime not only does not increase as fast as the population, but there does not appear from the records of the criminal courts and prisons, to be any positive increase of crime. Some of the principal prisons in the country have fewer inmates than they had years ago.

18. *Effort for Convicts on their Discharge.*

—There has long been a disposition manifest to do something for convicts on their discharge, that they may not be discouraged. This disposition is increasing; and it manifests itself, in several states, in furnishing convicts, on their discharge, with a new suit of clothes and a little money, that they may not be in immediate want. There are, also, persons found, who are willing to employ, countenance and encourage the well-disposed among them. For years past, we have done something to help those in whom we had confidence, to regain their character; and in no part of our labor have we had a more abundant reward.

19. *Printing and Distribution of the last Report.*—This report was stereotyped, and four thousand copies of it printed and distributed among the officers and members of the society; members of congress; governors and members of the committees of the legislatures of different states; benevolent gentlemen in the country at large; and esteemed friends and correspondents in England, Germany and France.

20. *Moneys received and expended.*—The receipts of the society, for the last year, amount to \$3,770 61; the expenditures to \$3,522 06.

21. *Domestic Correspondence.*

22. *Foreign Correspondence.*

23. *Report of the French Commissioners.*

—Messrs. G. de Beaumont and A. de Tocqueville have returned to France, and printed in French an octavo pamphlet of 440 pages, containing the results of their observations on the penitentiary system in the United States. This is a production of great value, full of important information, discriminating views and fair discussion. The gentlemen have done America, perhaps, more than justice, and France and the other nations of Europe an essential service. We have seen very few books on prison discipline to be compared with this in real worth; and we are exceedingly happy that it is to be translated and republished in this country by Francis Lieber, editor of the *Encyclopædia Americana*. They recommend introducing the American system in France, by building a model prison as an illustration of its benefits.

24. *Extremely defective Prisons in America.*

25. *Appeal in behalf of Prisoners.*—They are creatures of the same glorious Creator with ourselves. They have eyes to behold his glory in the heavens and in all the work of his hands. They have ears to hear the messages of his mercy, and all the music of speech and of sound. They have voices to speak his praise, tell their joys and sorrows, and humbly acknowledge their transgressions. They have hands to handle the bread of life, and take the cup of salvation; and they have feet, which may be made as swift to do good as they have been to do evil. They have

souls like our own, in their nature mysterious, in their existence immortal. They can love, hope and be happy; they can hate, despair and suffer. They must live forever in hell or in heaven.

They sustain all the relations of this life; they are fathers and mothers, husbands and wives, parents and children, brothers and sisters, sons and daughters. Possessing such a nature, and sustaining such relations, they are objects of God's regard. Our glorious Creator cannot disregard the wonderful work of his own hands, because he was made in the image of God. Should it be said, The man of whom you speak is a guilty man, and has lost the image of God, it is admitted as a melancholy truth; and it should humble him and all men, that it is true of him and them; while, at the same time, this melancholy truth brings more obviously before us the love of God in Christ. "*Herein is love, not that we loved God, but he loved us, and gave his Son to die for us while we were yet sinners.*" Surely, then, our fellow sinners in prison are objects of our heavenly Father's regard.

And they are objects of regard to the Son of God, the Lord Jesus Christ. He intended his advent, his example, his atonement, his resurrection, his ascension, his intercession, for them as well as for others; and if they will repent and believe, they may be baptised and worthily commemorate his dying love at his table. "*He was anointed to proclaim liberty to the captive, and the opening of the prison to them that are bound.*" In some sense he makes their case his own, and claims for them all needed kindness, and promises to those who extend kind offices to them, from love to him, the same rewards as if these kind offices had been shown to him in prison. "*I was in prison, and ye came unto me.*" "*Inasmuch as you have done it unto one of the least of these, you have done it unto me.*" And since his ascension to heaven, he does not forget them. "*From heaven did the Lord behold the earth, to hear the groaning of the prisoner, and to loose those that are appointed unto death.*" Surely, then, the Son of God, the Lord Jesus Christ, regards the prisoner.

And the Holy Spirit regards him. There are men from prison, within our knowledge, who are proving by a holy life that the Spirit of God has set his love upon them; who are exhibiting, in no ordinary degree, the fruits of the Spirit, *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.* Truly, then, the Holy Spirit regards them.

Shall we disregard them? Surely not. How then shall we *FEEL* for them, and what shall we do for them? The heart of the community must be touched in their behalf; humanity must feel for them; Christianity must do what Christ commands her to do in their behalf, because nature and revelation lay the foundation for effort in this cause.

An Appendix, of 95 8vo. pages, very closely printed, is annexed to the Report, containing a variety of valuable documents relating to the subject of Prison Discipline,

American Board of Commissioners for Foreign Missions.

INSTRUCTION AND DEPARTURE OF MISSIONARIES.

THE REV. THOMAS PINCKNEY JOHNSTON and REV. BENJAMIN SCHNEIDER, the former from the Union theological seminary and the latter from the Andover seminary, received their public designation as missionaries to Broosa in Asia Minor, in the chapel of the seminary at Andover, on Sabbath evening December 8th. The Instructions of the Prudential Committee were read by Mr. Anderson, and addresses suited to the occasion were made by the Rev. Dr. Skinner, one of the Professors, and the Rev. Horatio Bardwell, General Agent of the Board for New England. There were also prayers and singing as usual, and at the close of the service the two missionaries and their wives sung the hymn entitled the Missionary's Farewell. See p. 412 of vol. xxviii.

Messrs. Johnston and Schneider and their wives sailed from Boston for Smyrna in the brig Hamilton, captain Snow, on the morning of the 12th.

MISSION TO WESTERN AFRICA.

THE REV. JOHN L. WILSON and Mr. STEPHEN R. WYNCOOP embarked at Baltimore, on the 28th of November, in a vessel chartered by the Maryland Colonization Society and bound to Monrovia and Cape Palmas. The plan and objects of their mission were stated at p. 399 of the last volume. Mr. Wilson and Mr. Wyncoop were graduated in the same class, at Union college, in the State of New York, and the former received his theological education at the seminary in Columbia, S. C. Mr. Wyncoop's engagement is temporary, as his theological education is yet to be obtained, his time since leaving college having been given to the business of instruction. Personal friendship and the exigency of the case (it not being possible to procure an ordained missionary to be associated with Mr. Wilson,) induced him to engage in the mission at this time.

GREECE.

THE Prudential Committee have resolved upon sending another missionary into liberated Greece, with a view to his being stationed, with Mr. Riggs, somewhere in the Pelopon-

nesus. This, added to the number in the schedule published in the last number, makes 65 missionaries needed by the Board during the present year. Where shall they be obtained?

MR. SMITH'S MISSIONARY SERMONS AND ADDRESSES.

A neat 18mo. volume of 229 pages has lately been published by Messrs. Perkins & Marvin, Boston, containing Sermons and Addresses by the Rev. Eli Smith, missionary to Syria, on the following subjects:—*Moral and religious condition of western Asia; Duty of Christians to live for the conversion of the world; Farewell request in behalf of the Syrian mission; Trials of missionaries; Present attitude of Mohammedanism, in relation to the spread of the gospel.* The author is already known to the public by his "Researches in Armenia," in two volumes, 12mo., published early in the past year, and by his letters and journals, which have appeared in the *Missionary Herald* during his residence in the East for several years past. The sermons were heard with great interest by numerous audiences in different parts of the country; and the extensive perusal of the volume will, with the divine blessing, exert a very favorable influence on the public mind, especially in reference to missions in that portion of the world, to which the author has returned to spend his life.

FORMATION OF AUXILIARIES.

FOREIGN MISSIONARY SOCIETY OF THE WESTERN RESERVE.

At the meeting of the 'Synod of the Western Reserve,' held at Detroit, October 10, 1833, a missionary society was formed, to be regulated by the following

CONSTITUTION.

Art. 1. This society shall be denominated The Foreign Missionary Society of the Western Reserve, auxiliary to the American Board of Commissioners for Foreign Missions.

Art. 2. The Synod, and such individuals as shall annually make a donation to the treasury, shall be the society; the officers of auxiliaries shall also be members: and any person who shall pay fifteen dollars at one time, or thirty dollars within five years, shall be a life member.

Art. 3. The officers of the society shall consist of a Secretary and Treasurer, and at least five other individuals, chosen annually, who shall constitute a Board of Directors, to manage the concerns of the Society, any three of whom shall constitute a quorum.

Art. 4. The funds of the Society shall be paid over to the Treasurer of the American Board of Commissioners for Foreign Missions, to be appropriated by them to the great object of their labors.

Art. 5. The annual meeting of the Society shall be holden at the time and place of the meeting of the Western Reserve Synod; at which time the reports of the Directors and Treasurer shall be presented, the officers appointed, and such other business transacted as the Society shall deem expedient.

Art. 6. This constitution may be altered or amended at any regular meeting of the Society, with the concurrence of two thirds of the members present.

The officers of the Society are; *Secretary*, Rev. Harvey Coe; *Treasurer*, Rev. Rufus Nutting; *Directors*, Rev. Ansel Clark, Caleb Pitchin and Myron Tracy, and Messrs. W. F. Ostrum, T. P. Handy, and John Seymour; *Auditor*, Augustus Baldwin.

FOREIGN MISSIONARY SOCIETY OF THE VALLEY OF THE MISSISSIPPI.

DURING the last week of October, 1833, a series of public meetings, resembling the religious anniversaries held in New York in the month of May in each year, were held at Cincinnati, Ohio, in behalf of our principal national benevolent institutions. While these meetings were in progress, a Foreign Missionary Society was formed, with the following

CONSTITUTION.

Art. 1. This association shall be called The Foreign Missionary Society of the Valley of the Mississippi, auxiliary to the American Board of Commissioners for Foreign Missions; and shall be composed of members of the Board, corporate and honorary, of its officers and agents, and of contributors to its funds, residing in the Valley of the Mississippi.

Art. 2. The object of this Society shall be to promote by all suitable means, within the Valley of the Mississippi, the missionary spirit in theological seminaries, colleges, academies, and the community; and to raise funds in aid of missions under the patronage of the American Board of Commissioners for Foreign Missions.

Art. 3. The officers of this Society shall be a President, Vice Presidents, a Secretary, a Treasurer, and an Executive Committee, consisting of the Secretary and Treasurer and five other members, of whom three shall form a quorum for business at a regularly constituted meeting. These officers shall all be chosen by ballot, and continue till others be elected.

Art. 4. It shall be the duty of the President, and in his absence of one of the Vice Presidents, to preside at all meetings of the Society.

Art. 5. The Secretary shall record the proceedings and conduct the correspondence of the Society and of the Executive Committee.

Art. 6. The Treasurer shall receive contributions for the objects of the Society; and after defraying necessary expenses under the direction of the Executive Committee, shall pay over from time to time the funds in his possession to the Treasurer of the American Board of Commissioners for Foreign Missions.

Art. 7. The Executive Committee shall take all appropriate measures for the vigorous prosecution of the objects of the Society. They shall fix the times of their own meeting, and form their own rules of business in conformity with this constitution and the Rules and Regulations of the American Board of Commissioners for Foreign Missions.

Art. 8. There shall be an annual meeting of the Society at such time and place as the Executive Committee may appoint; when the accounts of the Treasurer, properly audited by persons appointed for that purpose at the previous annual meeting, shall be presented; the proceedings of the Executive Committee during the preceding year shall be reported; the officers for the ensuing year shall be elected; and such other business shall be transacted as may properly come before the Society. Special meetings may be called by the Executive Committee.

Art. 9. Alterations may be made in this constitution by three fourths of the members present at an annual meeting.

The following persons were chosen officers of the Society. *President*, Rev. Robert H. Bishop, D. D., Oxford, O.; *Vice Presidents*, Rev. Francis Herron, D. D., Pittsburg, Penn.; Robert G. Wilson, D. D., Athens, O.; Lyman Beecher, D. D., Cincinnati, O.; James Hoge, D. D., Columbus, O.; John Matthews, D. D., South Hanover, Ind.; Andrew Wylie, D. D., Bloomington, Ind.; John C. Young, Danville, Ky.; John Allan, Huntsville, Ala.; Gideon Blackburn, D. D., Illinois; David Nelson, D. D., Greenfield, Miss.; Maj. J. B. Brant, St. Louis, Misso.; Hon. Felix Grundy, Nashville, Tenn.; Gen. Howard, Indiana; and Hon. Judge Hallock, Steubenville, O.: *Secretary*, Rev. Artemas Bullard, Walnut Hills, O.; *Treasurer*, William T. Truman, Cincinnati, O.; *Executive Committee*, the Secretary and Treasurer, and Rev. Calvin Stowe, Walnut Hills, O.; Henry Little, Oxford, O.; James Gallaher, Cincinnati, O.; — Garrard, Esq. and Robert Beal: *Auditors*, Daniel Corwin and George W. Neff, Cincinnati, O.

The first annual meeting of this Society was held in the Second Presbyterian Church in Cincinnati, O., on the 30th of October, 1833, at half past six o'clock, P. M. Rev. Lyman Beecher, D. D., one of the Vice Presidents, took the chair. The meeting was opened with prayer by the Rev. James Gallaher. A brief report was then read by the Secretary.

On motion of the Rev. Warren Isham, editor of the Ohio Observer,

Resolved, That the report now read be adopted, and published under the direction of the Executive Committee, with such additions as they shall deem expedient.

The chairman then stated the reasons for which this society has been organized, and gave an interesting history of the origin and operations of the American Board of Commissioners for Foreign Missions.

On motion of Rev. William H. McGuffey, Professor in the Miami University,

Resolved, That this Society derives encouragement from observing the mighty influence which the cause of foreign missions exerts on the general prosperity of our own churches, and the personal religion of its members.

On motion of Rev. Edward N. Kirk, of Albany, N. Y., delegate from the A. B. C. F. M.,

Resolved, That the Foreign Missionary Society of the Valley of the Mississippi commences its existence animated by the glorious objects which the A. B. C. F. M. is accomplishing, and by the encouraging prospects which Providence is furnishing.

The meeting was addressed at considerable length by Prof. McGuffey and Rev. Mr. Kirk. Bishop Heber's Missionary Hymn was sung by the choir, and the exercises closed with prayer by Rev. Prof. Stowe of the Lane Seminary.

CENTRAL BOARD OF FOREIGN MISSIONS.

THE Presbytery of East Hanover, in Virginia, at their meeting in the spring of 1833, *unanimously* adopted resolutions expressing the conviction that the southern Presbyterian churches were imperiously called upon to engage more systematically and vigorously in the work of foreign missions; appointing the Rev. William S. Plumer, of Petersburg, and the Rev. William J. Armstrong, of Richmond, a committee to bring the subject before the Synod of Virginia at its next meeting; and requesting one of the Secretaries of the American Board to attend the meeting of the Synod. At the meeting of the Synod of Virginia, held at Charlottesville, October 24, 1833, the committee of the Presbytery and one of the Secretaries of the Board attended. The resolutions of the Presbytery were communicated, and the subject to which they referred fully presented. The result was the *unanimous* adoption, by the Synod, after full deliberation, of the following resolutions.

1. *Resolved*, That it is the duty of the southern Presbyterian churches, and the time has now come in the Providence of God in which they are imperiously called upon, to engage more efficiently and systematically

than they have hitherto done in the work of foreign missions.

2. *Resolved*, That it is expedient for these churches to avail themselves, as far as they shall individually choose to do so, of the experience and facilities for conducting foreign missionary operations of the A. B. C. F. M.

3. *Resolved*, That it is expedient to adopt an organization within the bounds of the Synods of Virginia, North Carolina and the Chesapeake, with a view of securing the object contemplated in the last preceding resolution, and also of bringing the subject of foreign missions as directly and efficiently as shall be practicable to bear upon the minds and hearts and Christian enterprise of our people within the bounds of those Synods, paying a due regard to their location, and circumstances, and ecclesiastical habits.

4. *Resolved*, That the Synod now commence, and invite the other two Synods to unite with them in the completion of, such an organization, with the following

CONSTITUTION.*

Art. I. There shall be formed within the bounds of the Synods of Virginia, North Carolina and the Chesapeake, a Board of Foreign Missions, connected with the American Board of Commissioners for Foreign Missions, to be denominated *The Central Board of Foreign Missions*.

Art. II. The object of this Board shall be, in connection with the A. B. C. F. M., to promote, in all scriptural ways, within the bounds of the Synods concurring in this organization, the foreign missionary spirit, and to extend through every part of the earth, not contemplated in the plans and operations of American Domestic Missionary Societies and Boards, the saving knowledge of our Lord Jesus Christ.

Art. III. The Board shall be constituted as follows: it shall consist of three classes of members.

1. *Delegated Members*, who shall be appointed by each Synod uniting in this organization electing *twelve* persons, six ministers, and six laymen, being members of the church; one third of whom shall go out of office annually, but be re-eligible; the first four on the list, two ministers and two laymen, in alphabetical order, to go out at the end of the first year; and the next four of like description at the end of the second year; and subsequently according to priority of election. The delegated members alone shall have the right of voting at any meeting of the Board.

2. *Honorary Members*, who shall become such by paying into the treasury, at one time, if clergymen *fifty dollars*, other persons *one hundred dollars*; and shall have the privilege of attending the meetings and assisting in the deliberations of the Board.

* The Constitution is here inserted as adopted by the Synod of North Carolina, by which verbal alterations were made in two of the articles as adopted by the Synod of Virginia.

3. *Corresponding Members*, consisting of all members and officers of the A. B. C. F. M., and of the members of the several Synods united in constituting this Board. The Board may also, if at any time it shall deem proper, elect Corresponding Members resident in the United States or elsewhere. It shall be the privilege of this class of members also to attend the meetings and participate in the deliberations of the Board, and their duty to communicate, from time to time, any information which it may appear to them will be of service to the Board.

Certificates of membership shall be given: to Delegated Members, signed by the Clerk of the Synod appointing them; to Honorary Members, signed by the Treasurer; and to elected Corresponding Members, if such at any time shall be chosen, signed by the Secretary.

Art. IV. The officers of the Board shall be, a President; one Vice President from each of the Synods united in constituting the Board; an Executive Committee of five members, who may or may not be members of the Board; a Secretary; a Treasurer; two Auditors; and such other officers as shall from time to time be found necessary; all of whom shall be annually chosen by the Board by ballot, and shall continue in office till others are elected.

It shall be the duty of the President, and in his absence of the oldest Vice President, and in the absence of both President and Vice Presidents of the oldest member present, to preside at all meetings of the Board, and to perform such other official acts as shall at any time be assigned him by the Board.

The Executive Committee shall have the charge and management of the various interests and operations of the Board; taking all proper measures to excite and cherish the missionary spirit within the bounds of the Synods united in this organization; to bring forward suitable missionaries, and ascertain their individual qualifications; to bring all the churches to contribute regularly and liberally to foreign missions; to direct the Secretary and Treasurer in the performance of their duties; to appoint such other agents as may be needful in the prosecution of the work entrusted to them; and to report to each of the Synods, at its regular meeting in each year, a full account of their proceedings. They shall meet at least once in each month, and as much oftener as may from time to time be required. Three members shall constitute a quorum at any regular meeting. They shall appoint a chairman and clerk, and keep an accurate and full record of their proceedings; and may adopt for themselves any by-laws that they may deem requisite, consistent with this Constitution.

The Secretary shall devote himself to the business of the Board, from which he shall receive a competent support, to be fixed by the Executive Committee. He shall record the proceedings of the Board at its meetings; shall, unless the Executive Committee otherwise direct, prepare the annual report; shall conduct or superintend the correspondence of

the Board and of the Executive Committee, and shall act as General Agent within the limits of the Board, for the promotion, in the most vigorous manner, of the purposes of its organization. The Secretary may also be General Agent of the A. B. C. F. M. within the limits of the Board.

The Treasurer shall take charge of all monies paid into the treasury of the Board, and give receipts therefor; and keep safely all the funds and monies of the Board, and all notes, bonds and other evidences of property; paying out monies only by order of the Executive Committee, taking proper vouchers for all sums so paid out; and keeping a fair and accurate account of all receipts and expenditures. He shall make a full and accurate report to the Board at each annual meeting, properly audited, of the receipts and payments during the year; and make a monthly exhibit of the state of the funds to the Executive Committee; and whenever required by the Committee, exhibit his books, accounts, vouchers and evidences of property. He may be required by the Committee to give bonds for the faithful execution of his trust, and may receive a suitable compensation, to be fixed by the Committee.

The Auditors shall examine the books and vouchers of the Treasurer thoroughly and particularly at least once a year: and if they shall find his accounts correctly kept and accurately cast and the payments well vouched, the balances satisfactorily accounted for, and the evidences of property duly exhibited, they shall give a certificate accordingly; which certificate they shall enter at large in the Treasurer's books, and cause a duplicate to be transmitted to the Board with the Treasurer's annual report.

Art. V. There shall be maintained, as far as possible, the most perfect harmony and co-operation between this Board and the A. B. C. F. M. in the prosecution of the great work of foreign missions. With this view the officers of this Board will avail themselves of the assistance, as it can be consistently rendered, of the officers of the A. B. C. F. M. and of its publications, in exciting the missionary spirit and bringing forward missionaries. The missionaries raised up and licensed and ordained, and the other helpers in the direct work of foreign missions brought forward, within the limits of this Board, shall, in all ordinary cases, be commissioned as foreign missionaries and assigned to their fields of labor, and directed in their work, by the Prudential Committee of the A. B. C. F. M.; and the funds of this Board, after defraying the necessary expenses of conducting its operations, shall, ordinarily, be paid over to the said Prudential Committee, to be by them applied in the prosecution of the work entrusted to their management. These funds may, if the Executive Committee shall see fit, be appropriated to any one or more of the missionary stations established by the Prudential Committee of the A. B. C. F. M.; in which case particular accounts will be expected by the Executive Committee of the state and progress of those missions, at least once

in each year, and the missionaries at those stations will be expected to correspond with the Secretary of this Board. If at any time hereafter it shall be found expedient, this Board may, after full conference with the Prudential Committee of the A. B. C. F. M., establish a mission or missions, to be under the exclusive management of this Board, without such a proceeding being regarded as interfering with the harmony and union existing between the two bodies.

Art. VI. The annual meeting of this Board shall be held, in rotation, at the time of the annual meeting of the several Synods constituting the Board; beginning, (if the Synods contemplated concur in this organization,) with the Synod of North Carolina, coinciding the second year with the meeting of the Synod of the Chesapeake, and the third year with that of the Synod of Virginia, and so on in regard to these Synods or any others that may hereafter be formed within their present limits and concur in this organization. At this annual meeting the reports of the Executive Committee and of the Treasurer and Auditors shall be made; officers shall be chosen for the year; and other necessary business transacted; and such exercises had in connection with the meeting as shall seem best adapted, at the time and in the circumstances, to contribute most effectually to the promotion of the objects of the organization. At the meetings of the other Synods, at which the annual meeting of the Board will not occur, in any year, the Secretary shall attend, and present the report before offered, or to be offered, at the annual meeting of the Board, and have such other exercises as are usually had in connection with the business of the annual meeting, for the promotion of the spirit and objects of the association. Special meetings of the Board, when necessary, may be called, and the time and place of the meeting fixed, by the Executive Committee. At all meetings of the Board nine members shall constitute a quorum.

Art. VII. Any part of this Constitution, not touching the relations of this Board to the A. B. C. F. M., may be altered by the Board, at any annual meeting, by a vote of two thirds of the members present. Other alterations shall be made by the Synods constituting the Board.

5. *Resolved*, That any changes made by either of the other Synods in the foregoing plan of a Board of Missions, which shall not affect the vital and essential nature of our relations, and which shall not be objected to by the members of the Board delegated by this Synod, may become a part of this constitution and plan.

6. *Resolved*, That the stated Clerk be instructed to furnish an attested copy of these proceedings to the Synods of North Carolina and of the Chesapeake, at their approaching meetings, and that these bodies be affectionately invited to co-operate with this Synod in completing the organization herein contemplated.

7. *Resolved*, That the Rev. Messrs. Samuel B. Wilson, William S. Plumer, William

J. Armstrong, and Benjamin B. Wisner, D. D., be requested to bring this subject, in behalf of this body, before the Synods of North Carolina and of the Chesapeake.

8. *Resolved*, That the organization contemplated in the preceding resolutions shall go into operation provided it shall be concurred in by any two of the Synods designed to be united in it.

9. *Resolved*, That, provided the condition referred to in the last resolution be secured, the first meeting of the Central Board of Foreign Missions shall be held at Petersburg, on the last Thursday of March 1834, for the purpose of organizing and commencing operations.

10. *Resolved*, That the Synod of North Carolina be requested to appoint some one to open the meeting of the Central Board of Foreign Missions with a sermon; and in case of that Synod declining, that the same request be made to the Synod of the Chesapeake.

11. *Resolved*, That this Synod most earnestly and affectionately commend the subject of foreign missions to the attention of the churches under its care.

12. *Resolved*, That, in the present state of the world, and the necessities of the missionary enterprise calling for competent missionaries, it be recommended to the members of this Synod to take into serious consideration the question of their own personal duty in reference to this subject; and also to direct special attention to the bringing forward of suitable young men for this apostolic work.

At the meeting of the Synod of North Carolina, held at Wilmington, November 13, 1833, of the committee appointed by the Synod of Virginia to bring the subject before the former Synod, Mr. Plumer and Dr. Wisner attended. The subject was more fully discussed in this Synod than it had been in that of Virginia. The result was the *unanimous* adoption of the 1st, 2d, 3d, 4th, 5th, 8th, 9th, 10th and 12th of the resolutions of the Synod of Virginia, and of the following additional resolutions.

Resolved, That the Rev. Samuel B. Wilson, William S. Plumer, William J. Armstrong and Daniel T. Russell, be requested to attend to this subject, in behalf of this Synod, before the Synod of the Chesapeake.

Resolved, That the Rev. Michael Osborne be appointed to open the first meeting of the Central Board of Foreign Missions with a sermon; and that in case of his absence, the Rev. Henry A. Rowland be his substitute.

Resolved, That the stated Clerk furnish a copy of the proceedings of this Synod on 'this subject to the Synod of the Chesapeake at its approaching meeting.

Resolved, That this Synod most earnestly and affectionately commend the subject of foreign missions to the churches under its care, and recommend to the ministers to bring the subject before their congregations from the pulpit.

Resolved, That Rev. Dr. McPheters, Colin McIver and William S. Plumer, be a committee to draft a pastoral letter on this subject, to be sent to the churches under our care.

The Synods of Virginia and of North Carolina each elected its proportion of the Delegated Members of the Board. At the time designated for the meeting of the Synod of the Chesapeake (which was formed by the last General Assembly) December 26, 1833, a quorum did not attend, and the Synod was not constituted. The Southern Board of Foreign Missions, however, agreeably to the 8th of the above resolutions, was constituted by the concurrence in its formation of the two Synods of Virginia and North Carolina. The officers of the Board will be chosen at its first meeting in March. The consideration of this important subject by these Synods had a most happy influence upon their members, and upon the numbers of Christians attending their meetings, and will, doubtless, have a lasting happy influence upon the churches under their care, and upon the unevangelized nations.

SOUTHERN BOARD OF FOREIGN MISSIONS.

At a meeting of the Synod of South Carolina and Georgia, held at Columbia, S. C., Dec. 5, 1833, an organization for those States was adopted, similar to that of the Central Board. The proceedings of that Synod on the subject will be given in the next number.

Donations,

FROM DECEMBER 16TH, TO JANUARY 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.	
Bridport, J. Barber,	10 00
Cornwall, Mon. con.	5 00
Hinesburgh, La.	15 00
Middlebury, Mon. con. in college,	9 00—32 00
<i>Barnstable co.</i> Ms. Rev. N. Cogswell, Tr.	
Brewster, Gent. and la.	8 50
Chatham, Gent. and la.	48 16
Cotuit, Friends,	15 00
West Barnstable,	37 00
	108 66
Ded. expenses paid by aux. so.	10 16—98 50
<i>Berkshire co.</i> Ms. R. Colton, Tr.	
Decket, Asso.	25
Hinsdale, A. F. av. of necklace,	9 00
Richmond, Asso.	43 32—45 57
<i>Boston and vic.</i> Ms. C. Stoddard, Tr.	1,400 00
<i>Brookfield Asso.</i> Ms. A. Newell, Tr.	
Palmer, Gent. and la.	30 68
<i>Central aux. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
North Bristol,	30 00
Phelps,	15 41
Rutledge Village,	5 78

<i>Seneca Falls,</i>	92 00
Victor,	30 00—173 16
<i>Cheshire co.</i> N. H., S. A. Gerould, Tr.	
Alstead, 1st par. Mon. con.	10 50
Fitzwilliam, Gent. 34,50; la. 40;	74 50
Keene, Gent. 43,29; la. 29,95;	
mon. con. 18,81;	92 05
Nelson, Gent. 43,26; la. 15,05;	
c. box, 5,31;	63 62
New Alstead, Mon. con. 17; coll.	
at ann. meet. 26,41; Rev. M.	
G. 40c.	45 81
Rindge, Fem. for miss. so.	23 36
Swansey, Gent. 12; la. 5; mon.	
con. 5,52;	22 52
Winchester, Gent. 10,50; la. 11,39;	21 62—354 27
<i>Essex co.</i> North, Ms. J. S. Pearson, Tr.	
Newbury, Mon. con. in Parker	
River Village,	25 00
Newburyport, Coll. in N. chh.	
31,75; la. in do. 50,80; contrib.	
of united chhs. 40,56; fem. mite	
so. 10; an indiv. 1;	134 13
West Newbury, 1st par. La.	7 00—166 13
<i>Essex co.</i> South, Ms. J. Adams, Tr.	
Salem, S. so. Mon. con.	5 27
<i>Essex co.</i> N. J., T. Frelinghuysen, Tr.	274 69
<i>Fairfield co.</i> East, Ct. S. Sterling, Tr.	
Brookfield, Gent.	19 00
Trumbull, Gent. 9,27; la. 13,60;	22 87—34 87
<i>Lincoln co.</i> Me. Rev. S. White, Tr.	
Alna, Mon. con.	40 75
Edgecomb, Contrib. at ann. meet.	30 87
New Castle, Gent. 14,37; la. 20,62;	34 99
Phippsburg, Mon. con.	48 05—154 66
<i>Middlesex, Ct.</i> C. Nott, Tr.	
Cash rec'd,	62
Chester, Gent. 19,37; la. 10,18;	
mon. con. 16,75;	46 30
East Haddam, Gent. 24; la. 19;	43 00
Hadlyme, Gent. 20,50; la. 20;	40 50
Lyme, Nathaniel Matson, to constitute	
ISRAEL MATSON, Jr. an	
Honorary Member of the Board,	
100; gent. 18,87; la. 30,23; mon.	
con. 4,50;	153 60
Millington, Gent. and la.	17 60
North Killingworth, Gent. 20,41;	
la. 18,59; mon. con. 3,25;	42 25
North Lyme, Gent.	8 00
Pettipaug, Gent. 24,66; la. 25;	
mon. con. 20,25;	69 91
Saybrook, Gent. 30,31; la. 22,50;	52 81
Westbrook, Gent. 29,40; mon.	
con. 15;	44 40
West Chester, Coll.	50 00
	568 99
Ded. expenses paid by aux. so.	
1,87; c. note, 1;	2 87—566 12
<i>Monroe co.</i> N. Y. \$20 ackn. in Jan.	
fr. sab. sch. chil. in 2d presb.	
chh. are 1st pay. for William	
Winer in Ceylon.	
<i>Morris co.</i> N. J., J. M. King, Tr.	
Mendham, Mon. con.	52 00
<i>New Haven co.</i> East, Ct. S. Frisbie, Tr.	
Branford, Gent. 45,12; la. 41,66;	86 78
Durham, By D. Camp,	40 00
East Haven, Gent. 18,74; la. 28,57;	47 31
Guilford, Gent. 84,94; la. 44,13;	199 07
North Branford, Gent. and la.	65 68
Northford, Gent. 13,44; la. 15,64;	29 08
North Guilford, Gent. 20; la. 32,39;	54 39
North Haven, Gent. 24,50; la. 19,31;	43 81
Ruggles, O. Cong. chh.	10 00
	504 12
Ded. expenses paid by aux. so.	10
	504 02
Ded. am't ackn. in Jan.	419 02—95 00
<i>New Haven city,</i> Ct. C. J. Salter, Tr.	
Mon. con. in 1st, 2d and 3d cong.	
chhs.	37 79
Do. in free chh. 15,84; miss. asso.	
of united so. sab. sch. for New	
Haven School in Ceylon, 30;	45 84—98 63

<i>New York city and Brooklyn, W. W. Chester, Tr.</i>	485 53
<i>New York city, Board of for. miss. in R. D. chh. W. R. Thompson, Tr. Asabakan, Mon. con. in: R. D. chh. Bloomingburgh, La. of R. D. chh. to constitute the Rev. SAMUEL VAN VECHTEN an Honorary Member of the Board, Claverack, Fem. evang. sew. so. of R. D. chh. 42; Miss M. Heermance, av. of bedquilt and socks, 13.25; (of which to constitute the Rev. RICHARD SLUYTER an Honorary Member of the Board, 50); Lebanon, N. J. Mon. con. in R. D. chh. 8.77; do. in White House cong. 8.23; Manheim, Mon. con. in R. D. chh. Montgomery, Mon. con. in do. 7; do. in sch. house of A. N. 8; New York city, Glean. so. in R. D. chh. Market-st. to constitute Mrs. ESTHER McMURRAY an Honorary Member of the Board, North and South Hampton, Pa. Coll. in R. D. chh. Philadelphia, Pa. Coll. in 1st R. D. chh. (of which fr. GEORGE W. MENTZ which constitutes him an Honorary Member of the Board, 100); 377.50; mon. con. 50; Rochester and Clove, Benev. asso. in R. D. chh. Somerville, N. J. Young la. sew. so. to constitute the Rev. ABRAHAM MESSLER an Honorary Member of the Board, Warwick, Fem. for miss. so. of R. D. chh. Ded. expenses paid by Board of R. D. chh.</i>	7 00 50 00 55 25 17 00 2 25 15 00 100 00 42 08 427 50 8 00 50 00 16 50 790 58 13 50—777 08
<i>Norfolk co. Ms. Rev. E. Burgess, Tr. Medford, Evang. chh. Medway, E. par. Gent. and la. Sharon, La. and mon. con. Oneida co. N. Y., A. Thomas, Tr. Augusta, Mon. con. in 1st cong. so. Bridgewater, Fem. benev. so. Columbus, Fem. benev. so. Exeter, Coll. in cong. chh. Fredonia, Mon. con. Oneondaga Hill, Presb. so. Orville, Mon. con. in presb. so. Paris Hill, Mon. con. in cong. chh. Pine Grove, Pa. Mon. con. Plymouth, Mon. con. Rome, Young la. sew. so. Tarin, Coll. in cong. so. Unknown, Miss C. for distrib. of the scrip. among the Jews, Utica, Mon. con. in 1st presb. chh. Watertown, 2d presb. chh. 14.25; do. for tracts in for. lands, 10; fem. benev. so. for China, 15; Westfield, (Of which to constitute the Rev. D. D. GREGORY an Honorary Member of the Board, 50); Westmoreland, Coll. Palestine miss. so. Ms. E. Alden, Tr. Coll. at ann. meeting, Abington, 2d par. Gent. 56; la. 39; E. Whitman, 40; Braintree, 1st par. La. Braintree and Weymouth, United so. J. Hayward, for Silence Hayward in Ceylon, Bridgewater, Trin. so. Gent. 21; la. 20.61; Easton, Indiv. Hanover, Gent.</i>	30 00 7 11 25 00—62 11 11 77 11 00 97 9 00 25 50 35 00 18 00 25 63 5 00 10 00 76 00 14 00 3 00 31 66 45 26 63 00 15 00—399 79 14 24 135 00 41 18 12 00 41 61 20 00 10 00

Randolph, 1st par. Gent. 18; mon. con. 28.34;	46 34
	320 35
Ded. expenses paid by aux. so. Pilgrim aux. so. Ms. E. G. Howe, Tr. Kingston, Mon. con. in evang. so. Taunton and vic. Ms. H. Reed, Tr. Raynham, Gent. and la. Western Reserve, O. Rev. R. Nutting, Tr. Aurora, Mon. con. 12.65; contrib. 10.27; Bath, Asso. Granger, E. I. 1.50; F. I. 1.50; Nelson, Mon. con. 15; a lady, 22c. O. B. B. Co. Richfield, Mon. con. 5.44; H. B. 1; Mrs. S. M. S. 1; Strongsville, Mon. con. Wadsworth, Mon. con. Worcester co. relig. char. so. Ms. H. Mills, Tr. West Millbury, Mon. con.	26 80—293 55 5 09 19 55 22 92 3 69 3 00 15 98 7 44 16 35 13 39—81 93 57 23
Total from the above Auxiliary Societies,	\$5,738 41

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 50; 1st presb. cong. 50; Amherst, Ms. H. and F. M. so. in college, 58; sab. sch. in 1st par. 10.77; Andover, S. par. Ms. Infant sch. for tracts for China, Arkport, N. Y. Mon. con. Ashburnham, Ms. Mon. con. Auburn, N. Y., R. Steele, for China, 90; J. W. 1st presb. chh. 5; Augusta, Ga. Fem. asso. Barre, Ms. Mon. con. in evang. cong. so. Batavia, N. Y. Mon. con. in presb. cong. Berkley, Ms. Fem. asso. Boston, Ms. Sab. sch. in Pine-st. chh. 24.90; fair of misses held at Masonic Temple, for Ceylon miss. 17.28; Bristol, Me. A. Blaney, Budeburgh, Pa. A. Jenks, Buffalo, N. Y. Coll. in 1st free cong. chh. to constitute the Rev. J. H. MARTIN an Honorary Member of the Board, Cambridge, Ms. Mon. con. in Rev. Mr. Adams' chh. Chapel Hill, N. C. Mon. con. Charlestown, Ms. Mon. con. in Winthrop chh. Charlestown, Va. Mrs. D. and Mrs. P. 2; J. W. F. 1; Miss J. A. F. 1; Miss A. E. 50c. Miss S. M. L. 62c. for schools, Chatham, N. J. Mon. con. in presb. chh. 5; indiv. 5.13; Cincinnati and Solon, O. Aux. so. Danvers, N. Y. Fem. for miss. so. Dashville, N. Y., S. H. for Nestorian miss. Elizabethtown, N. J., A friend, Fairhaven, Ct. E. Hemmenway, Fayetteville, N. C. Mon. con. in presb. chh. 11.02; ded. am't ackn. in Jan. 2; Framingham, Ms. Mon. con. in Hollis evang. so. to constitute the Rev. GEORGE TRASK an Honorary Member of the Board, Genesee, N. Y. Rev. J. C. Lord, Gosken, N. Y. For miss. so. Hamilton, U. C. Mon. con. in presb. chh. Hamp. Chris. Depos. Ms. Granby, W. par. fem. work. so. av. of socks, 79c. Worthington, char. so. do. 1.54; Plainfield, 5.43; West Hampton, fem. asso. av. of flannel, 18.90; Hanover, N. J. Fem. mite so. for Aaron Condit in Ceylon, Hansfield cong. N. C. Harrisburg, Pa. Presb. cong. for support of Mrs. M. A. Alexander at the Sandw. Isl. Holliston, Ms. Mon. con. Hunter, N. Y. Mon. con. in presb. chh. Kensington, Pa. M. Simpson, Kingston, N. H. La. miss. asso. 13.96; gent. asso. 5.04; mon. con. 22.86; Kirby, Vt. Mon. con. 2.30; Mrs. H. Larned, 10;	100 00 69 77 9 00 15 00 15 00 25 00 59 00 30 00 20 00 13 67 41 48 3 00 10 00 54 06 60 00 13 69 66 91 5 12 10 13 19 00 28 80 2 00 1 00 5 00 9 02 50 00 10 00 64 00 5 00 26 66 18 50 15 20 65 50 20 30 22 50 5 00 41 16 12 30
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<i>Leroy and Bergen</i> , N. Y. Coll. in 2d cong. chh.	16 50	<i>West Prospect</i> , Me. Mon. con.	25 00
<i>Levensburg</i> , Va. La. for Mrs. G. 12; mon. con. 3; Mrs. M. and others, 6; Mr. W. 2;	23 00	<i>White Pigeon</i> , M. T. Mon. con. in presb. chh.	5 00
<i>Livingstonsville</i> , N. Y. Members of chh.	7 00	<i>Wilmington</i> , M. Coll. in cong. 12, 45; mon. con. 38, 50;	50 25
<i>Lockport</i> , N. Y. Presb. cong. 39; young la. 14, 36; to constitute the Rev. JOSEPH		<i>Woodstock</i> , Vt. P. Sampson,	2 50
<i>Mexas</i> an Honorary Member of the Board,	53 36	<i>Wythe co.</i> Va. Mrs. M. McGavock,	5 00
<i>Lewell</i> , Ma. Mon. con. in 1st cong. chh. and so.	65 00	<i>XAX</i> , Rec'd in New York,	250 00
<i>Lunenburg</i> , Vt. E. Clark, 10; J. E. G. and two sisters, 30c.	10 30	<i>Whole amount of donations acknowledged in the preceding lists, \$8,976 50.</i>	
<i>Lynchburg</i> , Va. Rev. Mr. Baker, for schools at Bombay,	5 00	III. PERMANENT FUND.	
<i>Malden</i> , Ma. Mon. con.	14 00	<i>Somers</i> , Ct. A widow,	1 00
<i>Meadville</i> , Pa. Cong.	60 00	IV. LEGACIES.	
<i>Marshfield</i> , Ms. Miss P. F. Baker,	2 50	<i>Barnet</i> , Vt. Mrs. Janet Bachup, (\$96 having been received previously,) by Rev. D. Sutherland, Ex'r,	55 00
<i>Middle Granville</i> , N. Y. Ladies,	15 00	<i>Hawley</i> , Ms. Elijah Field, by Edmund Longley, Jr. Ex'r,	310 00
<i>Mississippi</i> , A friend,	100 00	<i>New York city</i> , Christopher Prince, by John Stephens, Ex'r,	964 60
<i>Monson</i> , Me. Mon. con. 15; fem. sew. so. for schools in Greece, 10;	25 00	<i>Sunderland</i> , Ms. Nathaniel Smith, by Elihu Rowe, Ex'r, five shares in Hampshire Bank, valued at	500 00
<i>Montrose</i> , Pa. Mon. con.	16 56	<i>Swansey</i> , N. H. Enoch Cummings, by S. A. Gerould,	25 00
<i>Morrilton</i> , N. J. Mrs. Condit,	6 00	V. DONATIONS IN CLOTHING, &c.	
<i>Mount Morris</i> , N. Y. 1st presb. so. (of which to constitute the Rev. GEORGE W. ELLIOTT an Honorary Member of the Board, 50;) 93, 50; A. Dean, 5;	98 50	<i>Baltimore</i> , Md. A bundle of books, fr. fem. mite so. for Ceylon.	
<i>New Albany</i> , Indi. P. S. Sheiler,	5 00	<i>Batavia</i> , N. Y., S. Ives, a horse, 30; H. H. Reynolds and other indiv. a wagon and harness, 44, 50;	74 50
<i>Newburyport</i> , Ms. 3d relig. so.	4 50	<i>Berlin</i> , Ms. A box, fr. fem. ed. so.	10 58
<i>New Orleans</i> , Missi. Mon. con. in Rev. J. Parker's chh.	50 00	<i>Bridgewater</i> , Ms. A box, fr. la. benev. so. for Cattaraugus.	
<i>New Providence</i> , N. J. Fem. juv. hea. youth so. for Elias Riggs in Ceylon,	20 00	<i>Brookfield</i> , Ct. A bundle of books, for Rev. S. Ruggles, Sandw. Isl.	
<i>Newton</i> , W. par. Ms. Mon. con.	56 83	<i>Camden</i> , N. Y., A box,	38 98
<i>New York city</i> , La. of Brick chh. for Spring sch. in Ceylon, 72; a female for ed. hea. youth, 5;	77 00	<i>Columbus</i> , N. Y., A bundle, fr. fem. benev. so.	16 94
<i>Niagara Falls</i> , N. Y. Presb. cong.	15 00	<i>Geneva</i> , N. Y. Mr. Haskell, a haim collar,	2 00
<i>Oxford</i> , Ms. Mrs. H. Dowitt,	15 00	<i>Granby</i> , E. par. Ms. A box, fr. la. asso.	40 50
<i>Pateroson</i> , N. J. 1st presb. chh. 46, 80; (this and former pay. constitute the Rev. S. FISHER an Honorary Member of the Board; mon. con. 22, 36;	69 16	<i>Greenfield</i> , Ms. A box, fr. la. miss. so. in 2d cong. so.	36 28
<i>Pelham</i> , N. H. A young man, dec'd,	6 00	<i>Hamilton</i> , Ms. A box, fr. fem. char. so. for Ojibwa miss.	94 78
<i>Perry Centre</i> , N. Y. Mon. con. to constitute the Rev. SAMUEL H. GRIDLEY an Honorary Member of the Board,	50 00	<i>Hamp. Chris. Depos.</i> Ms. Shoes, fr. South Hadley; do. fr. male asso. Granby, W. par.; coverlet, &c. fr. fem. work. so. do.; stock, fr. fem. asso. Sunderland; bedquilt, &c. fr. fem. asso. Plainfield; thread, fr. do. Middlefield; sundries, fr. do. Cumington; do. fr. do. Chesterfield; bible, fr. J. T. Jr. do.; socks, fr. fem. asso. Deerfield, Bloody Brook; 12 pr shoes and boots, fr. P. Allen, South Hadley.	
<i>Philadelphia</i> , Pa. Mon. con. in 5th presb. chh. 80; fem. s. s. so. in 8th do. 5; Miss M. Linnard, 5;	90 00	<i>Hanover</i> , Pa. A box, fr. females, for Dwight,	37 00
The dona. ackn. in Jan. fr. 11th presb. chh. constitutes the Rev. JOHN L. GRANT an Honorary Member of the Board.		<i>Homer</i> , N. Y. Clothing, fr. ladies for Miss Bishop, 14; do. fr. little girls sew. so. for chil. 10; for Seneca,	94 00
<i>Pittsfield</i> , Ms. La. so. for pro. chris. among the Jews,	17 00	<i>New Alstead</i> , N. H., A box, fr. fem. so. of industry, for Brainerd,	90 00
<i>Pompey</i> , N. Y. 1st cong. chh.	12 00	<i>Newburyport</i> , Ms. A box, fr. young la. benev. so.	
<i>Princeton</i> , N. J. Sab. sch. in presb. chh. for John Newbold in Ceylon,	25 00	<i>New Lisbon</i> , N. Y., A box, fr. fem. benev. so.	
<i>Providence</i> , R. I. Mon. con. in benef. cong. chh. 27, 22; benef. cong. for. miss. so. 12; Richmond-st. cong. chh. 31;	70 22	<i>Ogden</i> , N. Y., A box, rec'd at Tuscarora.	
<i>Reading</i> , S. par. Ms. La. asso. 26, 46; fem. hea. sch. and retrench. so. 12;	38 46	<i>Olisco</i> , N. Y., A box, rec'd at Seneca.	
<i>Reading</i> , Pa. Mon. con. in 1st presb. chh. 176, 57; sab. sch. in do. for Rev. C. Forbes, 5, 50; Judge D. 5; Messrs. O'B. and F. 5; J. McK. 2; chil. of Mrs. D. 6c. m. box, 28c.	194 41	<i>Peterboro'</i> , N. Y., A cloak, in part, fr. indiv.	5 50
<i>Richmond</i> , Va. Mon. con. in 1st presb. chh.	61 11	<i>Pitcher</i> , N. Y., A box, fr. fem. benev. so.	22 30
<i>Ripley</i> , N. Y. Mon. con. in presb. so.	20 00	<i>Plymouth</i> , N. Y., A box, fr. chh. and cong.	
<i>Rondout</i> , N. Y. Mon. con. in presb. chh.	1 30	<i>Putney</i> , Vt. A box, fr. Dorcas so. for wes. miss.	94 19
<i>Saco</i> , Ms. Juv. so. for ed. in Greece, 6	6 00	<i>Spencer</i> , Ms. A box, fr. fem. char. so. for Dwight,	22 25
<i>Salem</i> , Ms. Mon. con. in Tab. chh.	11 55	<i>Stow's Square</i> , N. Y., A box, 16, 63; a bundle for Miss Nash, Creek Path, 8, 37;	25 00
<i>Scituate</i> , Ms. Miss S. Ford, 5; Miss R. Ford, 5; av. of ring, 33c.	10 33	<i>Thelford</i> , Vt. A box, fr. Mrs. L. Fitch and a few friends, for Mrs. Joslyn at Dwight,	17 50
<i>Scotchtown</i> , N. Y., J. Millsapugh,	10 00	<i>Townshend</i> , Vt. A box, fr. Dorcas so.	
<i>Sherburne</i> , Ms. Sub.	80 00	<i>Trumbull</i> , Ct. A bundle,	8 52
<i>Simsbury</i> , Ct. Mon. con.	24 03	<i>Westminster</i> , W. par. Vt. 4 yds. cloth, fr. B. B. Nickerson,	10 00
<i>Smithfield</i> , N. Y. Mon. con. in presb. chh.	15 00	<i>Winfield</i> , N. Y., A cloak, in part, fr. indiv.	6 01
<i>Somers</i> , Ct. Mon. con. in cong. chh. and so.	16 11	<i>Unknown</i> , A box, for Rev. D. Baldwin; do. for Rev. H. Bingham; do. for Rev. C. Forbes, Sandw. Isl.	
<i>South Berwick</i> , Ms. Mon. con.	42 00		
<i>Springfield</i> , Vt. Urica mon. con.	15 00		
<i>St. Johnsbury Plain</i> , Vt. Fem. cent. so.	15 21		
<i>Thomaston</i> , Ms. Mon. con.	20 00		
<i>Uniontown</i> , Pa. Mon. con. in presb. cong.	18 50		
<i>Walham</i> , Ms. Mon. con.	36 43		
<i>Waynesboro'</i> , Ga. A Georgia planter's family,	23 25		
<i>Westfield</i> , N. J. Mon. con.	32 55		
<i>West Litchfield</i> , N. Y., A widow and two daughters,	7 00		
<i>Westminster</i> , W. par. Vt. Gent. asso.	50 00		
<i>West Newbury</i> , 1st par. Ms. Mon. con.	15 00		

MISSIONARY HERALD.

VOL. XXX.

MARCH, 1834.

No. 3.

American Board of Commissioners for Foreign Missions.

Mission to Jews of Turkey.

EXTRACTS FROM MR. SCHAUFFLER'S
JOURNAL AT PARIS.

[Continued from p. 53.]

March 6, 1832. Spent the forenoon reading the Koran. In the afternoon read some Persian. About two o'clock a young Moravian called to see me. I had heard of him before. He is on an exploring tour through the north of France, to see whether a Moravian community would find room, and an opening to live and to labor in it. He is delighted with the good people in France, and especially in Paris, and his impression is, that every thing is inviting to a high degree. We had a very pleasant and profitable season of conversation together, looking upon the past, and the present state, and the future prospects of the kingdom of Christ, in all their glory and unfailing certainty. Zion is the ornament of this ruined world, a bright star in the midst of a gloomy, stormy night, in the pathless, troubled ocean, until the Sun of righteousness shall rise, and discover to our longing eyes the port of endless rest. As the good brother was on the eve of leaving Paris again, we could not part without commending each other to God in prayer. This short interview had joined our hearts. We parted reluctantly, hoping to meet again in heaven. May God accompany and guide and bless the dear man. In the evening had a refreshing season in an American family, where I found several Christian friends. Our conversation proved profitable, and after a French clergyman present had read Romans viii, and prayed, we parted.

7. Between eight and nine o'clock in the evening, one of the pupils of the Protestant Missionary Institution came to invite me to a little prayer-meeting of pious young Swiss. Most of them have been converted in this wicked city. I found them in a little room in the fourth story of a building, which stood rather retired in a yard. They were praying when we came in. A chapter from the Acts was read, and after some conversation upon the chapter, we closed with singing and prayer.

8. In the forenoon, a lecture on the Koran as usual. In the afternoon Mr. P. called again, and our conversation turned immediately to practical subjects of godliness. He has given up preaching on account of his doubts. I endeavored to show, that it was only in the path of duty and faithfulness he could expect to obtain that *αγαθή*, or "certainty" (Luke i, 4,) after which he so much sighs. After a season of devotion we parted, and he expressed a desire to repeat these seasons of conversation often while I shall be here. In the evening I went to a religious meeting in the house of Rev. Mr. Monod, Jun.

9. After lecture, I walked with my only remaining fellow-student in Turkish, (the young Atheist having left the course,) and, our conversation turning to some serious things, I presented to him some tracts, which I had in my pocket. He received them gratefully. He is a student in medicine, and poor, and expects to go to Turkey after his medical education has been finished. Afterwards I took a walk alone. Purchased an orange from a poor "Provincial," and gave him some tracts, for which he returned to me "a thousand thanks." "I cannot read," he said, "but my wife can, and she shall read them to me this eve

ning when I get home." Afterwards I talked with an intelligent looking boy, intending to give him some tracts; but he could not read himself, nor was there any person in the numerous family of his father who could. "We are too poor," he said, "to go to school; we must all work as soon as we can do any thing." He expressed himself with great propriety in all that he said.

13. In the evening I passed over to the other side of the river, accompanied by Mr. P., to call upon Mr. Cahen, the author of the new translation of the Old Testament into French. He had to give a lesson in Hebrew this evening, and was in a hurry to get away. We talked about half an hour, using the French on account of Mr. P., for Mr. Cahen knows the German well. I was considerably disappointed. I had expected to see an elegant scholar, of thorough training, and of extensive reading, at least in the literature of the rationalistic school to which he professes to belong. I found a man, to whom the very names of the chief champions of his cause were hardly known; a library scraped together, seemingly without plan, and very destitute of works most important to one who goes about to make a new translation of the Hebrew Scriptures. He invited me to call again.

18. The weather was unfavorable, and our American chapel uncommonly empty. But I felt an unusual degree of assistance in preaching, and spoke with much comfort and enlargement. The assembly was still and solemn, and several of my hearers seemed to be profited. Some young men, whom nobody seems to know, and who had begun some Sabbaths ago to attend worship with us, were in their places again.

After worship, when I was detained a little, and nearly all the people were gone, a man came up to me and shook hands with me very heartily. He apologised in French for introducing himself, and remarked that he had been profited by the services, though he knew no English, and had not understood a word. "I suppose your doctrines are like ours," he said, "and we are all one in heart; I think I shall come again." He appeared very much like a pious man.

19. After lecture I went to the "Hotel Dieu," opposite to the famous church called "Notre Dame," in order to see a sick German man, who seemed to lie there without being able to commune with any of the attendants sufficiently, and who wished to see me. This is

probably the most ancient hospital in Europe. It is said to have been founded about the year 860. Since then it has been enlarged and improved by the kings of France, and by charitable persons in Paris, until it seems to exhaust the ideal of a perfect establishment of this kind. Never did I breathe a purer air in any house, than here in a large sick room. Twelve rooms for males, and eleven for females, contain 1,260 beds, with which are connected all the necessities of a sick bed. The institution is open to all religious denominations. The sick man who had desired to see me, was quite comfortable, and rather seriously disposed. A benevolent gentleman had furnished him with a German New Testament, and all the German tracts which are to be had here. After some pleasing conversation with him on the subjects of death and eternity, I went away. Called upon Mr. Boissard, one of the Lutheran ministers here, and gave him notice of the man's condition and his desire to enjoy more regular religious instruction and consolation than I could afford him. Mr. B. thanked me very warmly for the notice, promised to see the man every day, and invited me to take dinner with him next Saturday.

The afternoon I spent in reading Arabic. In the evening I went to a French prayer-meeting, in the street "Vivienne." This is a weekly meeting, but changes every week from one part of the city to another, and on the evening of the Monthly Concert, gives place to that. No remarks were made. Various appropriate portions of Scripture were read by Mr. Cooke, a Methodist minister who occupied the desk this evening, and a number of prayers were made. One man, of his own accord, prayed very earnestly for the poor Jews. During prayer some stood, some kneeled down. Before me sat a very aged lady, who was sure every time to get down upon her knees, not without considerable effort. She repeated with most intense earnestness, though in a very low voice, the words of the prayers offered. How many a precious soul may yet be in this wicked city, and we know nothing of them! How delightful, that "the Lord knoweth them that are his," and that none of them shall ever perish, though all the world should draw back. We sung much. The meeting was delightful.

20. Having been obliged to sit up last night till 12 o'clock, I rose with the head-ache. Still I finished my lesson in the Koran, and went to the lecture-room

at 11 o'clock. But when it was a quarter after 11, and Mr. DeSacy was not yet come, I left, compelled by the burning heat of this low, small, and dirty place. For it must be remembered that the lecture-room of the "Bibliothèque du Roi," where the first orientalist, Mr. DeSacy, and other first-rate men deliver their far-famed courses of lectures on the living eastern languages, is a low, dirty, smoky room, far less inviting than many a simple country school-room in America. Some young Turks arrived lately from Constantinople to pursue their studies here. When they saw these accommodations, they exclaimed, "Is this the famous school of the living oriental languages? The Grand Seigneur would not put his dogs into such a shell as this!" The lecture rooms in the "College de France" are simple, but clean and elegant.

24. About noon I went to the Louvre to visit the gallery of paintings and the museum there, which I had long intended to do. This and some similar visits I thought might be made a lawful relaxation when I should feel worn out by study. But alas, it is a poor undertaking for a man half jaded out to pass, in one fleeting afternoon, over some 1,200 or more paintings, and above 900 statues and bas-reliefs, etc., not to speak of the 2,000 drawings distributed in twenty-five different rooms. If he has any taste for what is beautiful, he may get bewildered and bewitched, but to get refreshed and benefitted he ought to be permitted to take two or three good pieces into a solitary room, and there gaze at them all alone. The paintings are arranged according to the schools to which they respectively belong. First, the French school as you enter, then the German-Dutch, then the Italian. It would be vain to attempt a description even of the most interesting pieces. Aside from my unacquaintance with the art of painting, time would fail. As I entered the gallery, I felt as though I had dropped from the clouds. A new world had burst upon me. Still my sensations were not unmingled, and while I was cheered by one piece, I was grieved by another, and on the whole went away with the impression, that the arts and sciences are, after all, "of the earth," and are "earthly," and partake but too much of the corruption of those men whose ideals of perfection they generally express. The gallery of paintings is comparatively chaste, containing, as it needs must, many scenes taken from Scripture and ecclesiastical or general history, many landscapes, por-

traits, allegories, characteristics, etc. But the museum of statues and busts confines itself to Egyptian and Grecian mythologies, and I need not say that it is an outrage upon modesty to expose such horrors to the sight of men. But the ladies of Paris are not ashamed to go in, accompanied by gentlemen, to admire these relics of ancient skill and licentiousness. As pieces of workmanship these sculptures are no doubt admirable, and probably much more so than I am aware of; but to me there was nothing attractive there, save a few Antinous heads, sweet and pensive to perfection. Travellers, who wish to write learned remarks upon the statues, etc., in this museum, find, no doubt, an excellent help in the valuable description of them given by the Count de Clarac, and which they may purchase for two francs as they enter. The catalogue of paintings is simple, and gives the visitant little more than the author, the subject, and the dimensions of each picture.—But it is really too hard to suppress all my recollections of that afternoon. When I think of Marius in prison, as he is sitting at the table, and turning about with his stern countenance to the wretched hireling who dashes in to stab him, the "Tune, homo, audes," etc., which disarmed the assassin, almost rings in my ears. The piece is by Drouais. "The shipwreck of the Medusa," by Gericault, is a dreadful piece. "A scene of the deluge,"—grand for the simplicity and entireness of the conception, but like the whole French school, over painted. There is no ocean of water here, no barrels, cradles, and wagons swimming, no cattle drowning, no steeples, no chimneys sticking out of the floods. Two rocks rise above the water close together, one higher than the other. On the higher rock there stands a stout young man; his old, half-dead father hangs on his neck; with one hand he has hold of a young tree growing out of the higher rock, with the other he grasps his fainting wife, who totters on the lower rock, where there is just room for her feet; in one arm she holds a crying baby, and on her back, one hand thrown over her shoulder the other wrapped in her hair, hangs a lifeless boy, of about twelve years. The young man is determined not to let his wife and children go:—but the feeble tree breaks, and he is on the point of plunging, with his whole family, into the deep; and his countenance expresses all the horrors of the awful catastrophe. Below, the face and shoulder of a dead female look out of the black waters; a pale lightning

flashes away above the unhappy group; the rest of the atmosphere is pitch dark, and the rain pours down in torrents over the rocks. But the persons are not dressed, which is not only improper, but opposed to the history. The piece is by Girodet Trionson. "Christ and the Canaanitish woman," by Drouais again, I liked much. Most of Lesueur's paintings are beautiful, and the only exception from the exaggeration of the French colorings. His "Angelic salutation," "Christ scourged," "Christ bearing his cross," and a number of scenes from the life of St. Bruno, are plain and attractive pieces, which, like those of the Dutch school, improve very much on acquaintance. A number of landscapes, by Vernet, are charming; but above all, two or three night scenes, with the full moon reflected from the water, and fires kindled in the darker parts of the pictures, were, altogether beyond my previous conceptions, beautiful.—But I must say no more about things so little connected with my calling.

26. Had an interesting interview with Mr. G. de T., professor of Hindostanee, to whom Rev. Mr. Grandpierre had the kindness to introduce me. He is very partial to the missionaries and their cause, to religion, to mysticism, and to every thing which grows deeper than the epicurean spirit of the present generation in France, whose degraded state he deeply deplores. I labored to make him see the difference between the spirit of the New Testament, and that of eastern mysticism; but in vain. Perhaps I was not clear enough. He finds the doctrine of justification by faith in the Koran, as though the dead admission of the unity of God was not "toto coelo" distant from that great internal transaction between God and the sinner, by which "old things" pass away in a thousand respects; and relations, motives, feelings, hopes and fears, joys and sorrows, and every element of life, are changed in a manner and to an extent, for which human language has no words, but merely shadows and figures. But the Professor is an interesting and lovely man still. He gave me a little, but very able treatise, on the peculiarities of the Mohammedan religion in India, which he had published lately.

29. Heard that Ewald, a converted Israelite, and an appointed missionary of the London Society for the Jews in and about Algiers, was passing through Paris to Basle. He was to take dinner with Mr. Grandpierre, and I was invited to call after dinner and see him. I was

much pleased to make his acquaintance. He goes to Basle for his ordination, etc. and it may be we shall meet again there.

In the evening I attended the religious meeting of our French brethren. Was delighted with the spirit of intercession manifested for the poor souls of those who are now sick and dying in numbers with the cholera, and for the whole city. It was a delightful evening.

31. My strength having failed me for some weeks in my unremitted studies, I had concluded already, before the appearance of the cholera, not to overstep my three months, especially as I think I have accomplished my purpose in breaking through the Arabic, and laying the foundation for the Turkish and the Persian. On Monday I shall recite once more in Turkish, and then get ready as soon as convenient to set out.

April 2. Spent the day in running from one "bureau" to another for my passport, but did not advance much in the business. Returned to Prof. Kieffer the books which he had lent me. He was exceedingly kind, and offered to hear me recite either at the college, or at his own house, if I pleased, as long as I might remain in town. As a token of remembrance, he gave me his translation of the Turkish Bible in quarto, and an Arabic Bible.

5. I had intended to start to-morrow. The plan of traversing France on foot, for exercise, and for purposes of intercourse and conversation, had to be given up, on account of my feeble health.

8. Preached once more for Rev. Mr. Wilks, expecting that he would administer the Lord's supper himself. But he was too feeble to come to the meeting, and had to leave all the duties of the service with me.

Since the past week when I gave up my studies, and since the excitement which they had produced subsided, my whole system seemed to get unstrung very rapidly. I became unfit for every kind of effort. Hardly could I write any letters. I felt the strange influence of the pestilence now in the city. Saturday I threw aside every thing, to meditate on the subject of my sermon, but was utterly unable to put two thoughts together, without increasing my bodily pain. To-day in the forenoon I remained in my room, to prepare for the solemnities of the afternoon by prayer and meditation; but found it again impossible to think. I could only sigh and long for help from on high. The chapel I found quite filled. Several of our French brethren were present, to celebrate with us the love of

Christ. My text was John i, 29. "Behold the Lamb of God," etc. My bodily weakness was great, but some of the hearers seemed to be affected, all were still and solemn, and the season, to my own heart at least, was very refreshing. Some of those present, besides myself, expected to leave the city on the morrow early. Others remained, surrounded by disease and death. We all knew we should no more sit around our Lord's table together, while here below. How solemn to bid each other farewell for this mortal life, though it be but a moment of time; and again, a meeting to part no more—how full of heaven—balm even to that wounded bosom, which the stern call of duty, or the hand of a mysterious Providence, has torn bleeding from every earthly endearment.

The privileges of my residence in the capital of France are now past, and the retrospect of them is not without solemn interest. Indeed where is the moment of our fleeting lives, which is not full of responsibility, and full of importance to ourselves, to the world, and to heaven? I have improved the literary advantages of this famous place according to the directions given me, and perhaps to the utmost of my powers of body and mind; but have I done all the good in it which I ought to have done? I could not have pursued literary subjects, and at the same time been active in conversing, visiting, and exhorting those to whom I might have obtained access. I could possibly do but one thing only at a time—this is clear. But have I pursued every thing in proper proportion, and each in its own time? This is known only to Him who "seeth the end from the beginning;" and what can a poor sinner do better than exclaim, "Search me, O God, and know my heart," etc. etc. I have had it in view to see the wonders of this city before leaving it, and above all things to visit its various libraries and to spend some time in looking at some manuscripts. This was necessarily given up, as my health would permit no further effort. A fortnight spent in looking at the most important books and manuscripts, and especially the latter, might have been a profitable pursuit, though it looks rather bewildering, even to glance at the 820,000 volumes and the 111,000 manuscripts of the five public libraries, and the 267,000 volumes of several of the chief private libraries to which access is easily obtained. From this embarrassment I was now excused, and the only library which I did see was that of the Pantheon.

Paris has often been described, and the best thing which the Christian traveller can do after leaving it is—to pray for its perishing inhabitants.

9. Early in the morning the servant waked me up. I hastily proceeded to the general stage office, where I was happy to find Mr. J. S. He was the last Christian friend with whom I shook hands.

Washington Islands.

COMMENCEMENT OF A MISSION.

THE Marquesas islands, to a part of which the name of Washington was given by commodore Porter in the year 1813, are about nine degrees south of the equator, and but a little southwest of the apparent route of ships going from Cape Horn to the Sandwich Islands. Vessels diverge, however, from that route towards the South American coast, for the sake of taking advantage of the northeasterly trade wind, which prevails north of the equator. The longitude is about 140 degrees west of Greenwich. English geographers do not recognize any distinction of groups, but call the whole indiscriminately the Marquesas islands; or perhaps they may divide them into northern and southern groups. It is the northern group, consisting of three islands called Nuuhiva, Huahuka, and Uapou, which we call the Washington islands.*—The following paragraphs in the last Report of the Board, on the subject of a mission to these islands, were omitted in the December Herald.

The occasion which suggested to the Committee the idea of sending a mission to the northern Marquesas, or Washington islands, was the visit of the Rev. C. S. Stewart to that groupe in the U. S. ship Vincennes in 1829. Not recollecting that the London Missionary Society had ever attempted to establish a mission in this groupe, and not knowing that such an enterprise was seriously contemplated by its Directors, the mission at the Sandwich islands was provisionally instructed, nearly three years ago, to send some of their own number to the Washington islands.

The missionaries accordingly gave the subject an immediate and serious atten-

* Were it so to happen that one mission should occupy all the islands of the Marquesas, it would be well, perhaps, to include them all under one name—the Marquesas.

tion, and addressed letters of inquiry to their English brethren at the Society islands. In reply it was stated by the English missionaries, under date of February 1st, 1832, that one of their number had recently visited the northern Marquesas, and had left there several native teachers; and that it had been recommended to the Directors of the London Missionary Society to send six missionaries out immediately to the Marquesas. It is proper to remark, also, that our English brethren regard the entire group as included under the denomination of Marquesas, and do not distinguish the northern cluster by the name of Washington.

However, as it had long been desirable that some member of the Sandwich islands mission should visit the English mission in the Society and Georgian islands, for the purpose of ascertaining more perfectly the results of their long experience, the mission determined to send a deputation to the Washington islands by way of the islands just mentioned; leaving it to be decided on their return, whether the mission should be undertaken or not; and Messrs. Whitney, Tinker, and Alexander were appointed on the deputation. They accordingly sailed from Honolulu on the 18th of July, 1832, taking with them a native teacher from the Society islands, and some of the Hawaiian teachers, to help them in prosecuting the object of their mission. On the 23d of August they entered the harbor of Raiatea, one of the Society islands. From thence they proceeded to Huahine, and from thence to Tahiti. Their intercourse with their English brethren was on both sides of the most fraternal character, and no doubt mutually beneficial. To the mission at the Sandwich islands the results of it must be of very great value. The English missionaries preferred that the proposed mission to the Washington islands should be delayed until they could hear from their Directors at London: but should their American brethren deem such a delay inexpedient, they cheerfully consented to relinquish all claim to the northern group.

From thence the brethren proceeded to the Washington islands, where they were able to satisfy themselves very fully that a mission might be undertaken with fair prospects of safety and success; and such was the report they made to their brethren on their return to Honolulu about the middle of November, after an absence of four months.

The mission, at their general meeting in June, had referred it to the brethren who should be at Honolulu on the return of the deputation, to receive their report, and determine on the expediency of occupying the Washington islands. These were in favor of the measure, and the mission would have been fitted out immediately, had circumstances been such as to permit either of the physicians to accompany it. Such not being the fact, the subject was referred to the general meeting in June of the present year.

Meanwhile the Committee have forwarded instructions to the mission at the Sandwich islands to take no farther steps in relation to the Washington islands, in case decisive measures shall not have been adopted before the arrival of these instructions. It is contrary to their general principles to interfere with other missionary societies; and besides it is found that a mission to the Washington islands can be more conveniently sustained by the London Missionary Society, than by the Board.

It is proper to state, also, that the letters sent to the Sandwich islands mission by the ship *Mentor*, which sailed from New London, Con. with the fifth reinforcement in the fall of 1832, and reached the islands previous to the general meeting of the mission in June last, were so written as to encourage the mission to defer the mission to the Washington islands. Intelligence has been received of the arrival of the *Mentor* at Honolulu on the 1st of May, dated a few days later; and also a letter from Mr. Bingham, written June 1st, as he was on the eve of sailing for Lahaina to attend the general meeting; but no account of the proceedings at that meeting. Mr. Bingham says;—"Though your letter to the mission has rather thrown a check upon our ardor in reference to the Marquesas, still—as we do not hear that the London Society designs sending a mission to them, and as we are informed that sixteen ships have recently put into Massachusetts Bay for water and refreshments, and that the chiefs there have built a house for the missionaries anticipated and promised—we are not yet entirely at rest. The *Dhaule* has recently put in here, bound to Tahiti, and offers to take three mission families to the Washington islands."

It seems the mission decided in favor of prosecuting the enterprise. No letters have been received from the Sandwich islands of a

later date than June 1st. But from the *Washington* islands a journal has come to hand, and letters, by way of the *Société* islands, dated as late as August 21st. The *Dhaulle* left the Sandwich islands on the 2d of July, 1833, with Messrs. William P. Alexander, Richard Armstrong, and Benjamin W. Parker, and their families on board, arrived at Tahiti on the 24th, sailed from thence on the 26th, and on the 10th of August came to anchor in Massachusetts Bay, island of Nuuhiva. The vessel sailed from thence on the 21st.

Extracts from a journal transmitted by Mr. Armstrong, and from the letters of the three brethren who have engaged in this self-denying mission, will make the reader acquainted with the more important and interesting facts known as yet at the Missionary Rooms.

Extracts from Mr. Armstrong's journal:—

July 2, 1833. On board the brigantine *Dhaulle*, at sea. This has been a solemn and interesting day. The green mountains of Oahu are just fading from our view, and nothing is left for the eye to gaze upon, but the starry heavens above, and the "illimitable sea" beneath. At about eleven o'clock, the brethren and sisters of the mission, together with a number of native Christians and a few foreign residents, assembled on the wharf at Honolulu, to unite with us, for the last time until we meet on the shore of Canaan, in a song of praise, implore the divine blessing on our mission, and give us the parting hand. It was to me a moment of deep feeling. All the tender and better passions of the soul were awake. Recollections of past and endeared intercourse with beloved Christian friends who now surrounded me for the last time, anticipations of future trials and labors among the heathen, and above all an unusual sense of my own weakness and unworthiness to engage in so arduous, honorable, and responsible an undertaking, alternately took possession of my heart, so that while others sang and prayed, I could do little but cover my face and weep. Yet I felt and still feel no reluctance to be one of those, who shall first make known to the benighted Marquesians the riches that are treasured up in Christ: nay, I never engaged in any undertaking with more cheerfulness and a stronger confidence in God. The 494th and 533d of the Village Hymns were sung, a few appropriate remarks made both in the native and English languages, and a prayer was offered by Mr. Bingham, after which the

boats which stood in readiness conveyed us all on board, and in a few minutes the *Dhaulle* was under sail.

15. On the equator, long. 151 degrees west. All well, except the ladies who are yet feeble from sea-sickness. We have had strong winds from the north-east, and one or two days of calms, with clouds and rain; but have now the southern trades. Our accommodations are tolerable, except when it rains. As we occupy a second cabin fitted up for temporary use, we have little fresh air, except what passes through our hatch; consequently when it rains we have our choice, either to be wet, or have the hatch closed and be without air. We are crowded, but in this respect do not suffer much. The *Dhaulle* is a Baltimore cutter; of course a fast sailer, and having a long beam, rocks but little when the wind is fair; but she contains her full portion of bilge-water—the most unpleasant companion we have on board. Captain Bancroft is a polite and kind officer, and provides well for our comfort.

20. We have had preaching on Sabbath, either in the cabin or on deck, and prayers on deck in the evening, and in our cabin in the morning. Only three of our crew understand our language, and therefore we are unable to do much directly for their spiritual benefit. It is painful to witness the ignorance, wickedness, and inattention to divine things, which so extensively prevail among sailors. But a star of hope has dawned on the Pacific, and who knows how soon the abundance of the seas shall be converted unto God.

25. Tahiti. Arrived here yesterday, and have all been most hospitably entertained in the family of the Rev. Mr. Pritchard. This is certainly a charming island. Nature here wears her loveliest, gaudiest dress. None of that dreary barrenness, which strikes the stranger's eye so unpleasantly as he approaches the Sandwich islands, is here to be seen. From the beach to the topmost pinnacle of the mountains, all is green and cheering to the beholder. The various delicate shades of verdure presented by the wide spreading bread-fruit tree, the tall and slender cocoa-nut, the orange and lime tree, together with the low, thick, bushy *guava*, all clustering and entwining their boughs together in a mass, are calculated to awaken emotions of no ordinary pleasure in the breast of any one who has a taste for the beauties of nature. But these groves of Tahiti furnish

not only the pleasures of vision, they also afford the choicest fruits for gratifying the taste. To-day our rooms are strewn with baskets of oranges, limes, guavas, vi-apples, etc. The two latter fruits are unknown in America, but are excellent; the vi-apples especially possess a delicious flavor when cooked or preserved, somewhat resembling that of the peach. For these our voyage and sea-sickness have given us a keen relish, and a supply of them will add much to our comfort during the remainder of our voyage. To-day we have received a valuable present. Mr. Bricknell, a merchant here, and a relative of one of the elder members of the mission, has given us a fine young cow and calf, the finest of his flock, which, with three other young cattle, we are taking with us for future support and comfort. Mr. B. has certainly testified by this his interest in our cause, and his regard for our welfare.

The Society and Georgian islands, and the missions established in them, have suffered greatly from the sale of ardent spirits among the natives, by English and American trading ships, more especially the latter. War and licentiousness have arisen in their train, with a desolating influence. Should merchants continue to send the baneful poison to the islands of the South Pacific, as they have done, it may be hoped that some one will have the benevolence and courage to make a fearless exposure of so inhuman a conduct, through the press, both in this country and in England.

26. To-day at two o'clock we bid farewell to our kind Christian friends, Mr. and Mrs. Pritchard, and now are sailing before a fine westerly breeze for the land of our labors and trials. We all feel refreshed by our visit, and much gratified with the new scenes we have beheld, and the new acquaintances we have formed. May the spirit of Christ dwell in them richly, to comfort and strengthen them, and give them success.

Aug. 4. Sabbath; pleasant day; have had preaching on deck; theme of the discourse, "But we preach Christ crucified." Passed the island W. Henry; one of the "Low islands," or "Dangerous Archipelago," or "Pearl islands." These are a group of very low and chiefly uninhabited islands, lying to the east and northeast of the Society islands. Their chief productions are the pearl shells, and beche-de-mer, a kind of slimy fish

valuable in the Chinese market. They are very numerous; and navigation among them is dangerous, owing to their being so low that they cannot be seen in the night.

9. Have lately been much retarded by calms and variable winds, but this morning the island of Magdalena rose into view, and we are now bearing away to Nuuhiva. The day is fine, and the wind fair. The land of our labors is almost in sight, and I feel somewhat like a soldier just entering the field of conflict. May the Redeemer grant us his gracious presence, and enable us to honor him, whatever may be our lot.

10. To-day, about 10 o'clock, we cast anchor in Massachusetts Bay, island of Nuuhiva. At day-light, this morning, the island was in full view. Its elevation is by no means so great as that of either the Society or Sandwich islands. This is also true of all the Marquesian group. In the distance this island appeared to be nothing but a pile of irregular, barren hills, running out in abrupt and naked bluffs into the ocean, without reefs or flat lands around its coast, and intersected by numerous deep valleys. These valleys are exceedingly fertile and beautiful. Nature seems to revel in luxuriance. Numerous rivulets running from the mountains, and plentiful showers of rain, keep every thing that grows in a flourishing state, so that the spontaneous productions of the land more than support its inhabitants, without any industry on their part.

The anchor was scarcely cast this morning, before our deck was crowded with natives, men, women, and children, who swam off to us in numbers, some carrying their kapas in their hands above the water, and others keeping up a constant and most deafening noise. Some of them, both men and women, were entirely naked, and none of them wore any thing more than a narrow strip of kapa around the loins. The children were without even this. The first thing which attracted their attention on board, was the ladies and the children. Some of them at first appeared perfectly frantic, uttered loud ejaculations, loud laughter, and jumped on the deck with amazement as they looked down the hatch into the ladies' cabin, and saw them with their children on their laps. *Vahini* and *pikani* (the women and children) were the whole talk fore and aft, while every hole and scuttle, through which they might be seen, was crowded by naked and noisy natives. It was no small trial to the

feelings of our wives to witness the shameless conduct and indelicate gestures of many in the crowd that gazed upon them. A person, who has never been in a heathen land, can scarcely form a correct idea of the shocking indelicacy of their actions. But if their language had been understood, the case would have been much worse. The females, too, in this respect, are no better than the males.

The Marquesians, however, are naturally a fine race of people. Their form and physiognomy please my fancy better than those of any other tribes of the Pacific I have yet seen. Many of the women are truly handsome; and perhaps the men would be equally so, were it not for the tattooing, which blackens and disfigures most of them very much. Their skin is evidently a shade lighter than that of the Tahitians and Hawaiians.

From several foreigners, who reside here, we have received a sad item of intelligence. About three weeks ago, they, with two other white men, visited a small tribe on the other side of this island, for the purpose of trading; and, while some distance from their boat, the natives rose upon them, and attempted to murder all of them. Most of them, however, took the alarm in season, and with great difficulty made their way to the boat, and, being assisted by some friendly natives, carried it some distance to the shore, and put out to sea; while the two above-mentioned were overtaken, and beaten to death by clubs. And what forms a shocking part of the tragedy is the fact, that, in a few minutes after they were dead, their bowels were taken out, and eaten by their murderers. What can be more horrible than this! Let those who think it a matter of small importance whether the heathen have the gospel or not, consider this distressing transaction. The act was done, I understand, by the instigation of a chief in a neighboring valley, who had had a trifling dispute with one of the foreigners.

Soon after we came to anchor, Messrs. Alexander, Parker, and myself, taking Mr. Morrison as an interpreter, went ashore to visit Hape, the principal chief in this valley. He is a sick man, and probably never will recover; but, lying on his mat, he received us with kindness, and seemed to rejoice that we had at last arrived. Without a moment's hesitation, he offered us his house to live in, and said he would have one built close by it for himself, that he might be able the better to protect us. The dimensions of the house are about twelve feet by

forty. This is to be our dwelling for the present, and also the store-house for our goods. It is built in native style, a half-house, with the one side open, and without windows or doors. The floor is laid with large round stones, and, at one side, two logs of a foot in diameter are laid about four feet apart, with a mat between them for a bed. One log constitutes the pillow, while the legs lie across the other. The house is built of small poles set in the ground, and covered with the leaves of the bread-fruit tree and cocoa-nut.

12. To-day Mrs. Armstrong and Mrs. Parker ventured ashore for the first time. As we expected, they attracted a great crowd. Astonished natives came running from every quarter, and one woman got completely beside herself. She, with a multitude of others, would run up close to the ladies, look under their bonnets, and see their faces; then clap their hands, and dance, and run backwards and forwards, and exclaim, *motaki, motaki, kaohu, haohu*, "good, good, love, love." The crowd was so thick and rude, as to render it difficult to pass through it, but no insult or injury was offered to any of us.

15. To-day we have had another throng. Our goods being chiefly landed, and our house somewhat fitted up, we have come ashore to live. We have been so thronged as to be almost suffocated, and there is so little subordination among the natives, that the chiefs could render us but little assistance. Not only the doors and windows of our house are thronged, but they make holes in the thatch of the house to peep through. They are perfectly delighted with our children, and use every effort to get them into their hands; but Hape has made both the women and children *tabu*. The natives are very thievish, but we have as yet lost nothing of any consequence, owing in a great measure to the vigilance of our friendly chief Hape, who has had himself carried and laid by our goods, where he has watched them from morning till night. Their greatest desire is for tobacco, powder and muskets. They will give any thing they have, or do any thing they can, for these articles, while they are slow to be moved by any thing else.

This tribe and the Taipis are still at enmity; but we anticipate no danger from this quarter, inasmuch as this tribe, with its allies, is more than a match for the Taipis.

19. Our doors and windows are still crowded by rude and gazing natives. O that they were as anxious to rush into

the kingdom of heaven, and explore its holy and happy regions, as they now are to enter a cottage of leaves, and gaze on its meager contents. To-day Hape has given liberty to captain Bancroft to take away two of his wooden gods, which are as large as life. The common natives, however, murmur a good deal. They say they are afraid the gods in their wrath will kill all the bread-fruit, and they will be brought to starvation. When the captain's men were carrying away the idol, a small shower began to fall; this the natives attributed to the anger of the god. It is evident that Hape is bound to his idolatry by a slender cord, but most of the people are strongly attached to it. A priest said, a day or two ago, the *hamane* (book) is *kikino* (bad,) but *powda* (powder) is *molaki* (good.) If the idols are once destroyed, the whole system of tabus and superstitions will fall with them, and this will be an important step towards the furthering of the gospel. It is humiliating to reflect, that all the wars and assassinations which have been desolating these beautiful islands, arise from their false religion. When a chief dies, a human victim must be slain; an attack is at once made, either secretly or openly, on a neighboring tribe to obtain one; and then a war is commenced, and a repetition of such attacks keeps up constant hostility. This is turning the "truth of God into a lie" with a vengeance. O how excellent does the gospel of peace appear, when viewed in contrast with a system of belief which spreads cruelty and blood among its abettors! But this religious darkness must give place to the holy religion of Jesus, and then these swords shall be beaten into ploughshares, and these spears into pruning hooks; and what is now a moral wilderness almost too dark and dangerous for the traveller to pass through, shall blossom as the rose. Blessed prospect! but no more blessed than sure. May this assurance strengthen our hearts, and encourage Christians to pray for this people.

20. Have been exploring the groves and brooks a little to-day, and am delighted with the rich and beautiful scenery which surrounds us. The groves of bread-fruit, cocoa-nut, papia, and a great variety of thick vines and shrubbery, form one almost unbroken shade, and render a morning or evening walk exceedingly pleasant. The pleasure too is increased by an occasional note from a bird that inhabits these forests, and also by beautiful limpid streams of water that flow from the mountain and diffuse

fertility along their banks. The bread-fruit abounds, and is equal to any in the Pacific. This is the whole subsistence of the population.

From what I have seen of this people, they do not appear to be so filthy either in their persons or houses as either the Society or Sandwich islanders. Their houses are built on piles of stone laid up in a rectangular form, which keeps them dry, and free from hogs and other filthy animals. There is no want of vermin on their bodies, but many of them, at least, are perfectly clear of them, a thing that one would scarcely expect who was acquainted with other tribes in this ocean. We are hospitably received at every house, and frequently desired to eat of their papai, a paste made of bread-fruit. As they live on the spontaneous productions of the land, they do little, except fish and repair their canoes; yet, though indolent and given up to the indulgence of unclean lusts, their minds appear to be active and independent, and indicate no lack of capacity to learn. One reason why they work so little, is because they are so apt to steal from one another. This they say is the reason why they do not cultivate the soil, and raise potatoes and kalo.

21. To-day the Dhaulle takes her departure, and leaves us alone in this "end of the earth." But the Lord is our sun and shield, and those who trust in him cannot be moved.

In a letter, written on the day the Dhaulle left them, Mr. Armstrong says;—

The good hand of God is still upon us, and though we are engaged in an arduous work, and are surrounded by the most depraved of the human family, I believe we would all rather be here, than any where else in the world. We ask an interest in your prayers continually, and wish you to ask for us an interest in the prayers of all who love Zion.

Perhaps we are sometimes too backward, from motives of delicacy, to describe what our dear brethren and sisters, who go as missionaries to the heathen, are compelled to witness and endure. It is indeed "a shame even to speak of those things which are done" by the heathen; not only "in secret," but openly, in the face of day. But how can we sympathize with our brethren and pray for them as we ought, if we are ignorant of some of their greatest trials and severest sufferings? Mr. Alexander says;—

This is truly a *heathen* people. The island may be well described as a great brothel. Chastity appears to be utterly unknown. The gestures which the men practice before our wives, are truly shocking; and wherever we have met native females, they have most unblushingly offered themselves for pollution!

A mission to such a people—and they are not peculiar in these respects—is truly a “work of faith, and labor of love.” But there is nothing impracticable, nothing disheartening in the nature of it. Only let our brethren be fervently remembered in the prayers of the churches, and we may soon expect to hear that the gospel has begun to exert its purifying, transforming influence upon the degraded inhabitants of Nuhiva.—Mr. Parker states, that whale ships are beginning to touch there, and that they may be expected soon to resort there in considerable numbers.

Considering the course of divine Providence in reference to this enterprise, it is with peculiar satisfaction that the Committee advert to a letter received from the Rev. William Ellis, Foreign Secretary of the London Missionary Society, before the arrival of the communications from the Washington islands. The letter is as follows:

London, Oct. 12, 1833.

DEAR SIR—When I last had the pleasure of addressing you, which was under date of September 5th, I intimated that the expected intelligence from the South Sea islands, to which I had referred in a former letter, and by which our proceedings in reference to the Marquesas would be regulated, had not arrived. The arrival of the Foxhound, within the last three weeks, after a speedy passage, direct from Tahiti, has brought the anticipated tidings from our brethren there. These have induced us to make an appointment of two brethren from England, and one from Tahiti, to the south-eastern cluster of the Marquesas. The brethren from England will embark without delay. Their Instructions will define their appointment to the cluster above referred to, of which I am requested to inform you, and to convey the assurance of the Directors, that it will afford them much satisfaction to learn that you have been induced to appoint a mission to the northwestern cluster. I can only add, that should this take place, I shall regard it as a favorable indication of comfort and encouragement for the

brethren, and of benefit to the people. With kind regards, etc.

Yours very faithfully,
W. ELLIS.

Bombay Mission.

AHMEDNUGGUR.

EXTRACTS FROM THE JOURNAL OF MR. READ.

[Continued from p. 47.]

Aversion of the people to the gospel.

Nov. 30, 1832. Babajee and myself visited and preached at seven villages, four of which had not been visited before by a missionary. We found the people, as usual, quite ready to hear till they discovered the spirituality and exclusive character of the gospel. They then soon lost their interest in our preaching. The people, too, not unfrequently fancy that I am a servant of government, and hope that their attention will in some way procure them favor. There does not, among the Hindoos in general, appear to be the least desire to inquire “what is truth.” You may convince a Hindoo of a truth an hundred times, and make him confess it, and, if it suits his convenience any better, he will as often deny it. This remark is rather applicable to those who have heard the gospel, and attempt to fortify themselves against it. I suppose there are some people in America, who think the gospel need only to be proclaimed to the Hindoo in all its purity and excellency, and Hindooism, with all its folly, obscenity and wickedness, exposed, and the work is done. But how greatly such mistake. The heathen *hate* the truth as much worse than impenitent, thoughtless, and infidel men in a civilized land, as they are more debased and depraved. Many of the brahmins are evidently apprehensive that light is about to break in upon them, and expose the secrets of their abominations. I have seldom seen this manifested on first visiting a village, till on my last tour. The brahmins, in two instances, when I began to speak of the character of their gods, of their shasters, and the nature of the instructions which they impose upon the people for the word of God, reminded me that the day was fast spending, and if I had far to go I ought to be on my way. I reminded them in return, that the day of life was fast passing away, and the night of death coming. They evidently

fear to have the people know the true character of their deities, and their sacred books.

A few incidents occurred in a village a little distance from the road, which it may be interesting to notice. The inhabitants, a few hundred in number, are cultivators of the soil. The village is apparently too poor to have a temple for their god. He is therefore seated under a tree. Nor had the sculptor displayed his skill on the god whom they worshipped; for the image (if in the likeness of any thing) is little more than a rude stone. Under the same tree are several other stones, which receive homage. Not a chisel has touched them, and in nothing do they differ from other stones around them, except that the top is daubed with red paint. This is to be seen in every field, and under every green tree. The people were all in the field. I feared I had come in vain, or if I waited for their return, I should be obliged to return in the dark. The first man who appeared was a gosawee. He had just arrived from some neighboring village. He took possession of the dur-mushel (a kind of Indian caravansary.) It was evident from his mein that he thought himself a very holy man, and expected the people to seize on the favorable opportunity of laying in a stock of righteousness against the time of need. The *means* of doing this, all well understood; it was to feed well the gosawee. He was naked except a strip about his middle, and completely covered with ashes from head to foot. The squalid appearance of the man, who was otherwise well looking, stout, and healthy, the nature of his errand, in connection with the poverty, ignorance, and superstition of the people, excited my indignation. After some inquiries as to his manner of life, I asked him why he had cast off every useful and honorable employment, and chosen rather to deceive these poor ignorant people with an hypocritical sanctity, and to eat their children's bread, than to gain a respectable livelihood by his own hands. He said this was his business, and he must have a subsistence. He was quite indignant that I should say he ought to earn his bread with his own hands. I rebuked him severely for so imposing on the people; and assured him that so far from acquiring righteousness in this way, he was displeasing God. The villagers had by this time collected, and seemed much better pleased with this kind of preaching than my holy auditor did. I admonished them of the folly, and the sin too,

of supposing that righteousness may be obtained by feeding a lazy set of mendicants. The gosawee retired, and I preached to the people Christ and him crucified. Not a person in the village could read. I left three books with the partell, and told him to keep them safely till some reader should come to their place, then give them to him to read to the people.

Witnesses a Hook-swinging.

I will mention one other incident, which occurred in this tour; and I blush for shame, and fain would abjure my relationship to the human family, when I remember that men calling themselves rational beings were the authors of it. I refer to a "hook-swinging," which we witnessed the evening after we left N. The readers of the *Missionary Herald* are acquainted with this mode of self-torture. I there saw a drawing of it a few months since, which in general represents it well. I will therefore speak only of the *impression* which seemed to be produced on the multitude by the scene, or rather the *solemnity* of the religious rite.

The *buggard*, as it is called, was to take place about two miles from the village where we were stopping, on a hill of an oblong conical form, which rose in the midst of an extensive plain. It was a great holy day, and hence the people had no time to hear the gospel. All the people, great and small, rich and poor, were fascinated, they knew not why. As we passed over the plain, multitudes of these poor deluded wretches, on every side and from every direction as far as we could see, were wending their way to the place of *exhibition*. Children going to a puppet-show might be expected to show more sobriety, not to say solemnity, than this thoughtless, infatuated people exhibit in their most meritorious ceremonies. Mrs. Read was obliged to remain at the foot of the hill. The ascent is so steep and the way so rough as only to be ascended on foot. At the top is a temple of the god Carnoba. This is a deity much worshipped by the lower class of people in the Deccan, and it is in honor of him that the 'buggard' is performed. When I had nearly reached the summit of the hill, the first object which met my eyes was a procession marching around the temple. The devotees followed a band of native musicians. They beat their uncouth tom-toms, struck their rude cymbals, and played on the harp, with all their might. Their painted faces,

naked bodies, hideous aspects, and infernal music, might have led one to believe they had but just escaped from the pit. Nor would the error be corrected, as the eye passed from them to the devotee. He was a man of middle age; naturally of a sullen countenance, but rendered hideous by painting. He was nearly naked; around his neck hung a chaplet of flowers, and in his right hand he carried a poinard, on the end of which was stuck a green lime. He walked under a canopy of coarse cloth, which was supported by four men. When they came in front of the temple, they stopped before the god. I was unable, on account of the crowd, to see what kind of rite was there performed. The procession then moved forward amid shouts and music to the post, which was erected a few yards in front of the temple. I stood near the spot. The devotee was conducted round it, and brought back to the place where I stood. When the hooks were ready, and the end of the horizontal pole brought down, the officiating man demanded his pay for what he was about to do. It might have been supposed, that in so religious an act, and before such a concourse of people, it would have been in time to be paid when the work was done. The circumstance seemed to attract no one's attention but mine. Seeing all now ready, I asked permission to speak to the devotee, and also to address the people. I assured him he was about to do a very foolish thing, both useless to himself, and abominable in the sight of God; and entreated him to desist. He appeared stupid and indifferent to what I said—had probably taken opium, or some stupifying potion. I assured the people too, that all such methods of obtaining the divine favor were worse than in vain—were displeasing to God, and would sooner or later bring his judgments upon them. I called on Babajee, who stood by me, to declare to the deluded assembly the more excellent way. The people soon became impatient at the delay. The whole is a mere exhibition. A monkey-dance would have produced the same kind of feeling. The man holding the hooks then threw his arms around the devotee, not to embrace him as I supposed; he brought his ear to his own mouth, and gave the most terrific scream, in which the whole multitude joined. The hooks were inserted, the pole raised, and the man set swinging. At first he swung gently, but, after a few rounds, at a terrific rate. The people howled like so many savages, in which the devotee, at first, joined. He

then threw nuts and flowers over the heads of the multitude. He was careful to keep a strong hold on the cord suspended from the horizontal pole. A man strong in the arms would in this way support nearly his whole weight. But a small portion of the people on the hill paid any attention to what was going on at the post. They were laughing, talking, quarrelling, buying, selling, eating, drinking, and smoking. After the man was let down, another uproar was occasioned by the two coolies who swung him. They had not received so many pice as custom allowed.

The devotee then retired from the crowd, and sat down with his friends. I intruded myself into their circle, and found them very merry—as satisfied as a Papist is, when he has got a full pardon for all his sins, and free indulgence for time to come. I conversed with them for some time. I asked him why he had swung? He said it was in fulfilment of a vow. He was very sick, and made a vow to Carnoba that, if he should recover, he would swing in honor of this deity. I asked him by whose favor he had recovered, and remonstrated with him on the absurdity and ingratitude to God in giving the praise of his recovery to a demon. I retired with more abhorrence of paganism, and more pity for deluded pagans, than I have ever before felt.

A Paper, containing an engraving of a scene such as is described above, was published with the *Missionary Herald* for April, 1832.

Dec. 10. Went to Binjah, and stopped at the village temple. Babajee and I alternately addressed the people for nearly two hours. We had much discussion with a sardoo, a gooroo, and a gosawee. They were from the north country. A sardoo is a reputed Hindoo saint; a gooroo is a religious teacher, and a gosawee a religious beggar. These all get their living by their righteousness. I told them, in general terms, that those who had the ability, but did not labor, were drones in society, and that giving to such was sin. They taught the people a different doctrine. After the people had dispersed, and I had gone, they confessed to Babajee, that we had spoken "words of wisdom." But it would never do to talk in this manner, they said, before the common people, for it was never designed that they should be made acquainted with this superior kind of knowledge. They en-

treated Babajee to desist from divulging the fountains of wisdom to the people. It is not hard to discover whence the Romish priests learnt that the word of God was not to be entrusted to the laity.

Ceylon.

EXTRACTS OF A LETTER FROM DOCT. SCUDDER.

Increased facilities to labor among Roman Catholics.

IN the course of the last quarter, [ending June 30, 1833,] I have met with very few obstacles in pursuing my labors for the spiritual good of the heathen. My evening meetings have been re-established, and my labors continued from house to house. I am happy to say, that I have been enabled to push this latter important and indispensable part of the missionary's duty, further during the last six months than in any six months for years past. Tracts and portions of the Bible have been distributed to a considerable extent. The latter amount to about six hundred, and have been given principally to Roman Catholics. I am glad to say that the obstacles in the way of distributing the Scriptures among them have, to a great extent, given way. In a tour I took about five weeks ago to one of the neighboring islands, I found this to be remarkably the case. The people thronged me to procure the holy Scriptures. I had, I suppose, forty or fifty persons in my tent at one time, a number of whom, without the least apparent fear of each other or of their priests, begged for and received them. My stock was so soon exhausted, that I was obliged to send off to Mr. Poor for a fresh supply, which he kindly sent. I have been much indebted to the Bible Association connected with the seminary at Batticotta for repeated supplies of portions of the Scriptures.

It becomes me to remark in this place, that it is an object of ardent desire, to supply the Roman Catholics with the whole of the Bible; and may the Great Head of the church be pleased in his infinite mercy to direct, that this may ere long be the case. It is the sword of the Spirit, which will cut its way when all my addresses fall useless to the ground. One more remark. It is, that the opinion is now extensively going abroad that the Scriptures we give are not the adulterated, (as was the opinion several years ago,) but the pure word of God. The

only one which remains to be done away is, that we who give it, are the perverters of it.

Annual Meeting of a Native Temperance Society.

One of the most interesting circumstances which has transpired has been the annual meeting of our native temperance society. It was attended by some very respectable heathens. A number of males and females of less influence, with about one hundred children from my schools, were present. The meeting was held in the church. Casce-nathun, the president of the society, was seated on a mat in front of the pulpit. T. W. Coe, the secretary, was seated at his left side. The most respectable part of the heathens were on his right side; the speakers at the meeting and others on his left. The females were seated on the same side with the former, but at some distance from him. The children occupied the middle seat in the assembly. Behind them, were adults of various descriptions.

The meeting was opened by the secretary's reading several verses of the Scriptures; and after a few remarks, he read the annual report. From this it appears, that about 380 persons have enrolled their names as members of the society. Of these, 50 have died with the cholera. Of 22, who were drunkards, about twelve have been reformed. The others continue their destructive course, and are to have their names stricken from the list of those who have subscribed the constitution. Two, who signed it, and who continued to drink, have met with a violent death. The first was a young lad of about twelve years of age, who, when drunk, fell into a well, and was drowned. He was brought to this place, and the toddy continued to flow from his mouth for some time after the vital principle had to appearance become extinct. The second fell from a palmyra tree, and was instantly killed. The report states that these deaths occasioned a considerable degree of alarm among those who heard it, and who were, like them, drunkards.

After the report was read, a number of resolutions were adopted, the substance of which I will mention, with the names of those who made and recorded them. The first was made by Nathaniel, cate-chist, of Oodooville. It was, that the report now read be accepted. It was seconded by A. McClelland, of Santillipay. The second was moved by T. W.

Coe, my principal native assistant; that those who officiated as officers during the last year, be continued in office. It was seconded by S. P. Britain, of Santillipay. The third was moved by C. A. Goodrich, native preacher, of Oodooville; that thanks be returned to God, for the measure of success with which he has blessed the society. This was seconded by Swamenathun. The fourth was moved by Philip Matthew, of Nellore;—that the thanks of this society be given to the officers for their exertions during the past year. It was seconded by A. McFarland, the court modeliar of Molativo. The fifth, with after modifications, was moved by my medical assistant, John Cheesman;—that though it be lawful to drink wine, yet for an example to those who drink toddy and ardent spirits, wine, except for religious purposes or medicine, be added to the articles prohibited by this society. This was seconded by Shandry Sekadee, of Matherkel. The sixth was moved by Nathaniel Niles, native preacher, of Batticotta;—that it is the duty of the society to continue their exertions in the work which has been commenced. It was seconded by Pownombalum, of Santillipay.

Many appalling facts were mentioned by several of the speakers. Among others, that mentioned by Nathaniel Niles was peculiarly so. It is, that twenty years ago, the practice of drinking obtained to a small degree; but now, it extensively prevails. He compared it to a hole in a vessel, which, from a small beginning, had grown to such a pitch as threatened to sink the vessel. This is a fact, the cause of which calls aloud for inquiry. One of the reasons may be owing to the partial removal of the restrictions of cast. Christianity has to some extent broken it down, and the great adversary of souls has taken the opportunity to excite the people to ruin themselves by intemperance; and unless God in his great mercy enables us by some powerful means to put a stop to it, it is impossible to tell where the evil will end. The second reason, and one which has done more evil than the other, is, (as there is much reason to believe,) the example which has been set them by foreigners, to whom they look up as superiors.

All who are interested in the welfare of the mission should incessantly pray, that those of us who are set for the defence and confirmation of the gospel, may have wisdom given us to make use of every lawful means of putting a stop

to this alarming evil. A tract in English, as well as one in Portuguese and Tamul, has been printed. The Lord add his blessing.

Good effects have already appeared from our meeting. A very respectable man, an officer of government who was present, after returning home, ordered that no more toddy should be drawn from a tree which was standing in his yard. Another officer of government, who was also present, went the next morning to the market in Changane, and ordered those who had brought toddy for sale, to take it away, and never again make their appearance there with it. Some have said that the establishment of the society was the best thing the padry ever did; and some poor women, whose husbands have been in the habit of drinking, have requested their thanks to be given to me.

EXTRACTS FROM THE JOURNAL OF MR. MEIGS.

Excursion to neighboring Islands.

Jan. 10, 1833. Set sail early this morning for the island of the Two Brothers, which lies a little more than half way from Jaffna to Manaar. In Tamul they are called *Twin Islands*, deriving their name from their relative position. The distance between them is short, and cattle and horses easily pass from one to the other. They are very low, rising but a few feet above the level of the sea, and during a violent storm are nearly covered with water. They are used only for grazing and fishing. Formerly the government pastured a part of their horses upon them. For the purpose of shelter and security, an oblong square of about a quarter of an acre was enclosed with buildings on the two longest sides east and west, for stables for the horses; on the north, rooms for hay, and on the south, a dwelling-house, store-room, kitchen, etc. As the government stud is now sold off, and the establishment both here and at Delft reduced, the buildings are of no use to the government. On application for this purpose, his excellency Sir R. W. Horton, very generously gave us the buildings, to assist us in our establishment at Batticotta. Only a part of the materials will pay for the expense of removal. The tiles, the timbers on part of the roof, and the cut stones of which the pillars are built, are valuable. We hope shortly to put the tiles on the old church at Batticotta. To

examine them is the principal object of my visiting the island. I found near the government buildings an establishment of some Chinese, who come here at one season of the year for the purpose of catching and curing the *beehe de la mer*, which is used by the Chinese as an article of food. The house in which they sleep while on the island, is built over the water, and stands on posts about six feet high, according to the manner of building in Cochinchina. This is the only house of the kind that I ever saw.

I found on the islands about a hundred inhabitants, who are Roman Catholics of the lowest caste. They are very black, and in their whole appearance quite savage. This arises partly from the shape of the cap, which all the men wear on their heads. It is braided from the leaf of the palmyra-tree, and appears much like the helmets with which ancient warriors were clad. I had considerable conversation with them on religious subjects. They were attentive, though bigoted to the forms and ceremonies of the Roman Catholic faith. Just in front of the little church, hangs a picture of St. Anthony, their patron saint, painted on cloth, and flapping in the wind like the colors of a regiment.

11. I left early this morning for home. But as the wind was ahead, and our boat but a poor sailer, we were obliged to sail due east for the main land. We landed about nine o'clock in the Wanny District, and visited a few papists that live in the neighborhood. The greater part of this extensive district is said to have been formerly in a high state of cultivation, and thickly peopled; but, from the effects of war among the native kings, neglect of the tanks, or great reservoirs of water, used for cultivation in the dry season, and various other causes, is now but thinly peopled, little cultivated, almost overgrown with trees, and overrun with wild beasts. Should pains be taken to repair the numerous large tanks in the interior of the Wanny, and to make roads through the country, this great district may again be brought into a high state of cultivation, and become the desirable abode of a vast and industrious population. And who will not add one ardent prayer that they may be a happy *Christian* people?

I walked a considerable distance into the interior, and found only here and there a few scattered huts, inhabited by low caste people, who principally subsist by raising cattle. I saw large herds of these, as well as many buffaloes.

12. I landed again this morning, and while the boatmen were taking the boat round a point of land, I walked across, a distance of about five miles, for the purpose of seeing a little more of the country. As the rainy season is just past, it appears to great advantage. There are but few inhabitants, but the country abounds with many kinds of wild game. Traces of elephants and wild hogs were everywhere to be seen. Deer, elks, buffaloes, bears, a small species of the tiger, jackals and hares, everywhere abound. Among wild fowl, the most common are peacocks, jungle-fowl, partridges, curlews, ducks, etc. As we were passing through the jungle, we heard an elephant, not more than ten or twelve rods distant, breaking down large branches of the trees with his trunk. But as we were not suitably armed, we did not choose to disturb him, and of course made the best of our way off as fast as we could. We were told that two other elephants were near that place about half an hour before, and were then in a tank not far distant. I saw many beautiful peacocks, and some deer, but most of them at a distance. We shot one fine buck, however, that came into the foot-path a few rods before us, which was much relished by all our company; more especially by the hungry boatmen. I had several opportunities of communicating religious instruction to the people, both by conversation, and the distribution of tracts to such as could read. As the wind was contrary, I did not reach Batticotta till the evening of the 13th.

14. This morning at nine o'clock the distressing intelligence was communicated of the sudden and unexpected death of Mrs. Winslow, at Oodooville. In the afternoon at five o'clock we all had the mournful pleasure of assisting in committing her remains to the dust, and of mingling our tears with those of our afflicted brother and the motherless children. Not these only, but the whole mission, and the missionary cause generally, have experienced an irreparable loss. Still the Great Head of missions lives, to carry on his glorious work by such instruments as he pleases; and though one after another is called to his service above, yet he will not forsake us, but will raise up others to advance his cause.

15. Heard that Casenathen, one of my schoolmasters, died of the cholera during my absence to the islands. He had long been attentive to the concerns of his soul; often requested to be baptised and admitted into the church; was in

the habit of kneeling at prayer, and also of praying in his school. Still, as Mr. Poor and myself had some fears respecting his piety, he had not been received. I could not ascertain what were his views and feelings at the time of death.

20. Preached a funeral sermon here with reference to the death of Mrs. Winslow. "Blessed are the dead who die in the Lord," etc. This is indeed very happily exemplified in her case. While in the chapel we heard of the death of one of our masons, who has long served the mission at this place. He died of cholera. He was a very amiable, good-tempered man, had long heard the gospel, and assented to its truth; but I fear had not embraced it in sincerity. The news of his sudden death made a solemn impression on the audience, and I made use of it as a warning to all to be ready for the king of terrors.

In consequence of the death of Mrs. Winslow, it was necessary that Mr. and Mrs. Spaulding should remove from Tillipally to Oodooville, to take charge of the female boarding-school. This gave occasion for Mr. Meigs' removal, with his family, to Tillipally—after it had been determined, with Mr. Meigs' cheerful consent, that his bereaved brother in the mission, rather than himself, should visit America. See vol. xxix, p. 448.

Removal to Tillipally, and Retrospective View of sixteen years spent at Batticotta.

Feb. 28. As Mr. and Mrs. Spaulding have removed to Oodooville to take charge of the female boarding school at that place, the important station at Tillipally is left vacant. On account of my large family, I have long felt it desirable to have a station by myself; but have not had an opportunity till the present time. With the exception of about three months, it has been my lot to live with another mission family in the same house, ever since I came to Ceylon; and I rejoice to be able to say that we have always lived in peace. I have offered to remove with my family to Tillipally, and the offer has been accepted. It is now about ten years that I have been associated with Mr. Poor in the labors of this station; and I may truly say that we have dwelt together in unity, that we have labored in love, and that our seasons of social and spiritual communion with each other have been many and very pleasant.

March 8. Yesterday, having sent most of my furniture to Tillipally, my family all removed to that place, and to-day I followed them to my new station. In taking leave of Batticotta, many important thoughts crowd upon the mind. There I have lived and labored for almost sixteen years. There myself and family have experienced unnumbered mercies from our heavenly Father, for which I desire to be unfeignedly thankful. When I went there, the buildings were uncovered, and partly in ruins—the supposed habitation of innumerable evil spirits. At certain times in the day, the people could by no means be persuaded to walk near the old ruins, so great was their fear. Now, they are supposed to have fled, as it is said they will not remain where missionaries take up their abode. Now, there are comfortable accommodations for two families, appropriate buildings for a large literary seminary, and the old church so far repaired that it may be used for the public worship of God. Sixteen years ago, there were no native free schools. Now, there are eighteen. Then, there were no church-members. Now, there are fifty-five connected with the station. I find that a sixteen years' residence there has created many attachments between me and the people, which cannot be broken asunder without pain. The people in various ways manifested more sorrow at parting, than I had anticipated; and though a part of this may be considered as mere form and ceremony, much of it is undoubtedly sincere. I leave, also, the seminary with much regret; for, though it has fallen to my lot to be more employed on the external, than the internal concerns of it, for more than four months past, I have had the pleasure of attending to the theological class for one hour in a day. They are evidently making very pleasing progress in a knowledge of the Scriptures.

10. Tillipally. I preached my introductory sermon at this place to a large and attentive audience. About four hundred children of both sexes attend from the native free schools. These come early in the morning, and are divided into classes for reading the Scriptures and tracts, and repeating their catechisms. I preached twice to-day in the church, besides attending two other meetings.

12. Mr. and Mrs. Spaulding spent the day with us to introduce us to the labors of the station. In the course of the day, at different meetings, we had

the readers together from all the schools, with the schoolmasters, and the neighboring women.

18. As I left Batticotta rather suddenly, I did not preach a farewell sermon to the people: I therefore spent the Sabbath there yesterday for that purpose, and preached in the large church to a very attentive audience. Notwithstanding the prevalence of the cholera in the neighborhood, many of our neighbors attended. I preached to them on the second coming of Christ; and the account that we must all render to him at his coming. Some wept, who were quite unaccustomed to weep on such occasions.

[To be continued.]

Cherokees.

ORDINATION OF MR. JOHN HUSS.

MR. John Huss was ordained to the work of an evangelist at Creek Path, Cherokee nation, on the 20th of July last. Rev. Mr. Wood, of Athens, Ala., delivered the ordination sermon; Rev. Mr. Allen, of Huntsville, gave the charge; and Rev. Mr. McMillan, of Clairborne, the right hand of fellowship. Mr. Stephen Foreman interpreted the sermon, and Mr. Elias Boudinot the charge and the right hand of fellowship.

Mr. Huss is a native Cherokee, and speaks only his native language. The following is a faithful translation of a sermon written by him, and translated by Mr. Worcester and Mr. Boudinot, for the purpose of being read at his trial for ordination. In the composition of the sermon Mr. Huss received no assistance whatever. After it had been read before the Presbytery, he was permitted to alter a single sentence, in which he had inadvertently expressed a sentiment which he did not intend. This was the only alteration made.

SERMON.

THE passage which I have chosen, from which to address you at this time, is found in the 13th and 14th verses of the gospel written by Matthew, which I will read to you.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be which go in thereto: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

This one thing we all know—that we are going to another world. For multitudes of people, and many of our friends, whom we have known living here upon earth, are here no longer. In that other world they are living, for here we see them not. By this we perceive that we also are going thither.

With the nature of that other world, to which we are going, it is desirable that we should be acquainted. It is widely different from this, which we now inhabit. Some suppose that in the other world they shall live in the same manner in which they live here—that they shall find there the same pleasures which they enjoy on earth—that they shall attend ball-plays and all-night-dances, and find various other amusements in which here they take delight. In this opinion they are grossly mistaken. How great their error is will appear by what I am about to say.

The words which I have chosen for my text are the words of our Savior. In them he teaches us what awaits our arrival at the other world. He tells us there are two ways—the one leading to death, the other to eternal life. While speaking upon the subject, I ask your serious attention.

There are these two ways for us to follow—the one a *broad* way, the other *narrow*. This is the character of the *broad* way: it is an exceedingly *bad* way—*full of evil*. The *narrow* way, on the other hand, is an *excellent* way, a *perfect* way.

There is also this distinction between the two ways. *Each has its guide; and they are widely different from each other.* The *broad* way belongs to Satan, and he is the leader of all that walk in it. And it leads to hell, the kingdom of Satan. *There is the destruction to which it leads,* as spoken of in my text.

The *narrow* way belongs to the eternal Son of God, the Lord Jesus Christ; and he is the leader of all who walk in it. This *narrow* way leads to heaven, the kingdom of the Lord Jesus Christ. *There is the eternal life, to which it leads,* as spoken of in my text.

So different, as I said, are the characters of the leaders of these two ways. For this is the character of the one—the devil, he is exceedingly wicked—full of sin. The other—the eternal Son of God, is without sin.

I will now give you some account of the *works* of these two leaders, of whom I have been speaking. By their works

you will also perceive the wide difference which exists between them.

In the first place, I will describe the works of the devil. He teaches men to do only evil continually. He teaches them to sin against God, and to commit all manner of evil in his sight. He is led to teach men thus by his great desire that they may become like him, self-eternally accursed in the fire of hell. Thus he is employed in teaching all manner of wickedness. For wickedness fills the ranks and attends the march of those who do the will of Satan. And on this account, perhaps, this way is denominated a *broad way*—because of the variety of evils committed by those who follow it.

Such are the works of those who follow the broad way. By this you may perceive the badness of that way. I will particularize some of the wickedness of those who follow it.

The way is full of malice.

There go a multitude of quarrellers, who are fighters, and murderers.

There go a multitude of robbers, who are murderers for the sake of gain.

There go a multitude of drunkards, and they too are murderers.

There go a multitude of cheats, who take away men's property by fraud.

There go a multitude of thieves.

There go a multitude of adulterers.

There go a multitude of fornicators.

There go a multitude of liars.

There go a multitude of proud men, despisers of the poor.

There go a multitude of those who break the commandments of God—for all those whom I have enumerated are breakers of God's commandments. Yea, and all impenitent sinners are breakers of the commandments of God; for it is manifest that they do not follow them, nor desire to follow them.

In all the works of these men Satan has an agency. Where there is most of wickedness, he is best pleased. For such imitate his own example, in being a great transgressor of the law of God; and for doing thus, he thinks, God will forsake them, and will drive them into my dominions, into hell, as I have been treated; and therefore he greatly rejoices. And so indeed it is; if they do not turn from the way in which the devil is leading them, God will forsake them, and will banish them into hell, and into the fire prepared for the devil and for all that are his.

And now I will describe to you the place of their abode. There will they dwell in darkness and the fire of hell.

In those dreadful flames will they burn, in endless pain. And there the dreadful worm that never dies shall forever gnaw them, and there shall they groan without intermission and without end. Such is the place which is called the place of death. Thither go all the followers of Satan. This is the termination of *one way*.

Now I will tell you something of the works of the Lord Jesus Christ. To this also listen attentively.

Great are the benefits he has conferred upon mankind. When he dwelt in his Father's house above, in boundless felicity, he left that felicity, and came to this earth to suffer for the sake of the happiness of sinful men. Of his own accord he endured the sufferings of the cross, to rescue sinful men from suffering. Of his own accord he suffered the nails to be driven through his hands and his feet. Of his own accord he suffered his side to be pierced with the spear. All this he suffered of his own accord; for the shedding of his blood was for the cleansing of mankind from their great transgressions. Of his own accord he died, to deliver sinful men from death, and to give them, in his own kingdom, an everlasting home.

We have evidence, also, that his power is great, and that he is a Savior indeed; for he rose again from the dead, and re-ascended to his Father's abode.

These are the great benefits which I said that he had conferred upon mankind. He saw this only way in which mankind could be saved from their transgressions, and this he adopted. By this, too, it is manifest, that he is the only Savior of mankind from sin. There was no other being in existence by whom they could be saved. Thus I have told you, in the first place, how great things he has done for men, that he might have them for his own.

I will now tell you what he has taught mankind to do. He has made laws for them, by the word of his own Holy Spirit, by following which they may arrive at his own residence in heaven. These laws are excellent, without any mixture of evil. This is what is denominated the narrow way, leading to eternal life. And in that way he now commands all men to walk. And they who walk in it are those whose hearts he has sanctified.

In regard to his sanctifying their hearts, of which I have spoken, I will mention some evidences of the truths of the doctrine. Three things are evidences

that he has sanctified their hearts. *He died to redeem them from their transgressions—He shed his blood to cleanse them from sin—By his Spirit he has renewed their hearts.* These things make it evident that he has formed their hearts anew. When their hearts are thus sanctified, then they are prepared to enter the narrow way which leads to eternal life. None can enter whose hearts are unsanctified.

When the time of his sanctifying their hearts arrives, he says to them, Repent of your sins, and come to me, and I will renew your hearts by the Holy Spirit. Then you shall be immortal, and where I am, there shall you dwell forever. And when he renews their hearts, then they repent of their transgressions, and submit themselves to him, and become his. Then they follow the directions which he has given them, which lead them to his own abode at the right hand of his Father above. And in following these, he gives them continual aid. He helps them by his Spirit to keep in distinct recollection the various directions which he has given them. Thus he is truly their leader, in the way which conducts to eternal life in his kingdom above.

And here [in what follows] is evidence of the perfect holiness of the law which he has given.

He says "Thou shalt love thy God with all thy heart."

He says "Thou shalt love thy neighbor as thyself."

He says "Thou shalt not kill."

He says "Thou shalt not be contentious."

He says "Thou shalt not be a thief."

He says "Thou shalt not be a drunkard."

And these are not all his commandments; there are many others—but all perfect and right. Thus he teaches mankind, in order that they may become his.

And now I will describe to you the place at which those arrive, who follow the narrow way of Jesus the eternal Son of God. They will live where is great beauty and glory and happiness. There they will be no longer liable to sickness, and no longer liable to death. And no source of trouble shall exist there. No enemy shall dwell there. None but friends shall be there. Where God is, there shall they be. There the sun shall no longer give them light, but they shall dwell in the light of God. And there they shall dwell together, with their true friend, their Savior, the Lord

Jesus Christ. And there the saints; the angels—the original inhabitants, and all the saints who were once inhabitants of the earth, shall dwell together in sincere friendship. And none but saints shall dwell together there. There shall they unite together in praising God and his Son; and sweet will be the voice of their praise, and delightful will be the sound. Such being the case, it is evident that their state of existence will be most delightful.

Such is the termination of the narrow way, leading to eternal life, which is spoken of in my text.

Thus you have plainly exhibited before you the character of the places to which these two ways conduct. The one leads to a place of the greatest misery. The other leads to a place of the greatest glory. And now consider, each one of you, what path you are pursuing. If you are following the broad way, you are now called upon to enter the narrow way leading to eternal life, of which you have this day heard. And the case of every one of you is this; though you are travelling towards the termination of these paths, it is as if you were standing at the entrance of them, and it is now left to your choice into which you will enter. Now then, my friends, I ask you, what will you do? For if you refuse to enter the narrow way, you choose the broad way which leads to death. Will you also, as multitudes do, choose the road to death? Remember that if you die in pursuing this broad way, you will arrive at hell, where you will have no friends; for there all are enemies to each other. If you arrive at that place, you will dwell in great and endless misery. You will suffer extreme torment, and not a friend will be there. While you are yet on earth, whenever you are in pain, you want friends; and friends come to your aid. But when you suffer pain in hell, not one will come to relieve you—all will be your enemies. Think, therefore, of our Savior, who is your friend indeed. For I have told you that he suffered much to relieve you from the miseries of hell. And I tell you that those who repent of their sins, and submit themselves to him, become his. And consider; if you do not repent of your sins against our God, and submit yourselves to our Savior, can you expect to escape the pains of hell? And who, do you flatter yourselves, is able to deliver you? If you are without *this* Savior, you are without a Savior indeed.

If then, you would enter this narrow way, you are to repent of your sins; you are to forsake all those actions which are displeasing to our God. None can pass through the gate of that narrow way, unless he repent of his transgressions, and forsake sin; for it is a very narrow gate. You must therefore forsake every thing which is evil in the sight of our

God. Then you will pass the narrow way, arriving at the dwelling place of your true friend, our Savior, and dwell there without end.

And now, I exhort you, turn your course from the kingdom of Satan, and set your face toward the kingdom of our Savior. I hope, my friends, that God will enable you to find that kingdom.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

South Sea Mission.

Few missions have experienced greater changes than those that have occurred among the stations occupied by the society in this part of the world. The alternations between intelligence, peculiarly cheering and painfully distressing, which marked the first stages of the Tahitian mission, characterize the reports of its subsequent progress. The communications, in recent years, have been exceedingly varied; and, in reference to Tahiti, may be said to have been so almost ever since the death of the late Pomare. The malignant hostility of the powers of darkness to the progress of Christianity has appeared, as was to be expected, more active and violent than at first, and the opposition of ungodly men has become increasingly determined and conspicuous; at the same time, the interpositions of divine providence on behalf of the cause of righteousness and truth, and of favorable regard toward those engaged in its advancement, have been equally clear and decisive. The tidings which have been received by late arrivals have been more unfavorable than any that have come to hand since that which referred to the state of the islands immediately preceding the national renunciation of idolatry in 1815; but they exhibit, with unequivocal distinctness, indications of the same watchful care of a gracious Providence which has so repeatedly and signally manifested towards the mission during the seasons of its greatest peril.

The difficulties attending the progress of the work in which our brethren are engaged have been frequently stated to the friends of the society. These have arisen from the natural indolence and fickleness of the natives; the effects of their former notorious licentiousness, which so many attempts have been made to revive; and the appearance of gross and visionary heresies, whereby a number of individuals, disaffected towards the requirements of the gospel, have sought, by pretended supernatural revelations, to counteract or destroy the effects which the word of God was producing among the people, in elevating the tone of moral feeling, and improving their

social character and habits. In recent years, difficulties more formidable than any produced by these causes have arisen from other quarters—the increasing number of ships resorting to the islands for refreshments and traffic, and, with the increase of commerce; the consequent profligacy, from the increased intercourse of seamen with the most depraved portions of native society; and the large importations of ardent spirits in English and American vessels, chiefly the latter, consisting of what is denominated New England rum—many vessels conveying this, and, with the exception of fire-arms and ammunition, no other article of barter with which to traffic among the natives. The activity and perseverance manifested in promoting the sale and use of these pernicious drugs, by hawking them about the islands, inducing the chiefs to engage in the trade, and the establishment, by foreigners, who have left ships touching at the islands, of a number of grog-shops on the shore, has occasioned the missionaries much perplexity and distress. By the retail of ardent spirits, these houses become the greatest pests in the country, the resort of the most abandoned in the islands, and the most indolent and depraved among the crews of the shipping; proving alike seductive and injurious to all within their influence, and exhibiting in the conduct of foreigners scenes of outrage and bloodshed unknown among the natives since their renunciation of paganism.

Besides these sources of difficulty and discouragement, and the outbreaks of civil war in the Leeward islands, referred to in the last annual report of the society, tidings of calamities still more afflictive have come to hand. At the annual meeting, it was the privilege of the Directors to report that peace had remained unbroken at the Windward islands; but they have, within the last few weeks, received intelligence that, in the commencement of the present year, Tahiti became the scene of actual conflict between the inhabitants of the northern and southern peninsulas. The ostensible cause of the war was the late marriage of the queen of Tahiti to a second husband, under circumstances which the assailants declared to be contrary to law. The queen has been for some years separated from her former husband, who has resided at Tahaa, and was considered the leader of his party in the war which has proved so disastrous to the Leeward islands. By some it is

reported that the queen had repeatedly invited his return; by others, that she had refused it. In the month of December last, a national assembly of the governors or magistrates of Tahiti was convened, for the purpose of deliberating upon the proposed marriage of the queen, which was submitted to the assembly by Paofai, one of the chief judges of Tahiti. The people of Moorea are said to have been unfavorable to the marriage; and those of Taiarabu, the smaller peninsula of Tahiti, opposed it as contrary to law. After much discussion, the assembly broke up under the general impression that all concurred in the proposal. It is stated that the delegates from all the districts did not speak, but the speakers of the respective parties expressed their assent. It was considered that, after this declaration by the national assembly, the marriage might legally take place, and it was shortly afterwards publicly celebrated. When the people of Eimeo heard that the marriage had taken place, they went over to Tahiti to protest against it, insisting on bringing to trial Paofai, the judge, who had proposed it, and, as they supposed, induced the people to agree to it. They were told that the nation had given its sanction to the union before the marriage had taken place; but, as they still insisted on bringing the chief judge to trial, they were themselves impeached, tried, and, being pronounced guilty of disaffection to the government, were sentenced to public labor. A declaration or promise was subsequently made by the people of Eimeo, that, in consequence of the act of the national assembly, the marriage would be considered legal, and the whole of the sentence was revoked. In the mean time the delegates from Taiarabu returned; and the people of one side of the peninsula, the part in which Bogue Town is situated, fearing probably that they should be regarded as disaffected, in consequence of their opposition, wrote to the queen a letter, stating that they had objected to the proposed marriage from regard to the law, but as the rest of the inhabitants of Tahiti had agreed to it, they were satisfied, and desired the peace and prosperity of the country. The chiefs of the opposite side of the peninsula had proposed to join Moorea, and threatened to punish those whom they had deputed to attend the meeting, and who had consented to the marriage. This led to a coalition between the parties on both sides of Taiarabu to oppose the queen, and bring to judgment the chief who had proposed the marriage. For this purpose, the chiefs and people of Bogue Town armed themselves, and set out to join those on the other side. They were induced to return, by Mr. Orsmond's remonstrance with the governor, when he came to take leave of him.

Mr. Orsmond thus describes the occurrence:—

"This morning, the 17th of January, while I sat writing, the people had, it seems, been informed, by evil-intending persons, that Tati and all the judges had proceeded to Tautira, the abode of the disaffected, on the other side

of the island, in warlike equipment. Our chiefs instantly held a meeting; I was asked to attend. Conceiving the thing to be of a dangerous tendency, I did not attend, but sent a message, saying, 'I am for peace, and for the king.' They met, and in an hour, Taviri, a governor, came to say, 'Good bye; we are all under arms, and are on foot, and in motion. We are going to meet bloodshed, and to give bloodshed. We are going to be rebutted and to rebut—to lose life and to take life.' I paused and said, 'You are treading on a deceitful road; you will pay for your toil most dearly.'"

After referring to the fearful consequences of rushing heedlessly into eternity, &c., Mr. Orsmond observes:—

"I said all I thought to the point; God blessed my effort. The governor relented; a messenger was sent off to call back the armed men; and in two hours all were again in their houses, though some were two miles in advance. The foot is swift when bloodshed is the object. I then, at their request, and to shelter them if possible, sent off two letters—one to Tati, and one to Pomare, requesting peace, and that she would order that no evil should befall the parties who set the army in motion. It is easy to begin evil, but who can end it?

"A messenger came from Tati on the following day, testifying that he is pleased with my letter to him of yesterday—that he fully agrees to it, but that he must go on to Tautira to judge those who are disturbers of the peace. We have had our meeting in quietness, and many of the church-members expressed their great joy that I had prevailed with the two governors to keep them back yesterday. They all say it was something more than man; for thus, for the first time, it ever was known that Taiarabu was kept back by human persuasion."

When the judges of Tahiti had silenced the people of Moorea, they proceeded to Tautira, in Taiarabu, to arraign the chiefs who had taken up arms against the queen. In this they did not succeed. Tati, the chief judge, was seized and bound with ropes, and, after being roughly handled, effected his escape with considerable difficulty. The queen and chiefs of the larger peninsula now insisted that the two chiefs of Taiarabu, who had originated and most actively promoted the plan to impeach the queen herself, and Paofai, the chief who had proposed her marriage, should be given up to justice, as the taking up arms to oppose the government was justly viewed as treason. The two chiefs, who were the heads of the party that had not only, at the public assembly, consented, by proxy, to the marriage, but had also subsequently sent the letter to the queen, expressing their satisfaction with the measure, were the individuals whom the queen required to be brought to public trial, as it was found they were the ringleaders in the plan which had been secretly formed for making war against the government. The original ground of offence seems now to have been forgotten, and the dispute to have assumed a

different form; the judges of Tahiti insisting on the trial of those who were impeached as traitors, and the latter setting the officers of justice at defiance. The people of Taiarabu, with the exception of a small minority, who were members of the church, and adhered to the missionary, gathered round their chiefs, and encouraged their resistance. The circumstances of the mission-family were at this time peculiarly distressing. The peaceful labors of the missionary were interrupted; and, although the numbers who attended the means of religious instruction were not diminished, the exhortations to peace and submission to the laws, as well as the repeated messages from the government, appear to have been treated with reckless and obstinate disregard. The queen had promised Mr. Orsmond protection for himself and family as long as it was in her power to afford it; but the circumstances of the mission-family became every day increasingly perilous, and its ultimate safety, at least from plunder, in the event of actual hostilities, doubtful. The people from the opposite side now joined those at Bogue Town. Mr. Orsmond thus described their arrival, and narrates the events which followed:—

"At 10, A. M., on the 2d of February, the people from Paima came in their warlike equipment. Vahamai, it seems, and Taviri, had sent for them. They crowded into the place of worship, and sent several messengers for me to go and pray with them, and for them. I prayed to God for them, and addressed them from Proverbs xx, 22. They seem deaf to all reason and argument, and consider my efforts to show them that they are doing wrong as so many stratagems to mislead them. Scarcely had this hostile party dispersed when the brethren, Davies, Darling, and Pritchard, arrived in a canoe. They came to try to effect submission to the laws; if not, to induce me, in compliance with the wishes of the brethren, to remove from the Peninsula. A messenger from the queen arrived at the same time, bringing a letter, officially requesting me to remove to Papara, stating that she could no longer give me protection, as the chiefs and people would no longer regard either her requests or her laws. We have used every means, both in private and in public, but with no apparent success, and I must, I suppose, prepare to move.

"At six, A. M., February 3d, Mr. Pritchard preached; at ten, A. M., Mr. Davies preached; at four, P. M., Mr. Darling preached.

"At one time to-day we fondly hoped Taviri and Vahamai had come round, and were willing to yield themselves up to justice; but all of a sudden they refused, and blighted our sanguine hopes.

"Feb. 4.—Finding every means useless, and it appearing that the members of the church were joined in a league with the insurgents, we called a church-meeting, to inquire who were for the law, the gospel, and for the king, and who were not. About forty males spoke, testifying, 'We are for the gospel, the teachers, the law, and the king; and, if our teacher go first, we mean to follow him.' These things

gave us a little, though very little, comfort, for all seemed infatuated with the idea that they are in the right, though they have bound the chief judges with ropes, and have joined in a bond to take up arms against the queen, and have voluntarily broken covenant. They say that, if the queen wish, they are quite willing for war.

"As soon as they were gone I began the dreaded, discomfoting task of packing up every thing in order to a hasty departure, to make room for the army, coming to enforce the prostrate laws, and to punish the offenders. At two, P. M., Mrs. Orsmond and family left.

"At sun-rise, in the morning of February 6th, I preached from 'Weep not for me, but for yourselves, and for your children.' At the time of service many wept; yet none seem willing to give up their foolish confidence, and their delusive trust in their skill and arms."

On the following morning, Mr. Orsmond left his station, and joined his family. Another week passed away, but the chiefs and people of Taiarabu obstinately refused all proposals from the queen and the chiefs to allow the ringleaders to be brought to trial; and, on the 11th of February, Mr. Orsmond continues:—

"At sun-rise the men started from Papairi to Teahupoo. The queen's party halted close by my house, and waved their flags for action; but the insurgents retired, waving theirs as they went. The ringleaders were connected, by family ties, with Tati, and he wished to screen them from evil; while, therefore, the army halted, he went off in a boat for Taviri and Vahamai; he succeeded in obtaining Taviri, who was brought before the troops, disfranchised, and sentenced to work on the king's highway. At this the higher powers expressed themselves satisfied; said, 'The law is now respected; there is peace for the rest, and pardon for all parties; return all to your homes, and follow what is good.' The queen's army at once retreated, having done no more injury than taking every article they could find. The insurgents were not present when Taviri was put to the bar. On hearing it, therefore, they disdained the peace that had been offered, and the forgiveness that had been declared, and determined, after all, to try their valor. They, therefore, hastened down on the retiring army, which they overtook close by my garden fence, and commenced their fire. Fourteen of the insurgents fell, and five from among the queen's party; nineteen in all."

Such has been the melancholy result of these unhappy differences; the tranquillity, which the influence of Christianity had preserved for eighteen years, has been broken; Tahiti has again become the scene of violence and bloodshed, and her inhabitants exposed to the influence of all the evil passions with which intestine war, especially among tribes but partially emerged from idolatrous barbarism, is invariably attended. The missionaries unitedly deplore the misery and evil which the pride

and obstinacy of the insurgents has produced, speak in commendable terms of the great forbearance and clemency shown by the victors, and the striking difference between their conduct on the present and on former occasions, which can only be ascribed to the influence of the gospel in softening the natural ferocity of their dispositions. In mourning over the blind and cruel infatuation of the insurgents, Mr. Orsmond observes:—

"1. They violated their public testimony of approbation of the marriage (if they *really* gave it.) 2. They bound the principal judges in ropes. 3. They employed means, and sent messengers, to induce other parties to engage in the war. 4. They took up arms against their sovereign. 5. They despised more than twenty offers of peace and reconciliation. No sermon, advice, nor warning, could move them. The queen's multiplied offers of peace were despised as frequently as they were made. Neither compassion for myself and family, which I frequently pleaded, nor love to their wives and families, could induce them to give up the foolishly contested point."

Before this disastrous event occurred, the causes referred to in the commencement of this account had been for a long time in operation, and the prevalence of intoxication, from the increased quantity of ardent spirits carried to the islands, had occasioned the missionaries the greatest distress. The insubordination, confusion, and disregard to the ordinary restraints which the occurrence of actual war produced, appears, as was to be apprehended, to have increased these evils. In reference to the effect of the war upon many of the people, Mr. Orsmond, after speaking of their intemperance, observes, "I have seen more wickedness within the last two weeks than in sixteen years before."

When the consternation had somewhat subsided, Mr. Orsmond returned to Tairabu, but was not able to collect the people to attend to religious instruction. In consequence, also, of the influence of the war, and the baneful effects of the activity with which the retail of ardent spirits was carried on, the ordinances of the church have been discontinued at the station at Papeete; and the other stations, although they appear to have suffered less than those above referred to, have been greatly injured. The brethren were making arrangements for the establishment of temperance societies when the last accounts came away, and were endeavoring to employ such other means as the state of the islands appeared to require.

The detail of these occurrences, the Directors feel persuaded, will excite emotions of painful regret among the members of the society, who, together with the friends of missions in general, will very tenderly sympathize with our brethren in the peculiar trials and afflictions to which they are exposed, and will, they trust, be led to very general, fervent, and persevering prayer, that these events, disastrous as they have proved, may, under the divine blessing, be overruled for the purifying and establishing of the church of

Christ, and the extension of the knowledge of the gospel.

Discouraging as these events are, there are others that are cheering, and when the circumstances of the people, and the causes that have been in operation, are considered, while there is ground for more entire dependence upon God, there is none for despondency. The brethren generally, although they deplore the loss of life, and the evils that have followed, yet, viewing the effect of the victory of the queen in contrast with what would have followed the triumph of the insurgents; they regard the issue of the late dispute as a subject for gratitude to the Most High. Mr. Darling, in a letter dated Tahiti, May 13th, 1833, referring to his own station, observes:—

"Our congregation continues nearly the same, between 400 and 500 in general, sometimes more. Our new chapel is very commodious for worshipping in. The station is not always alike, on account of many residing at their own lands, and only coming at times to the station. I visit them at their own homes. The numbers belonging to the district will appear in the schedule, which shall be filled and sent as soon as possible. The station has been disturbed on account of the late war at Tairabu, or I would fill up a schedule and send it by this conveyance. Our church remains the same, excepting that a few have been dismissed for intemperance. Most, however, of these have manifested marks of repentance, and some have been restored. No new members have been admitted this year, nor any baptised, excepting twelve infants of baptised parents. All the means of grace are regularly observed; but we are sorry to observe that many of the people are not so attentive as they were in former years; their attention is more taken up in trading with ships, &c. All kinds of produce are taken from this station to Papeete to be sold, and also many boats come from ships to this station to barter with the natives; but what grieves us is, that they bring principally spirits to trade with, and many of the natives cannot withstand the temptation, so that a number are often intoxicated. Our schools are but thinly attended part of the week. The Sunday-schools are better attended, morning and afternoon. The children can repeat the whole of the Assembly's catechism, besides the original Tahitian catechism, and many portions of Scripture; but, alas! we have few proofs of conversion among our young people, which is a source of much concern to us.

"The besetting sin on Tahiti at present is drunkenness. Our earnest prayer to God is that he would remove the cause of this wickedness. We have had but few deaths of late amongst us. One man, named Atamoe, died this week. He belonged to the number of our baptised; he has made a long and creditable profession. When I visited him, the day before he died, he told me that his thoughts were fixed upon the Lord Jesus Christ, as the only Savior, and that he hoped that his sins were pardoned through his blood.

"You will recollect that the opposition of Satan, some time ago, appeared amongst us, in the visionaries that rose up, and drew many away from the truth. This enemy of the church and the truth is now appearing in another form—that is, in a man, who pretends to cure diseases by a miraculous power, by commanding the evil spirit to depart, which he calls the diseases. As this man has effected cures in several instances, people flock to him from all parts, and not a few consider him possessed of some supernatural power."

After alluding to the death of a chief through intoxication, Mr. Darling refers to another instance, and observes:—

"A man who, it is said, had been drinking, more or less, for a whole week, as he was coming to the chapel on Sabbath morning, was suddenly seized, and fell down senseless; he lost his speech, and his mouth and face were completely disfigured. These affecting results of sin we endeavor to improve as warnings to others; and I am happy to say that some have been much affected by them, and a change has taken place for the better."

The station under the care of Mr. Davies appears to have suffered less than others. In a letter dated Papara, May, 1833, he observes:—

"Since the date of my last, our church, congregation, meetings, and schools, continue nearly the same as the past year. Two adults and five infants have been baptised since January, and ten have been added to the communicants; of these five are natives of Rapa, who had been baptised in their own island, and had come lately to Tahiti. They all read well any part of the New Testament, and their knowledge, experience, and conduct, gave us much satisfaction. There are now two candidates for communion. On the other hand, death hath deprived us of six of our church-members, two of whom were killed in a disturbance that took place at Tairabu, through the perverseness of two rebellious chiefs. Our people were called there in support of their own chief, the judges, and the laws; a battle took place, and, among others, these were killed.

"As to myself, my bodily health is much the same as usual. My earnest wish, and my constant aim, is to work while it is day, well knowing that the night approacheth when no one can work; and, through mercy, I am enabled, from day to day, to go through considerable labor immediately connected with missionary work, and often think that the Lord, in his providence, has highly favored us in this warm climate, not only in prolonging our lives, but granting us also such a measure of health and strength, while our brethren in other parts of the world are cut off, from time to time, almost in the very commencement of their missionary labors.

"As to secular affairs at this station, our people in general are not idle; they go through a great deal of work in their own way. During the past two or three years several of them had large plantations of the *Tonga* *ahi*, or

yam, which is more productive than the Tahitian species. These they have sold to ships, and procured much property in return; also many of them have been hired, and worked much in the sugar plantations in the districts of Papara and Papeuriri. These plantations belong to Tati, the chief of this district, in partnership with M. Moerenhout, to captain Henry, and others. The last season, about eighteen tons of sugar was made, beside some tons of molasses, and now there is a large quantity of cane nearly ripe. During the two past years, beside much of other property, more than 3,000 yards of calico, print, and dungaree, have been expended among our people in exchange for work, and in barter for yams, hogs, fowls, &c."

Mr. Nott, in his last communication to the Directors, speaking of the state of the people and of the church under his care, remarks:—

"The members of our churches include all the respectable inhabitants of the islands; the rest, which are the most numerous, are chiefly young, both male and female, and have no regard for religion. Many of the females of this class frequently go on board ships; and from the conduct of these, the enemies of the missions, after being themselves the tempters, fix the national character. Our congregations and churches remain nearly the same year after year; and, except latterly, through the introduction of spirits in so great a degree, by American vessels, among the natives, which has led many into intemperance, defection among our church-members has not been of very frequent occurrence, and of course exclusion as unfrequent."

Mr. Simpson, in speaking of the late calamitous events, and their effect on the people of Eimeo, remarks, in a letter dated Eimeo, May 18th, 1833:—

"Our people returned from Tahiti dreadfully chagrined, and, in their anger, for a time, determined to abandon both law and gospel. A great falling off in our adult and children's schools followed, and has continued to a great extent until the present time. We have tried several methods to marshal our scattered forces, which have been partially successful, and our schools begin again to wear something of their former appearance. I have just reason to hope that they will, ere long, regain their former standing. We know, and feel assured, that we have the right side of the question, how dark soever appearances may be for a time. He who has begun the good work will carry it on until the day of Jesus Christ. Although we are for a time cast down, we are not destroyed. Neither we nor the Directors need hang our harps upon the willows in despondency, for nothing has occurred here but what would have occurred in any other country under similar circumstances. I can assure you, my dear Sir, that though we cannot at present, present you with many baptisms, admissions, &c., the work is far from deteriorating. As a proof of this, I may state the fact, that two thirds at least of the population attend the preaching of the gospel on the

Lord's-day, and that family prayer, evening and morning, is observed by all our church-members. The observance of the latter, I am happy to say, is not confined to the professedly pious, but is practised by a class of persons occupying a station between the people of God and the openly profane. It is understood by us that those who attend to family devotion practice private prayer. You will perceive by the schedule that the population is on the increase, and the number of marriages is greater than on any former occasion since I arrived at this station.

"The people have recently cultivated their lands to an extent unknown before. This has been done from a twofold motive—viz., to supply shipping with vegetables in exchange for foreign property, and to preclude the necessity of their having recourse to unwholesome roots, in the event of the failure of the bread-fruit crop. Many new houses have also been built during the past year: not plastered houses; we do not approve of them, unless great cleanliness could be observed inside, which is not generally the case in Tahitian houses. The houses most approved of by us are those thatched in the usual manner, but walled all round, with slight bamboos to admit free circulation of the air, and thereby prevent noxious vapors, which are exceedingly injurious to health.

"Many of the people at this station have taken up the rope manufacture, which I taught them. I have not made any for eighteen months, because they seem to need no further stimulus. I intend to keep them at it if possible, either by precept or example, as circumstances may require. It is an article which answers for ships very well, and the price given for it is generally 12 yards of cloth per 100 yards.

"The people being naturally indolent, it requires great patience and perseverance to effect any thing with them; and it is only when they are brought to see their own advantage in it, that they will of themselves follow up any profession. As gain was never my object in this branch of industry, the wages of the rope-makers, and the price of the raw material, were regulated so as to leave but a small balance in my favor in case of losses, &c."

While the missionaries have been thus distressed by the increase of intemperance and the calamities of war, in the immediate sphere of their personal operations, they have been encouraged by beholding the opening for extending the gospel among the islands around them. Numbers of the inhabitants of the Paumotu islands have applied for books and instruction. Favorable accounts have been received from the inhabitants of Gambier's islands; and the reports they have transmitted of the opening for the introduction of the gospel to the Marquesas have induced the Directors to send out two missionaries to resume the attempt to instruct the inhabitants of these islands in the principles of the religion of Jesus Christ. Rev. G. Stallworthy and Rev. J. Rodgerston, accompanied by Rev. J. Loxton,

appointed to Raiatea, have embarked for the South Sea islands, and will be accompanied in the commencement of their mission in the Marquesas by one of the missionaries now in Tahiti. On their behalf, on behalf of the nation whose best interests they are thus endeavoring to promote, the Directors invite the earnest prayers of the members of the society at large, as well as on behalf of their brethren in Tahiti and the neighboring islands, that He who alone is able to bring good out of evil may give that wisdom, energy, and devotedness to his servants, the missionaries, which the present circumstances of the people so urgently require—may make darkness light before them—may cause the wrath of man to praise him while the remainder of that wrath he restrains, and thus promote the stability, purity, and enlargement of his church, which shall be unto him for a name and an everlasting memorial that shall not be cut off.

CHURCH MISSIONARY SOCIETY.

Southern India—Tinnevely District.

In the *Missionary Herald* for June, 1833, under the general head of "Progress of Christianity in India," interesting accounts were given (p. 112) of the success attending the labors of the missionaries of the Church Missionary Society in the Tinnevely District in Southern India in 1831. The following extracts from the *Church Missionary Register* for April 1833, shew that the state of the mission was no less interesting in 1832.

[From the *Journal* of the Rev. C. T. E. Rhenius.]

Jan. 6, 1832. Making up the accounts of the congregations to the end of last month, I was happy to find that during the last six months we have had an increase of 247 families, or 805 souls. Our congregations therefore consist of 2,519 families, containing 8,780 souls. In the schools, likewise, there is an increase.

March 3. The catechists assembled. At the missionary prayer-meeting this evening, several interesting things were related by them. One was of a heathen man, who had repeatedly lost his children not long after birth, notwithstanding his sacrifices. After his wife's last confinement, the child got sick, when he again had recourse to the Devil's devotees, and made many foolish offerings; but the child continued ill: upon which the man remembered that he had heard the catechist read of the Lord Jesus Christ, that he healed the sick, restored the blind, and raised the dead. He then told it to his wife, and said: "Come, let us pray to the Lord Jesus Christ, and trust no more to these idols and devils." Accordingly they did pray, and vowed to become Christians. In the morning, they reported themselves to the catechist

as catechumens, and have since been instructed. The child lives.

May 24. At Kavelkinnaroo, Sandappen, a member of the congregation, died lately, rejoicing in Christ Jesus, and exhorting his wife, children, and neighbors, to hold fast the gospel. He has left seven children.

June 2. The reports which we heard from several were cheering, in the midst of all our miseries and gloomy appearances; particularly in the west, round Kuruvankotei, there seems to be a great stir; three new villages have opened the door to the gospel, and require teachers. In the south, the cholera is greatly diminished, and the past trials have awakened several heathen. At Alvarneri, four new families have joined the congregation: one of the men was before obstinate in heathenism: he lately spent much in sacrificing to devils; but his grown-up son died, notwithstanding: he therefore renounced them, with his whole family, I trust forever. At Nadoovakooritchy, the cholera has been very severe among the heathen. A devil-devotee's child became ill; and was so far gone, that all thought he was dying. "Take the child, as it is, to your church," cried the distressed father to catechist Arokiyam. "No," said Arokiyam, "lest you say, when the child actually dies, that it has happened because he was brought to the Christian's church." But the father would not listen: he took the child, and carried him to the church, and laid him down on the floor. The people were called together to prayer: they prayed, and the child recovered.

11. I understand that the tasildar of Vee-dugramam sent peons (messengers) out to collect people together for drawing the idol car at Alvar Tinnevely; but that the people refused to go, saying, "Formerly the gentlemen gave orders not to press the people for this purpose: will they do it now? This is only your business, &c. &c." Yet gentlemen say that the prejudices of the natives in this district continue unabated.

13. The zemindar of Ootamalei complains that the swamy (idol) at Paramkundapooram, where the people have become Christians, has been left hungry, or starving, all last month; meaning, that the people did not worship and offer to the swamy as formerly. Thus is fulfilled, in part, what is said in Zephaniah, *He will FANISH all the gods of the heathen.*

16. In Etiyapooram Zemindary, the congregations increase. Several families in two other villages near Settalei have joined the church, and yesterday two men of the potter caste came from that quarter to me, expressing their wish to do likewise. They brought even a note of recommendation from one of the zemindar's servants.

21. In the evening, the congregation assembled, when I examined three candidates for baptism. One is catechist Daniel's wife, who was long obstinately refusing to embrace the gospel; but has for some time past shewn evident marks of a change of mind. The other is an aged woman, about eighty years old, whose three sons have long been Christians; but who herself remained obstinately

attached to her idols till four or five months ago, when, notwithstanding her offerings and prayers to them, her younger son died: she then renounced all her swamies and devils, and embraced the gospel. The third is a man who was, some years ago, greatly devoted to Vishnu. I had reason to be glad of them, and to think that their hearts were believing. The two last of these had no great knowledge, so as to explain things; but the chief truths of the gospel were in their hearts: the old lady particularly was strong in her confession. When I put to her some intricate questions in religion, she said, with much emphasis, "How can I answer you all this? The Savior is what I want. I know nothing else." I said, "Well, but you will perhaps do with Christ as you have done with the idols: He will not preserve your sons from death, nor even yourself." "No, no!" said she, "if I die, it will be good for me. The Savior I will hold fast until the end."

[From the Journal of Rev. P. P. Schaffter.]

Jan. 19, 1832. I proceeded to Vattakaville, and I have seldom met with a more affectionate reception than I did here. The church was full in a moment; and the people were pressing forwards toward me, offering me fruits, and all the other comforts that their village can afford; asking, in return, for the bread of life. The people of this place are far advanced in Christian knowledge. They rejoiced greatly, when I told them that the Lord is sending three missionaries more to Tinnevely.

March 3. The catechists and schoolmasters arrived for the monthly meetings. This evening, at church, one of the catechists related a very interesting history; the last part of which took place in his village, during the course of last month. This history, with many others of a similar kind which I might relate, shews how powerfully and wonderfully God is working in this district; to put the idols to shame, and to exalt Jesus, as the only Savior. The catechist related, that in the village in which he is stationed there is a heathen family living, composed, some time ago, of the father, the mother, and two children, who all of them were blind and obstinate worshippers of idols; so much so, that all that the catechist told them about the true God, and Jesus whom He has sent, did not appear to have the least effect upon their hearts. However, one of the children got very sick with the small-pox, if I well recollect; and, notwithstanding all the care of his parents, and all the medicine which they gave him, he got worse and worse, till, as a last resource, they brought a devil-dancer, to drive the disease out by his charms and conjurations; yet he still got worse, and soon after died. A short time after this distressing event, their other child was attacked by the same distemper, and the alarmed parents had recourse to the same means; but all in vain: the child got so bad, that the devil-dancer himself gave him up as incurable, and went away. The poor parents, forsaken of all, recollected

Jesus. The husband said to his wife, "Have we not been told that Jesus, the God of the Christians, has power to cure diseases; and that while He was upon earth, he healed many sick, cleansed many lepers, and even raised the dead. Come, let us pray to Him! He may perhaps cure our child also: and if He does, you and I will become Christians, and will henceforth serve no God but Him." So both began to pray to Christ for the recovery of the little one; promising solemnly, that if He assisted them on this occasion, they would become His followers. From that very day the child got better, and at last recovered completely. The thankful parents, having thus experienced the power and goodness of Jesus, were filled with love towards Him; nor did they forget the promise they had made in the hour of distress; but applied to the catechist for instruction, which they now attend diligently.

April 1. This evening, Thomas, the catechist of Asirvadapooram, came to see me. I asked him what good news he had to tell. "I have very good to tell," said he, joyfully: "I have made out that my wife fears God more than she fears me. The other day, while she was engaged in secret prayer, I called her, with a view to try if she is more attentive to her duties to God than to her duties to me; but, to my great joy, she did not move. I called louder, and more imperatively, a second and a third time: still she gave no answer. Some minutes after, she came out of the room, and told me, in fear, 'Be not angry that I did not answer immediately when you called: I was praying.' 'What were you praying for?' I asked. 'I was praying,' she answered, 'that God may have mercy upon our poor children, upon our congregation, and upon us all; that He may pardon my sins and yours.'—'My sins! What sins have I done?' 'Ten days ago,' she replied, 'a poor man asked you to lend him one doodie (a piece of copper money about the value of twopence); and you sent him away, telling him that you had none with you; yet I know that you had one tied in your cloth: so you told an untruth; and this is a great sin.'—'This is the good news I have to tell you,' said Thomas; observing, that though he had some doodies with him when the poor man asked him, yet he did not remember it then.

Sakkamalpooram.—While the cholera was raging, a Christian of this place gave a strong evidence of his faith in Christ;—an evidence, however, which will not be so striking in Europe as it is for those who are acquainted with the superstitions and the great timidity of natives who are of the Shanar caste. A dear child of this man was attacked and died of the cholera: soon after, his other children were also attacked by the same disease. While this man was in this distress, a heathen came to him, and declared that the only way to save himself and the remainder of his family alive was to sacrifice to the idols, and to renounce Christianity; producing instances of some Christians having thus stopped the evil. "Well," said the Christian, with a firmness

which the heathen did not expect, "if this is the only way to escape death, I will rather have myself and all my family die here on the spot. I will not deny my Savior; neither will any of my family deny him." After this, his children recovered.—This, both the head catechist and the assistant catechist related to me.

[From the Journal of Rev. J. J. Muller.]

June 3—11. The catechists and schoolmasters were here the last week; and it is encouraging to hear how the Lord works. New catechists are nearly every month required; and the applications for establishing new schools are almost without end. Had we but sufficient means, we could grant many of these requests. We hope sincerely that our friends in Europe will endeavor to make themselves *friends of the mammon of unrighteousness*: Luke xvi, 9: that we may be enabled to work while it is day; because the night cometh, when no man can work.

And in 1833, Christianity was, by the divine blessing, making a similar progress in this district. Rev. Mr. Rhenius, under date of February 5th, 1833, wrote to the Rev. Mr. Winslow, of the American mission in Ceylon, as follows.

"In our work here, we go on as usual. In the midst of all kinds of opposition, we increase. During the last six months, ending with December, [1832.] 599 souls have been added to our congregations. The total, therefore, is 9,302. Since then, in January alone, we have had an increase of at least 100 families. In one village, newly come forward, there are 70 families. They cleared their temple of all their idols. One of their heads is in my study. I might get eight or ten coolly loads of them. But as you will imagine, it is easier to cast them out of their temples than out of their hearts. However, the former is a great step towards the latter; and that they willingly and gladly learn the word of God, is a great point gained. The Holy Spirit's power also is not wanting, though we sigh for a larger and more frequent demonstration of it.—I must tell you a fine instance which lately occurred. In a new congregation, of about four months standing, a boy about 12 years old, was learning in our school. Last month he got very ill, so that all hopes of his recovering were given up. The father then asked him whether he liked to stay, or go to Christ. Shortly after he addressed his father thus: 'Have you still any idols in your house? If you have, then get them all away, and hold fast the gospel.' He appeared very happy in the prospect of going to Christ. A heathen doctor refused to give him any medicine, because his parents had become Christians. The boy hearing of it, said, 'Never mind, father I don't want his medicines; I have a heavenly physician.' He died full of joy. His parents were so happy that they made a feast, saying, 'This is the marriage day of our son. He is gone to Christ. May we be like him.'"

DOMESTIC.

AMERICAN SEAMEN'S FRIEND SOCIETY.

Chaplain at the Sandwich Islands.

THE Sailor's Magazine for February, 1834, contains the following letters from Rev. Mr. Diell, seamen's chaplain at the Sandwich Islands, who sailed from New London, Nov. 20, 1832.

Honolulu, May 7, 1833.

Dear Brother—A brig is just about sailing for Manilla, and although the opportunity for sending letters home may not prove very direct, I think best to drop you a few lines, leaving my journal to be forwarded by some of the whale ships. We arrived at this port on the 1st instant, after a pleasant passage of one hundred and fifty-eight days, during which we met with every kindness from captain Rice and his wife, as well as from the officers and crew of the Mentor. But I must refer you to my journal for information concerning the voyage.

Immediately after coming to anchor, we were visited by several gentlemen of the village, besides the missionaries, among whom was Mr. Reynolds, acting as American consul, in the absence of Mr. Jones. I delivered the letter with which I had been favored by the Secretary of the Navy, and after going on shore, he introduced me to the principal residents. These gentlemen received me very kindly, and proffered me any assistance in their power. Mr. Jones had left word with his agent, Mr. Thompson, to throw open his house for our use, upon our arrival. We accepted, most cheerfully, of the kind offer, and on the second day after casting anchor, we were comfortably located in our new quarters. We are situated as near the shipping as we could well be, and Mrs. Rice, to whom we are under so many obligations for past kindness, is residing with us.

The gentlemen of the village took an early opportunity of introducing me to the king and principal chiefs, and in every way have manifested a spirit of kindness, for which I feel myself under many obligations.

The materials for our chapel have all arrived, and are in good order, except the roof boards. It will be determined very soon, without doubt, what location will be granted us. We feel the need of the building the less, because there are but few ships in port at the present time, and the number will be small until the whale ships come in from Japan, and

because a very commodious place is afforded for public services on the Sabbath in a school-house, which has been built by the residents, and occupied some four or five months by a school under the charge of Mr. Johnstone. It is a beautiful house, built of stone, handsomely finished in the inside, with framed seats, desk, &c., and has a good bell. This house is sufficiently large to accommodate the residents, as well as the masters and seamen who may be in port during the summer. Thus you see that a kind Providence is leading us on, is preparing the way before us, and, as we have been brought here in mercy, we hope that our coming may prove indeed a blessing to the wandering sailor.

Remember me with affection to the gentlemen of the Committee, by whose counsel and prayers I hope to be sustained, and accept assurances of sincere regards from yours truly,
JOHN DIELL.

Under date of June 1, 1833, by the ship Friend, Mr. Diell writes thus:

The king took tea with us last week, and expressed much interest in the contemplated operations of your society, and promised to grant a spot for the location of the building. The queen has also been to see us, and gives us a hearty welcome.

The only difficulty in finding a spot for the chapel is the fact of the village being so densely settled. I have a prospect now of procuring a spot for a very desirable location. If I succeed, I shall commence building immediately.

The services at the school-house continue to be fully attended by the resident population, and by the seamen in port. A large proportion of the sailors have called since our arrival, either for Bibles, or tracts and pamphlets, and it has afforded me great pleasure to have it in my power to supply them. I have commenced a Bible class in the village, which I must consider in some sort as my parish. Our first seamen's monthly concert was attended at the school-house last week, and it was truly an interesting meeting, though thinly attended on account of a business meeting previously appointed.

Thus far I have found reason to thank God, and take courage. I hope that I may ever be enabled to know where my strength lies; and with the hope that my feeble hand will be sustained by the prayers of God's dear people at home, I will labor cheerfully in these ends of the earth for the good of the wandering sailor, as well as of those among whom my lot is cast.

With my kind regards to the Committee, I remain yours truly,
JOHN DIELL.

American Board of Commissioners for Foreign Missions.

MISCELLANEOUS INTELLIGENCE.

CEYLON MISSION.—The following extract of a letter from Mr. Meigs, written in April last, contains a fact auspicious in its bearing

upon the mission. "We have received official notice," he says, "from the Right Honorable Sir R. W. Horton, that he has received orders from Lord Goderich, the Secretary of State for the Colonies, to permit additions to our num-

ber on this island. In other words, the restrictions that were put upon our mission by Sir Edward Barnes, are now happily removed."

A letter from Mr. Eckard, dated five degrees south, Dec. 4th, states that the ship *Shepherdess*, which left Salem Oct. 29th, had proceeded thus far in safety towards Ceylon. All on board were well.

SOUTHEASTERN ASIA.—Information has been received of the arrival of Messrs. Robinson, Johnson, Munson and Lyman, and their wives, who sailed from Boston June 10th, in the ship *Duncan*, for Batavia. In a joint communication, dated Batavia Oct. 1st 1833, they say;—

We embrace the first opportunity to inform the Board of our safe arrival at Batavia, after a passage of 105 days. We have abundant occasion to bless God for the privilege of standing on heathen shores, in the enjoyment of our usual health, with the prospect of soon being able to publish the Gospel of Jesus. The first part of our voyage we had favorable weather; but after we left the southeast trades in the Atlantic, till we reached the trades in the Indian ocean, we had variable winds and a rough sea. Most of our company suffered severely from sea-sickness, some during nearly the whole voyage. We had prayers morning and evening, generally in our cabin, but when circumstances would permit on deck, when the seamen usually attended. The captain or officers uniformly were present. As soon as practicable, public worship on the Sabbath was established, and continued, with only one exception, during the voyage. These exercises were generally held on deck, and well attended. Tracts and other religious books were distributed among the seamen every week, which were gratefully received. We were highly gratified with the stillness and good order on board the ship. Especially do we feel under great obligations to capt. Randall, and Messrs. C. and H., for the numerous demonstrations of kindness which we daily received. Nothing they could do for our comfort or pleasure was omitted.

We were very cordially received by the Rev. Mr. Medhurst, who rendered us important assistance in getting on shore and procuring lodgings for us. Messrs. Lyman and Munson are, for the present, furnished with rooms near Mr. Medhurst's, with whom they board. In accordance with the Instructions of the Committee and the advice of Mr. Medhurst, Messrs. Robinson and Johnson are expected to sail for Singapore to-morrow. It was thought best that they should leave here immediately, before the change of the monsoons. The expenses of living at Singapore, also, were thought to be no greater than at Batavia, and the advantages for acquiring the language equally good. They are now on

board the *Arab*, an English ship, capt. Farrier, in good health.

Messrs. Robinson and Johnson are destined to Siam. Messrs. Lyman and Munson were instructed to remain a while at Batavia, until they had made the necessary acquisition of languages, and then explore the neighboring islands. The latest date from them is Oct. 15. Mr. Lyman had commenced the study of the Malay language, and Mr. Munson of the Chinese. Their first exploring expedition is to be to Nias, and some parts of Sumatra, and then they expected to visit the great island of Borneo. In regard to the first they say, "We have providentially fallen in with the man whom Sir Stamford Raffles first sent to explore Nias. He is a very intelligent man, and promises us all the information in his power. He has resided in Nias, Pora, and the Poggy islands, ever since 1823. He thinks favorably of our expedition, and says it can be performed with perfect safety. It is most probable that we shall leave this place at the close of the rainy season."—They then recommend that two or three additional missionaries be sent the next summer, to be ready to enter on the fields they shall find open in their explorations; adding, in relation to Batavia, "Should they arrive here before any approved opening were found, they might spend their time profitably in studying the languages, for this city is truly the *Babel* of the east. Here is work enough to do, and no want of encouragement to labor. As for ourselves, in addition to studying the languages, we are about to open a dispensary in town, which we shall attend three times a week, to meet such invalids as may choose to avail themselves of our services. Some one will attend with us for the purpose of conversation and the distribution of tracts. The sanction of the government has not yet been obtained; but we do not see how they can object to the plan. A rich old Chinaman has built a shop for us *gratis*. With regard to openings for preaching the gospel here, we can say, 'the one half was not told us.' It is true the government have prohibited the circulation of Javanese tracts; but Chinese and Malay tracts are circulated every day in great abundance. Mohammedans, who would not look at a Christian book a few years since, now accept them with gratitude."

The same letter gives information that Mr. Tracy and Mr. Williams, in the ship *Morrison*, who sailed from New York for Canton in

June last, passed Angier, Sept. 27th, in good health.

Mr. Bridgman, in a letter dated Canton, July 12th, states that Mr. Gutzlaff sailed on the 5th, on a *fourth* voyage along the coast of China.

WASHINGTON ISLANDS.—The Prudential Committee have resolved upon sending a missionary physician to the Washington islands, with the leave of Providence, by the earliest convenient opportunity.

SANDWICH ISLANDS MISSION.—The ship *Mentor*, capt. Rice, with Messrs. Smith and Parker, missionaries of the Board, Mr. Deill, seamen's preacher, and their wives, and Mr. Fuller, missionary printer, arrived at Honolulu on the 1st of May. They speak in strong terms of the uniform kindness which they experienced from captain and Mrs. Rice. Mr. Fuller was ill during most of the voyage, and after his arrival, and it was feared that he would be unable to perform the duties for which he went to the islands. Mr. Shepard, another of the printers, who had been long in declining health, was supposed to be approaching near the termination of his course.

The Prudential Committee are desirous of sending a missionary printer, as well as a bookbinder, to the islands.

The *Sailor's Magazine* for February, contains a letter from the Rev. Hiram Bingham, to the late Secretary of the American Seamen's Friend Society, dated Oahu, May 8th, 1833, from which the following extracts are taken.

After toiling thirteen years in the Sandwich islands, I am allowed to welcome the fifth reinforcement of our mission, and also to hail the arrival of a well-appointed chaplain to this port, as the agent of your benevolent society, and the representative of the kindness of the American churches to American seamen in this quarter of the world, and though not connected with us, yet a coadjutor in the cause of Christ, our common Master and Lord.

Your kind letter by his hand has been duly received, and its sentiments cordially reciprocated. The king has made inquiries respecting his object and character, concerning which both he and the chiefs appear to be satisfied.

He commenced his public labors here last Sabbath morning, when I listened with pleasure to his discourse, from the appropriately chosen motto, "Hinder me not, since the Lord hath prospered my way." The British consul and his lady were present, and a considerable number of the residents, one of whom, on leav-

ing the school-house where he preached, and where we had been preaching two sermons a week in English, said he rejoiced at the arrival of Mr. Diell. This man has become a temperance man, neither drinks ardent spirits himself nor gives it to his laborers, reads his Bible and daily prays in his family, and has for a considerable time attended regularly on the means of grace with apparent satisfaction, together with an old seaman of about 60 years, a native of the city of New York, Peter Anderson, twice impressed into the British navy, both of whom have been impressed by the tyrant intemperance, but now are free, and are rejoicing in their liberty, and are more healthy and happy than they could have been without abstinence. Several pious men were present. So far as appears, the principal residents have shown a respectful attention to Mr. Diell and his object, in which we rejoice, and which we hope will continue. We most heartily bid him God speed.

If the impression has gone abroad, through whatever channel, that the merchants at Honolulu are far worse than merchants in other parts of the world, who make no pretensions to religion of any kind, and whose objects are gain and pleasure, it is an impression that *ought to be corrected*. The same may be said of mechanics and other residents now. There are different classes here, as well as in every large town or city, and if one class is described as opposed to the cause of *temperance*, *all* should not be included. If another is described as disposed to revile *Christianity*, *all* should not be included. If one class treat lightly the bonds of domestic order and happiness, as regulated by the word of God and by improved society, *all* should not be included; and if fears are said to have been entertained, that foreign residents would be disposed to join in an opposition to the wishes of the older chiefs in some of their measures to regulate the affairs of their government, or to suppress immorality and vice of different names, *all* are not to be of course included. If some would continue to distil or retail spirits, contrary to the wishes of the government, *all* are not of course implicated in the irregularity. If some officers and masters of vessels in the navy, in the whaling and merchant service, who have visited this and other parts of the Sandwich islands, have appeared hostile to us, *all* are by no means to be included with such opposers. Nor ought it to be forgotten that we have received kind attentions from many; that our intercourse with many has been pleasant: that both foreign residents and gentlemen from sea have not unfrequently contributed to our means of support, and that about the close of the last year about two thousand dollars were raised by subscription for building a school-house for the children of foreigners, whom Mr. and Mrs. Johnstone, of our mission, are now instructing, and where, since the 10th of January, we have been allowed to hold meetings for public worship in the English language, and where Mr. D. has commenced his labors, with not only our approbation, but that of the gentlemen concerned in the building.

BOMBAY MISSION.—A letter addressed to one of the Secretaries of the Board, from the Rev. William H. Pearce, Baptist missionary at Calcutta, dated August 7, 1833, contains some very interesting statements in relation to the progress of Christianity in India, and the importance of a speedy and large increase of missionary operations in that country. The extracts which follow are inserted in this place on account of the urgent appeal they contain for the speedy enlargement of the mission of the American Board in Western India, which deserves the serious and prayerful consideration of the friends of missions in this country, especially of ministers, and young men preparing for the ministry, who have consecrated themselves to the service of Christ among the heathen.

I send you several numbers of three newspapers, all conducted by *native editors*; which, as indicating the direction now taken by the current of *native thought and feeling*, cannot but be deeply interesting to every friend of missions. You will see in the latter numbers of all quite as much in favor of Christianity as of Hindooism or infidelity; while in one, the Enquirer, the claims of our religion are fully, and sometimes forcibly, advocated.

The present is with us a most interesting time. Education in the native languages appears first to have excited a desire of knowledge, and a taste for reading as a means of acquiring it, among the young; and the constant proclamation of the gospel in the roadside chapels, by missionaries of all denominations, with the perusal of the tracts there regularly distributed, has gradually dissipated prejudice, and excited attention with regard to the gospel among the adult population. Still, however, the boys in all our native schools being of the poorer classes, left us to seek employment before their minds were fully capable of appreciating the claims of Christianity; and thus, till lately, as it regards direct conversion, little benefit has been received from their instruction. Government having now, however, wisely determined to patronize instruction in the *English* language in preference to the *Persian*, (which is equally foreign to the great body of the people and the English authorities, and only the badge of former Mussulman domination,) the acquisition of *this* is so anxiously desired by all, as the road to employment, wealth and respectability, that where it is taught, the boys are gladly permitted to remain in the school till 16, 18, or even 20 years of age. They thus become capable of judging for themselves; and the result of the examination no Christian could before have doubted had not experience already declared it. In every missionary school in the city and neighborhood, the elder pupils now distinctly see and openly assert the folly of idol worship; allow the hopelessness of obtaining salvation

by their imaginary deities;—and are generally—in many cases we doubt not savingly—impressed with love to Christ, as well as admiration of his religion. The claims and progress of Christianity, are become the topic of conversation among adults in every social circle—and a spirit of inquiry is excited among all classes, which promises, under the divine blessing, the most gratifying results. Never was there so important a crisis for Calcutta. Here idolatry cannot long stand its ground. Christianity or infidelity must succeed it; and it depends on the piety and zeal of missionaries, and of the people of God, who patronize them, to determine how long the final triumph of the gospel shall be delayed. May God give both missionaries and their present supporters the requisite qualifications to conduct his glorious work, lest we be rejected, and others, more worthy instruments, be selected to accomplish it. Aid us, my dear Sir, with your prayers, for such aid we greatly need and highly value.

I trust you will liberally support your Bombay mission. More men, far more men, are needed for that sister presidency. A numerous band was sent—and wisely too—by your Board to the Isles of the South Seas. But what is *their* population to that of India, and how large then should be your supply for *its* wants! Concentrated, systematic, and immediate efforts are greatly needed, and to support such efforts you must have many missionaries. Sent *now*, humanly speaking, they will be the means of saving thousands, who if their arrival be delayed, must go down to the pit of destruction.

I trust American Christians will recollect that the conversion of one in this generation, may be the appointed link in the chain of God's purposes on which hangs the conversion of a family—a village—a principality—in the next. It may rescue from the slavery of Satan and idolatry, and introduce to the active service of the blessed Jesus, a Paul, a Calvin, a Luther, or a Knox; and thus anticipate the otherwise delaying glories of Christ's kingdom in the East. I rejoice to hear of the awakened zeal for missions of *our own denomination* in the United States. I delight to hear of the same blessed spirit among you. Mr. Sampson informs me, that your Board have lately offered to send out as missionaries, *all persons properly qualified, however numerous, who may present themselves*. This is a noble offer! It is worthy of the descendants of Britons—of the countrymen of Washington—yea, of the followers of Christ Jesus! May you have abundance of applications! O that young ministers in the United States would nerve themselves for the battle in India! The enemy, it is true, are countless in number, and strongly fortified by an ancient and fascinating superstition, as well as by a learned and venerated priesthood. But already a breach is effected—a few deserters, (and their number is every day increasing) are coming over to our side—the fear of final defeat is even now felt, and all but publicly acknowledged, by the boldest champions of Hindooism, and a glorious strug-

gle is commenced, which, however arduous, long continued, and at times discouraging, must at length terminate in victory. Happy they who now enter the lists, even though they die in the conflict; for the time is fast approaching when they who sow, and they who reap—they who fall in the contest, and they who raise the shout of victory, shall share the reward and participate the honor together.

SOUTHERN BOARD OF FOREIGN MISSIONS.

THE Synod of South Carolina and Georgia met at Columbia, S. C., December 5, 1833. The Rev. William S. Plumer of Petersburg, Va., was present, and, by invitation, participated in the deliberations of the Synod as a corresponding member. On the second day of the session he, by leave of Synod, introduced to their consideration the subject of foreign missions. The subject was referred to a committee, who subsequently brought in the following report, which, after full discussion, was unanimously adopted.

The Committee to whom was referred the subject of foreign missions, beg leave to report,

That they have had the same under most serious and prayerful consideration, and would submit for the adoption of the Synod, the following

Resolutions and Plan of Operation.

1. *Resolved*, That the time has now fully come when the southern Presbyterian churches are loudly and imperiously called, by their Great Head, to engage systematically and heartily in the great work of spreading the gospel.

2. *Resolved*, That the commission to disciple the nations, the promises of God respecting the latter day glory, and the present aspect of divine Providence, forbid the church, in our day, to designate to herself a less field of labor, than the world lying in wickedness.

3. *Resolved*, That in prosecuting this work it is expedient for the churches to avail themselves, so far as they may severally choose to do so, of the experience and agency of the American Board of Commissioners for Foreign Missions.

4. *Resolved*, That it is expedient to adopt an organization for the purpose of securing the object contemplated in the last resolution, and also of bringing the subject of foreign missions directly and forcibly to bear upon the minds, and hearts, and Christian enterprise of our people, paying a due regard to their location, circumstances and ecclesiastical habits.

5. *Resolved*, That this Synod invite the Synod of Tennessee to unite with them in this blessed and holy work.

6. *Resolved*, That this Synod do now commence operations with the following

CONSTITUTION.

Art. I. This organization shall be called *The Southern Board of Foreign Missions*.

[The remaining articles are, with a few verbal differences, the same, *mutatis mutandis*, with those of the Central Board, as inserted in the Herald for February, p. 75, except that the *Delegated Members* are to be appointed by the Synod of South Carolina and Georgia "electing twenty-four persons, six ministers and six lay members of the church from each of the States composing the Synod, and every other State or Synod uniting in the organization also electing twelve of like description."]

7. *Resolved*, That any changes made by the Synod of Tennessee in the foregoing Constitution, which shall not affect the vital and essential nature of our relations, and which shall not be objected to by the members of the Board delegated by this Synod, may become a part of the Constitution.

8. *Resolved*, That the stated Clerk of this Synod be instructed to furnish an attested copy of these proceedings to the Synod of Tennessee, and that that body be affectionately invited to co-operate with this Synod in the organization herein contemplated.

9. *Resolved*, That the Board be requested to appoint a delegation to bring this subject, on behalf of this body, before the Synod of Tennessee at its next regular meeting.

10. *Resolved*, That the organization herein contemplated shall go into immediate operation, and that for this purpose, the first meeting of the Southern Board of Foreign Missions be held in Columbia, S. C., on Monday the 9th instant, for the purpose of choosing officers and commencing operations.

11. *Resolved*, That said meeting be opened by a sermon to be preached by Rev. William S. Plumer.

12. *Resolved*, That this Synod most earnestly and affectionately commend the subject of foreign missions to the attention of the churches under its care; and that Rev. Drs. Leland and Goulding, and Rev. Messrs. Castles, W. A. Pratt, J. W. Waddel and Harrison be a committee to draft a pastoral letter on the great subject, to be sent down to each of our churches.

13. *Resolved*, That the present state of the world, and the exigencies of the missionary cause calling for competent missionaries, do call upon the members of this Synod, to take into consideration the question of their own personal duty in reference to this subject, and also to direct special attention to the bringing forward of suitable men for this great and good work.

14. *Resolved*, That the Synod earnestly recommend to all our churches, the observance of the first Monday of January next, as a day of fasting, humiliation and prayer for the conversion of the world, in conformity with

the recommendation of the last General Assembly.

15. *Resolved*, That nothing herein contained, shall be so construed. by any person, church or presbytery, as to interfere in the least, with any arrangement that has been made or shall be made, in connection with any other foreign missionary society now in existence.

16. *Resolved*, That nothing herein contained shall be expressive of any other than feelings of friendship and approbation of the objects of the Western Foreign Missionary Society, and that, if any person, church or presbytery, within our bounds, shall prefer a direct connection with that Society, this Synod will heartily concur in such arrangement.

17. *Resolved*, That this Synod acknowledge with gratitude, the goodness of God in bringing before them the great subject of foreign missions, and in directing them to a *unanimous and blessed result*.

The Synod then proceeded to the choice of its proportion of the members of the Board. The first meeting of the Board was held, at Columbia, on the 9th of December, and opened with a sermon by the Rev. William S. Plumer. The organization was then completed by the choice of the following officers: *President*, Col. Joseph H. Lumpkin, of Georgia; *Vice Presidents*, Thomas S. Clay, Esq., of Georgia, and Col. B. F. Whitner, of S. C.; *Secretary*, (choice deferred); *Treasurer*, — Adger, Esq., of Charleston, S. C.; *Executive Committee*, Rev. Benjamin Gildersleve and Thomas Smith, of Charleston, Elipha White, of John's Island, and Messrs. Charles McIntyre and — Clark, of Charleston, S. C.; *Auditors*, Messrs. Joseph Tyler and — Robinson, of Charleston. Immediately after the choice of the officers, donations were made, by thirty-four members of the Synod, amounting to \$925, which were soon increased, by other persons, to \$1,300.—In relation to these proceedings of the Synod, the editor of the Charleston Observer, writing from Columbia during its session, remarked, "The formation of a Southern Foreign Missionary Board, to co-operate with the American Board in the great work of evangelizing the world, has excited great interest. While upon that subject on Saturday evening, there was a melting of heart, such as I have never seen in any ecclesiastical body. The vote on the adoption of the constitution as a whole, was preceded by prayer, and taken standing; and while standing, Bishop Heber's Missionary Hymn, 'From Greenland's icy mountains,' was sung. The vote was unanimous."

The Synod of Tennessee, there is reason to believe, will cheerfully accede to the proposal of the Synod of South Carolina and Georgia to unite with them in sustaining the Southern Board, as the former Synod, at its meeting held previously to the meeting of the Synod

of South Carolina and Georgia, adopted the following resolutions.

"Whereas this Synod feel that it is binding on the Southern churches to do more than they have hitherto done for the cause of foreign missions; and whereas this Synod has been informed that it is in contemplation, this fall, to organize a Southern Board of Foreign Missions, to co-operate with the A. B. C. F. M. and other Missionary Societies in the great work of evangelizing the world; therefore

"*Resolved*, That this Synod is decidedly in favor of the organization of a Southern Board of Foreign Missions; and, if pleased with the plan when its details shall be more fully laid before them, will, relying on the blessing of God, most cordially sustain it by their prayers, their contributions, and their influence.

Resolved, That Rev. Messrs. Frederick A. Ross and Gideon S. White, be and hereby are appointed delegates from this body, to confer with the Synod of South Carolina and Georgia, at its session, to be held at the town of Columbia, on the first Thursday of December next, in reference to the organization of such a Board."—This delegation was not able to be present at the meeting of the last mentioned Synod.

DONATIONS.

FROM JANUARY 16TH, TO FEBRUARY 10TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Central ant. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Canandaigua, Mon. con.	97 75
<i>Chittenden co. Vt. W. 1. Seymour, Tr.</i>	
Burlington, Mon. con. 27; la. 14;	
a friend, 50c.	41 50
Essex, La.	3 50—45 00
<i>Cumberland co. Me. W. C. Mitchell, Tr.</i>	
Of the sums ack. in Nov. \$100 fr.	
gent. and la. Freeport, consti-	
tute JOHN A. HYDE an Honor-	
ary Member of the Board.	
<i>Essex co. South, Ms. J. Adams, Tr.</i>	
Essex, J. Choate, for Cher. miss.	3 00
Gloucester, Sandy Bay, Gent. and	
mon. con.	60 00
Lynn, Rev. Mr. Peabody's so.	31 44—94 44
<i>Essex co. N. J., T. Frelinghuysen, Tr.</i>	
Grafton co. N. H., W. Green, Tr.	185 00
Campton, Mon. con.	16 42
<i>Greene co. N. Y. Rev. Dr. Porter, Tr.</i>	
Athens and Catskill, Indiv.	25 00
Coxsackie and New Baltimore,	
La. (of which to constitute	
the Rev. JOHN HENDRICKS an	
Honorary Member of the Board,	
50.)	81 00—106 00
<i>Hartford co. Ct. J. R. Woodbridge, Tr.</i>	
Canon, Mon. con.	9 00
Eastbury, Gent. 1; la. 3.91;	4 91
East Hartford, Gent.	109 25
East Windsor, Wapping so. La.	12 00
Enfield, Mon. con.	5 13
Hartford, 1st so. Mon. con.	18 18
Hartford co. A friend,	50 00
Hartford, East so. A friend,	2 00
Hartford, W. Patten,	10 00
Enfield, Mon. con.	10 45
West Hartford, A friend, to con-	
stitute EDWARD HYDE of Au-	

<i>Carlisle</i> , Pa. Mon. con. 32,95; a child, 1c.	32 96
<i>Cayuga Creek</i> , N. Y. Mon. con.	19 66
<i>Champlain</i> , N. Y. Benev. so.	30 00
<i>Collins</i> , N. Y. Mon. con. in 1st cong. chh.	6 35
<i>Danby</i> , N. Y. Fem. cent. so. 10,26; a friend, 4,74;	15 00
<i>Dwight</i> , Ark. Ter. Scholars, to purchase apparatus,	4 50
<i>Emmetsburg</i> , Md. W. Walker,	10 00
<i>Fowlersville</i> , N. Y. Mon. con.	22 00
<i>Franklin</i> , Pa. Ann. contrib.	7 00
<i>Fredericksburgh</i> , Va. Prosb. chh.	25 00
<i>Genoa</i> , N. Y. Mon. con. in 1st presb. chh. 30; coll. in do. 20;	50 00
<i>Greensburgh</i> , O. Mon. con. in presb. chh.	4 00
<i>Hagerstown</i> , Md. Mr. Steele, 10; Mrs. Annin, 10; Mr. Kennedy, 5; Dr. Reynolds, 5; Mr. M. 2; Mr. Y. 2; Mr. I. 50c. Mr. H. 1; A. J. 1; I. R. 1;	37 50
<i>Hamp. Chris. Depos.</i> Ms. Profits of Miss. Herald agency for 1831, viz. Ashfield, Rev. T. S. 4,60; Bloody Brook, Rev. T. S. C. 3,68; Buckland, 2,30; Charlemont, Rev. W. T. 2,30; Chesterfield, M. B. 1,92; Conway, J. W. 1,53; Cummington, Rev. R. H. 2,68; East Hampton, J. W. 1,19; Goshen, R. D. 1,92; Granby, H. W. G. 1,53; Hadley, N. C. 6,90; Hatfield, C. P. 4,96; Hawley, J. L. 1,92; Northampton, D. S. W. 11,80; Norwich, N. S. 2,68; Southampton, E. E. 3,45; South Hadley, W. L. 2,30; West Hampton, Rev. E. H. 4,96; Whately, L. B. Jr. 3,84; E. P. for 1830, 3; Williamsburgh, Rev. H. L. 4,20;	72 66
<i>Hanover</i> , N. H. REUBEN D. MUSEY, which constitutes him an Honorary Member of the Board,	100 00
<i>Harpersfield</i> , N. Y. Mon. con. and ladies,	30 00
<i>Harrisburg</i> , Pa. Sab. coll. in presb. chh. 25,41; I. W. Wier, 20; Rev. Mr. Dewitt, 5; Mrs. Dewitt, 3; Mr. F. 1; Mrs. W. 1; coll. 2,75;	58 16
<i>Hinesburgh</i> , Vt. P. D.	50
<i>Hornellsville</i> , N. Y. Coll.	10 50
<i>Huntsville</i> , Ala. Mon. con.	9 50
<i>Fraserburg</i> , Vt. Mrs. Moseley,	25
<i>Jamaica</i> , N. Y. Miss M. Hanna,	30 00
<i>Jericho</i> , Vt. A friend, 1; N. B. 1; six indiv. 1,50;	3 50
<i>Johnson</i> , Vt. Mon. con. in cong. chh.	3 00
<i>Lansville</i> , N. J. Mon. con. in presb. chh.	11 75
<i>Lawrenceville</i> , N. J. Grove dist. sab. sch. penny con.	7 00
<i>Lezington</i> , Ga. T. Gillham,	4 00
<i>Lincoln</i> , Ms. Mon. con.	3 00
<i>Lowell</i> , Ms. Mon. con. in 2d cong. chh.	25 00
<i>McEwenville</i> , Pa. M. box of Rev. J. P. for Rev. R. Armstrong, Sandw. Isl.	5 00
<i>Medway</i> , W. par. Ms. Fem. char. so.	26 00
<i>Millon</i> , Ms. A lady,	2 50
<i>Moffitt Store</i> , N. Y., P. Roberts,	5 00
<i>Montrasse</i> , Pa. Mon. con.	10 00
<i>Morrisstown</i> , N. J., A lady,	12 00
<i>New York city</i> , A friend, 10; sab. sch. class in 8th presb. chh. 3,50;	13 50
<i>Northampton</i> , Pa. Fem. miss. so.	15 00
<i>Philadelphia</i> , Pa. Mon. con. in 10th presb. chh. 263,84; juv. fem. sew. so. for juv. fem. sew. so. in Bombay, 60; Mrs. M. Carroll, 50; Mrs. M. Cornell, for distrib. of bibles in China, 30; youth's tract so. for tracts for China, 15; youths miss. so. in 11th presb. chh. to support a native trav. teacher among the Cherokees, 50;	468 84
<i>Portsmouth</i> , N. H. Mon. con. in N. and Pleasant-st. cong.	26 21
<i>Princeton</i> , N. J. Juv. Ceylon ed. so. for <i>George Spafford Woodrull</i> in Ceylon,	100 00
<i>Rocky Hill</i> , N. J. Dorcas so. for <i>Cornelius Van Der Veer</i> , and <i>Joseph W. Barr</i> , in Ceylon, 40; for tracts in China, 6,50; Miss J. V. D. V. for testaments in China, 3;	49 50
<i>Salem</i> , Ms. Feb. mon. con. in Tab. chh.	7 31
<i>Savannah</i> , Ga. Male and fem. for. miss. so. of indep. presb. chh.	327 00
<i>Shippensburg</i> , Pa. J. Macley, 10; D. McClure, 10; Rev. H. R. Wilson, 11,32; D. M. 5; J. B. 5; D. W. R. 5; S. D. H. 2; indiv. 12;	

Miss S. K. 1; Miss E. C. 1; two indiv. 1; sab. coll. in presb. chh. 8,10; (of which for support of Rev. H. E. Wilson, Jr. of Arkansas miss. 56,42;)	71 42
<i>Sing Sing</i> , N. Y. Coll.	12 00
<i>South Kingston</i> , R. I. Mon. con.	2 15
<i>St. Augustine</i> , E. Flor. O. Conger,	5 00
<i>St. Johnsbury</i> , Vt. Mon. con. in 2d cong. chh. and so 30,25; miss. asso. 30,87; E. Village, C. M. 1; Mrs. L. S. 37c.	63 49
<i>Stonington</i> , Ct. Miss. so. in sab. sch. for China miss.	12 00
<i>Tornshend</i> , Vt. Mon. con. 20; L. B. av. of land, 2; J. M. 1;	23 00
<i>Triangle</i> , N. Y. Mon. con.	20 00
<i>Troy</i> , Vt. S. H. H. 1; A. T. W. 1;	2 00
<i>Washington</i> , D. C. Mon. con. in 1st presb. chh.	50 00
<i>Westminster</i> , W. par. Vt. Fem. char. so.	17 00
<i>West Naarun</i> , N. Y. Mon. con. in presb. chh.	20 00
<i>West Needham</i> , Ms. Mon. con. for Rev. I. Tracy,	24 06
<i>Weston</i> , Ct. Mon. con. 4,47; a lady, 3;	7 47
<i>Wilmington</i> , Del. Miss Susan E. Monro, to constitute the Rev. JOEL PARKER of New Orleans, an Honorary Member of the Board, 50; young men's miss. so. of Hanover-st. presb. chh. 20;	70 00
<i>Winchester</i> , Va. Mon. con. in presb. chh.	40 50
<i>Winchester</i> , Ten. Mon. con.	16 00
<i>Windham</i> , Vt. Gent. and la. asso.	25 59
<i>Winslow</i> , Me. Mon. con.	12 00
<i>Woodbridge</i> , N. J. Mon. con. 20; Miss R. P's infant school, for books for chil. at the Sandw. Isl. 2;	22 00
<i>Woodstock</i> , Va. Mon. con. in presb. so.	5 00
<i>Unknown</i> , Mrs. Millings, 15; for miss. to the Zoolabs of East Africa, 10;	25 00
<i>Whole amount of donations acknowledged in the preceding lists, \$6,942 12.</i>	

III. LEGACIES.

<i>Granby</i> , Ms. Mrs. Nash, by E. Nash,	34 58
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IV. DONATIONS IN CLOTHING, &c.

<i>Ashford</i> , N. Y., A bundle, fr. fem. union char. miss. so. rec'd at Cattaraugus.	
<i>Bedford</i> , N. H., A spy glass, fr. mon. con.	
<i>Cane Creek</i> , Ten. 640 lb. pork, rec'd at Creek Path.	
<i>Essex</i> , Vt. A half barrel, fr. la. asso.	29 23
<i>Farmington</i> , Ten. 2,063 lb. pork, fr. cong. of Rev. T. I. Hall, rec'd at Creek Path.	
<i>Hamp. Chris. Depos.</i> Ms. A box, fr. fem. so. of industry, Norwich, 28,72; Shoes, fr. fem. so. Cummington.	
<i>Ipswich</i> , Ms. S. par. A box, fr. fem. miss. so. for Dwight,	20 38
<i>Lebanon</i> , N. H., A box, fr. Rev. P. Cooke and others, for Rev. S. A. Worcester and Dr. Butler.	
<i>Lempster</i> , N. H., A bundle, fr. females,	3 00
<i>Newport</i> , N. H. Clothing, fr. fem. char. so.	17 10
<i>Phelpsburg</i> , Me. A box, fr. la. of cong. so. for Ojibwa miss.	
<i>Royalton</i> , Vt. A box, for Rev. Mr. Lyman, Sandw. Isl.	
<i>Windham</i> , Vt. A box, fr. fem. char. so.	26 96
<i>Unknown</i> , A box, for Rev. H. Read, Ahmed-nuggur.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Pulled cloth, and domestic cottons of all kinds.

MISSIONARY HERALD.

VOL. XXX.

APRIL, 1834.

No. 4.

American Board of Commissioners for Foreign Missions.

Bombay.

EXTRACTS FROM THE JOURNAL OF MR.
RAMSEY.*Various missionary employments.*

Jan. 1, 1833. I spent the forenoon of this day in study: in the afternoon attended the meeting for the teachers of our schools at the chapel, and heard them read the 27th chapter of Genesis, which I endeavored to explain to them as well as my knowledge of the language would permit. As my knowledge of the language of the people increases, my sphere of usefulness also increases. Miracles have ceased, but I often think, what a blessed thing it would be if the gift of tongues had remained. But God seeth not as man seeth. It is right. But if a missionary could enter the field of his labors here, without having to spend so much time and strength in the mere learning of the language, much, very much more good would be done. To use a foreign language with ease is a serious work. I have not yet heard a foreigner speak the Mahratta language without his speech betraying him and showing clearly that it is not his native tongue. Blunders in the grammatical construction of sentences, in the tones of voice, and in accent, must have an unhappy effect upon the ear of a prejudiced Hindoo, especially when the subject is the religion of Jesus Christ. Still it is matter of rejoicing that power to convince the sinner lies not in elegance of diction, but in God alone.

Two natives called upon me to-day soliciting employment as teachers. As we have no desire to employ any more heathen teachers than is absolutely necessary, they were dismissed. If we

could find Christian teachers, our schools might, and no doubt would, be greatly increased. There is no difficulty in procuring teachers, such as they are. The defect is in the *quality*, not the *quantity*.

2. Spent the day in study. The weekly prayer-meeting was held at our house this evening. I addressed the people from Luke xxiv, 13. The Rev. R. S. Hardy, a Wesleyan missionary from Ceylon, was present, and took part with us in the exercises of the evening.

Mr. Hardy has been in Ceylon six years, and is now on his way to England. He intends going up the Red sea, in the steamer, to Suez; thence by land to Memphis; thence to Alexandria, Jerusalem, Greece, Malta, &c., to England. Mr. H. is a single man. In the course of conversation he mentioned that their society required their missionaries to be in the service four years before they have the liberty of marrying; and that after a service of six years they have the privilege of returning home if they wish, the society defraying £50 of the expense. In case of sickness, however, the society defray the whole expenses of the voyage. He expects to return to Ceylon, should his life be spared, at the expiration of two years.

3. Spent the forenoon in study. In the evening went out into the town among the natives, and gave away some tracts.

4. Spent the most of the day in study. In the evening Mrs. R. and I went to Mezagon where I have a regular weekly meeting. Preached to the people from Psalms iv. 3. "But know that the Lord hath set apart him that is godly for himself."

5. Visited the two Philadelphia schools with Mrs. R. One we found in good order, and the other in confusion through

the negligence of the teacher. We threatened to dismiss him, and appoint another in his place, if he did not do better. One of our greatest trials in regard to the schools in this part of India, arises from the unfaithfulness of the teachers. A few do well; but as a general thing, they take but little interest in their work. They undertake the work of teaching, not with the view of benefitting the children under their care, and of thus raising their degraded race to a level with those who are enlightened by divine truth, but merely as they say—for their belly, i. e. to obtain a living. May the time soon come when the teachers will take an interest in the moral and spiritual improvement of the people, and not be influenced, as now, merely by the love of money.

A meeting was held this evening preparatory to the communion. We have none to add to our numbers from among the people around us who are living in sin. We would that it were otherwise with us.

6. Mr. Stone preached this morning, and I at night. The sacrament of the Lord's supper was then dispensed. But few communed with us. Our communion with the Savior was not, however, any the less sweet. These seasons are to us striking emblems of the society of heaven. Around the communion table sat those who have been redeemed from among the people of Europe, Asia, and America, and who are now of different denominations in the church of Christ. Our brother Hardy addressed the communicants. "Behold how good and how pleasant it is for brethren to dwell together in unity."

7. Our monthly prayer-meeting was held this evening. It is delightful to know that we, here in a heathen land, are remembered in the prayers of God's people, especially on this day; and that on the first Monday of each month, many, very many, humble and fervent prayers ascend to God for the salvation of a sinful world, and for those who labor among the heathen. And it is peculiarly so, to think that the Bombay mission is not forgotten before God. Oh, may these prayers be speedily answered with blessings on those who offer them, on the heathen, and on us who labor among them.

Mr. Hardy gave us an interesting account of the state of their missions in Ceylon. The Lord truly is doing great things for his church in Ceylon. In the account, I was struck with the great dif-

ference that exists between the people of Ceylon and those of Bombay, as to their prejudices. In the employment of teachers for their schools, the missionaries with whom Mr. H. has been associated take none who do not publicly renounce all their idolatrous practices; and on these conditions, they can procure as many as they need. If this were made a condition in Bombay at present, we could not procure a single one from among the heathen. Caste has, with them, but little hold upon the people; here it exists in all its force. Yet God is able to break it down in this island, as well as in that; and for this we daily pray.

9. Had a conversation with some Hindoos to-day. They said that they thought my religion was good for me, and theirs for them. The fact is, they do not think much about it, nor do they wish to do so. They are too indolent to think much about any thing, except what they shall eat, what they shall drink, and wherewithal they shall be clothed.

March 1. Had a conversation to-day with an intelligent Hindoo. In the course of the conversation, the subject of eclipses was introduced. He said, that a certain demon every year makes an attempt to swallow the sun and the moon, and that this is the cause of the eclipses of the sun and moon. I endeavored to tell him the truth on this subject. But in reply, he said that that was my way for accounting for the phenomenon, and that the way he had mentioned was the one believed by the Hindoos to be true. To reason with a man on a subject of this kind is utterly vain.

2. In visiting the two Philadelphia schools this morning with Mrs. R., we found all things in good order in both of the schools; and all the children had their lessons well, a thing which does not always occur.

Read in the Bhagurvut, one of the Hindoo sacred books, with my pundit, to-day. He seems quite at home in reading this work, and takes great pains to explain it to me. In reading it, I have been struck with the resemblance many of its parts bear to the Scripture history. It does seem to me that the writer, whoever he may have been, had some knowledge of the word of God. The Koran shows clearly from whence its stories have been taken. And the allusions to Scripture facts, as it appears to me, show that this work is much more modern than many are willing to believe. I doubt not but it will yet appear, that the history

of Krishnoo is only a fabrication by the Hindoos, to oppose the doctrine of Christ. Mr. Berkley, in his work on the Hindoo astronomy, advocates this opinion. It is, however, a matter of little consequence to know *when* this false religion took its rise; the great thing is, to get it rooted out of the world.

This evening I walked out among the natives, taking with me a variety of tracts in different languages, so that I might be able to give some away to different classes of people. After walking for some time, I stopped at the shop of a googurattee man, and began a conversation with him on the subject of religion. Others soon collected. Several Mussulmen drew near, and listened to what was said. One who understood Mahratta interpreted for me into Hindoostanee. All were attentive and silent, except one, who seemed desirous to prevent the others from hearing, as he had no disposition to hear himself. I gave a number of tracts to the Mussulmen. They took them cheerfully, and were desirous especially to have the one lately published, a translation of part of Grotius on the subject of Mohammedanism. Many of them asked me for copies of the gospels; but as I had none with me, I told them to call at my dwelling, and they should be supplied. This class of people is too much neglected by missionaries. It would be well, I think, to have one missionary to labor especially among them. Hitherto all our missionaries have confined their labors to the Mahratta people, and have labored only occasionally among the Hindoostanee people, and among the followers of the false prophet.

A Hindoo Festival.

5. Spent this day in study. In the evening attended our weekly prayer-meeting at Mr. Stone's. The meeting was well attended, and I hope was profitable to all. As the *Shimga*—holy days—still continue in all their noise and filthiness, all is noise and confusion out of doors. What a striking contrast the worship of the true God, conducted in Christian simplicity, presents, to the empty, noisy, heartless worship of the heathen. One could hardly believe that immortal beings could be so foolish in their worship as these heathen are. But so it is. The god of this world has blinded their minds, so that they should not perceive the glorious light of the gospel of the Son of God.

The *Shimga*, or *Holee*, festival is distinguished for three remarkable obser-

vances. The first, is that of dyeing the garments of a reddish hue, whence it takes the name of *Shimga*, or the feast of color. The second, the burning of a fire before the door, whence the term *Holee*, or bonfire. The last, which is solemnly enjoined as a religious observance, is that of clapping the hand against the mouth, and shouting impure words. The following is the account taken from one of the *Poorans*.

Dhonda, a giantess of great piety, but who, like many other devotees, masked under that piety the most insatiable ambition, had, by many years devotion to Brahma, obtained the promise that no one but Vishnoo should have power to take away her life. No sooner was her life thus insured, than she commenced a pell-mell attack upon the gods, and swallowed them all, save Vishnoo. To Vishnoo, the imprisoned gods made their supplication, and prayed for deliverance. Vishnoo, finding every means he made use of to persuade Dhonda to release the gods proved ineffectual, resolved to use the strength of his arm instead of the force of reason. So, catching Dhonda by the feet, he tore her in twain. Forth flew the emancipated gods; and having collected the trees of a few forests, they kindled a fire, roasted her body, having stained their garments with her blood; and danced around the fire, shouting the unhallowed name of their prison.

There is a striking resemblance between the celebration of this festival and the saturnalia and the feast of Ceres among the Romans. The giantess Dhonda represents *Terra*, (the earth) who warred against the gods. She is the earth imprisoning the products of nature in her womb. Vishnoo, rending her body asunder and liberating the gods, is Saturn tearing the earth with a plough. The fire may represent the Solar heat which ripens the harvest. The sprinkling of the garments with a red colored paint, may refer to the covering the earth in spring with various colored flowers, &c. &c. The Hindoo ceremonies are evidently borrowed from the Greeks and Romans; and it is well known that theirs were borrowed from the Egyptians and Phoenicians, and finally from the Scriptures, and Jewish rites; mangled, however, and perverted, by the fancy of their respective poets and priests, in such a manner that the resemblance to the original can scarcely be perceived. When man leaves the true light, into what gross darkness is he involved!

The Hindoo puts implicit faith in all these legends, and believes them as firmly as the Christian believes in the miracles of Christ. On these occasions, one would think that the whole Hindoo people had gone mad. Boys, streaked like tigers, jumping about on all fours, are to be seen here and there, surrounded by men and other boys beating tom-toms and shouting aloud. In another place, others are engaged in a sham-fight. In another, others still in a mock funeral. Others, with the stolen or borrowed boots and old clothes of a Sabil (Englishman), may be seen in the crowd around them, giving their orders to their servants pro tem, and calling out to one for *brandy-paunee*, to another for segars, scolding another, &c. &c. There, a boy stands with a syringe, playing the colored water upon the white garments of the passers by. And there goes a poor woe-begone horse, without bridle or saddle; and on his back two or more long-legged, raw-boned and naked riders, followed by dozens of others, who are to ride in their turn, but in the mean time are engaged in whipping the poor animal along with its useless burden. While every where are to be seen old men, who, forgetting that they have reached the grave's mouth, are following the nimble youth at humble distance in all their revelry and folly, jumping and shouting profane words. Oh the abominations of heathenism.

A tour in the country. Interview with a Parsee.

April 18. This morning, in company with the Rev. Mr. Wilson, of the Scottish Missionary Society, and a Parsee, (the editor of the *Hurkam* and *Wurtuman* a Googurattee and English paper in the fort), I left Bombay for *Wuzurabod*. Having a large supply of tracts and portions of the Scriptures, we proceeded first to Randora, where we remained till after dinner. In the evening we reached Veax, a small village near Tannah, where we lodged in a bungalow, built by a wealthy Parsee, Roostumjee, who resides in the place for the benefit of travellers. In the morning we called upon Roostumjee, and had a long conversation with him on various subjects, principally, however, on the subject of religion. We found him to be intelligent and shrewd, but opposed to religion of all kinds (his own included), except so far as it seemed to chime with his notions of things. His views of religion are *deistical*. He denies their own sacred books,

and says that they were made by man, and that God had nothing to do with the dictating of what they contain; and in this he is right. But he denied also that God had ever given a revelation of his will to man. He has no faith in the Parsee religion, but still, through custom or fear, conforms to their foolish practices. He observed that he could not see the necessity of praying to God every day, and thanking him again and again for the favors received. Once, he thought, was quite sufficient. He was reminded that the mercies of God are repeatedly, every day, conferred upon him, and that he was thereby called on for repeated acts of praise. 'Oh yes,' said he, correcting himself, 'every morning I pray to God, and that is enough.' 'And what do you pray for?' it was asked. 'I pray this way,' said he. "Oh God, just be as good to me to-day as you were yesterday, and then I shall be glad." That is all. Is not that enough? He was then told the true way to worship God, and also the necessity of doing it aright. He asked us how many persons had become Christians in Bombay, or as he expressed it, how many Christians we had made. He was told that none but God can make people Christians, and that we hope there are ten or twelve in Bombay, and a great many at other missionary stations in India. He thought it was a poor work, and we had better quit the *Padra* business, and go home, saying, 'You cannot make the Hindoos Christians. They are all hypocrites.' We told him that God commands us to preach the gospel to the people, and we must obey, and He will ere long convince the people of their sins.

A Mohammedan Fakeer or Saint.

Rev. Mr. Wilson being unexpectedly called to return to Bombay, the Parsee and I were left to prosecute the tour. After dinner of this day (19th) we left Veax, and reached Buondy, about sixteen miles distant. I slept in the verandah of an old Mussulman mosque, and although somewhat exposed, slept soundly. The attendants who were with us, were strewed on the floor all about. This mosque has been standing for more than one hundred and twenty years, but is now, in consequence of the poverty of the people, going to decay. In the inner apartment are four tombs, of a saint, and of three of his descendants. Here the Mussulmen in Buondy resort to pray. A Fakeer, or Mussulman saint, lives here;

and as he is a physician for the body as well as for their souls, according to their faith, many come to him. He is, without exception, the most intelligent Fakeer I have ever seen. As a general thing, the Fakeers are a set of lazy, ignorant drones, who have assumed the dress and habits of a Fakeer through sheer hypocrisy and laziness. While I remained in the mosque, I had much conversation with him on various topics; and as he was, at that time, engaged in preparing a quantity of pills, according to the mode of practice recommended in the books of medicine which lay before him, for the purpose of curing a young female in the village of madness, we fell on the subject of demoniacal possessions. He is a believer in the influence of demons upon the minds of the people; and also believes in the potency of his remedy to cast them out. I asked him how he knew the girl was possessed of an evil spirit, and thus became mad. He said that her looks, and her manner of talking, convinced him that she was possessed. 'Have you cured many persons?' I asked. 'No,' he replied, 'because the medicine is dear, and nobody has been willing heretofore to incur the expense.' The father of the girl in question, however, had resolved to try the remedy. 'But how do you know that your remedy will prove effectual?' I continued. 'I gave her some other medicine, and that gave her ease, and I am confident that this which I am now preparing will cure her in twenty days, perhaps less, perhaps more; but in a month, no doubt.' I asked him if he would give me a copy of the prescription. He replied, that he would with pleasure; which he did. This prescription he wrote in Hindoostanee. It contains a great variety of articles in certain proportions. Among the articles are the filings of gold and silver, and diamonds, &c., a small portion of honey, cloves, and a great variety of spices. These are to be made into small pills, and given, according to the symptoms of the case, from five to fifteen pills per day. I told him that Jesus Christ cast devils out of people, but I did not know that any one now had power to cure madness arising from that cause. He acknowledged that Jesus was a true prophet, and that all he said and did was good; but as the medicine he was about to prescribe had been tried by others, and found to succeed, he had no doubt of its success in the present case. When I inquired the price of the medicine, he said, 'That depended on circumstances,

the quantity used, the recovery of the patient, &c.'

On the subject of his own salvation, he, like the other Mussulmen, does not wish to depend upon Christ for it. His prayers, and fasts, and the mercy of God, will, he judges, accomplish the work, without the aid of Christ.

A Hindoo temple and festival.

20. After a wearisome travel of fourteen miles, we, this morning, reached Wuzurabae. This is a famous place among the Hindoos. The legend is, that a female, on a certain time, destroyed at this place seven millions of evil spirits, who had been employed in tormenting people for many years; and in consequence of this, the people erected a temple to her honor, and here yearly great crowds assemble to pay their devotions. When we arrived, we found several thousands of people collected. A great many Parsees had come, for the purpose of pleasure, and to spend their money; and some had come to get money. Mussulmen had come, to sell toys, &c.; Yogeas, to beg; Brahmins, to be feasted; and the poor ignorant Hindoos, to worship a stone, pay away their money, and go home faint and weary, and puffed up with their own self-righteousness.

I distributed a few tracts to-day, and conversed with a few people. At night, I slept under a tree, while all around was noise and confusion. Such scenes as were acted by Israel when they "sat down to eat and to drink, and rose up to play," are exhibited at this place every day during the continuance of the festival.

21. This morning, after breakfast, I went into the bazaar, and took my stand in the verandah of a Hindoo temple; and for five hours, I was busily employed in speaking with the people, and giving tracts to those who could read. I was gratified to find that so many could read. Many seemed thankful for the tracts given them; and only one person, that I saw, treated me, and the whole subject of my labors, with contempt. This person asked a tract, and, after a short conversation with him, I handed him one to read. Finding he could read well, I gave it to him. He turned away, and when his face was hid, tore it in pieces, threw it over the heads of the Hindoos in my face, and ran off. When the others saw it, they expressed their indignation at such conduct. I gave away nearly all

the tracts I had with me. The heat to-day was greater than I have ever felt in India, the thermometer standing at 114 degrees in the shade. Indeed the hot air which blew, seemed like the steam issuing from the mouth of a heated furnace. My eyes smarted with pain, in consequence of the heat and glare of the sun.

The effect of the heat upon me was such, that I felt it prudent to hasten away as soon as practicable. Accordingly, the next morning, at two o'clock, I left Wuzurabae for Bombay, intending to talk to those I should find on the way, and to distribute the remainder of the tracts I had with me. Before I reached Bombay, I distributed all the tracts and testaments I had taken with me.

The Parsee who accompanied me in this tour was a very pleasant companion. He has lost all faith in his own religion; and, when unobserved by his Parsee brethren, he eat with me, a thing not to be tolerated by the Parsees. I asked him why he did not openly renounce his religion, and embrace Christianity, which he acknowledged is better. He candidly told me he was at present afraid of his people; but if another should join him, he would do so. His eating with a Christian is a breach of his caste-rules. One day, after eating, he said to me, 'You Christians make short prayers both before and after eating; we Parsees have short ones before eating and very long ones after it.' 'Why is this?' said I. 'Why, before eating, the Parsees think they have got what they want before them, and so just thank God for it, and begin to eat; but after eating, then they pray that for the next time they may have as much rice and curry, &c. &c. (mentioning all the dishes) as they have just had before them.' How true it is, that, "What shall we eat, and what shall we drink, and wherewith shall we be clothed?" is the great inquiry among the heathen? May the time come when they shall inquire, What shall we do to be saved.

May 25. For several days past we have been suffering with the heat, the thermometer standing at 89 and 90 degrees in the coolest place in our house. The cholera is sweeping into the grave numbers of the natives, both Hindoos and Parsees, and a few Europeans have also fallen victims to its power. Notwithstanding all these calls, the people are slow to learn righteousness. The Hindoo in his distress, only breaks a few more cocoa-nuts, and makes a few more

offerings to his idols, to preserve him, but looks not to Him who has power to save from death and from hell.

Inquirers.

To-day a brahmin, Vishnoo, called on me. He professes to be fully convinced of the truth of Christianity, and so far as I can judge, the man seems to be sincere. He is, however, afraid to profess faith in Christ openly, for fear of his father's wrath. Time will tell what his real feelings are.

Bappoo, of Panwell, was here a few days ago. But he is still undecided, although he has cast away his idols, and has not worshipped them for more than three years. It is hard to tell how much wrong feeling lurks in the hearts of these natives, under the pretence of being serious.

While at Wuzurabae, a Parsee told me that he had heard that we gave 500 rs. to every one who joined us. I told him it was false. He still insisted that it was true; and said that if I would give him a thousand rupees, he would turn Christian. I told him that he would not be worth having as a Christian, if he turned from his own people for the love of money, and that I would not give him a pice to become a Christian. Such kind of people God would certainly curse, although they might for a time deceive us. Covetousness has a deep hold on the heart of a native in India, whether a Parsee, Mussulman, or Hindoo, but especially the last. But if the ungodly Corinthians were not beyond the reach of divine grace, neither are these. May the Lord have mercy on them.

Greece.

EXTRACTS FROM THE JOURNAL OF MR. RIGGS AT ATHENS.

May 3, 1833. My lesson in the catechism to-day had respect to the divinity of our Savior. The members of the class are all young, none of them I should think over twelve years of age. Yet they had heard the divinity of Christ denied, and seemed interested in the proofs which I presented, reading some of the plainest passages from the New Testament on the subject.

I am in the habit of asking the questions in a familiar way, and of asking other questions besides those found in the book. When I came to the question,

"How many Gods are there?" they forgot the answer they had learned, and several replied at once "Three," some adding, "The Father, the Son, and the Holy Ghost." They asked many questions, but at length appeared satisfied with the view of the subject which I presented, enforcing it in every part by direct evidence from the New Testament.

6. Class in the catechism more than usually interesting. One new scholar joined it. I asked them whether they did not think that God could have made all things in a moment, as well as in six days. "Yes," was the answer. Can you think why he employed six days in this work? I was pleased with their reply, "He did so, as an example to us to work six days, and to rest on the Sabbath." Their views of the manner in which the Lord's day should be kept, have very much changed since they entered the school. Among the people generally, it is regarded simply as a holiday, inferior to some of the feast days.*

28. In company with Mr. King, visited Marousi and Cephisia, two small villages northwest of Athens, the former about eight miles distant, the latter nine. We arrived at Marousi about noon, and spent a couple of hours there. We conversed with the priest in regard to the duty of instructing the people in the gospel. He made the common apology, that he was ignorant, said he could not preach. He said that the last Sabbath a priest from the Morea came there and preached to the people. He stated that very few ordinarily attended church, generally not more than four or five. They have no school. The priest said that some time ago he took several boys, at his own house, to teach them the elementary branches; (viz. *reading*, or rather cantilating the psalter and other church books, all of which are in Ancient Greek; and sometimes *writing*.) Having kept them for several months, and receiving no compensation, he was compelled to dismiss them, and to occupy himself with some employment by which he might support his family. He showed me several tracts, which Mr. King gave him a year ago, which he assured us he often read. This we had some reason to doubt. Mr. King, however, gave him a copy of the ten commandments, and one

or two other tracts. The priest said he thought there might be four or five men who could read, and not more. To one of these few we gave several tracts.

Cephisia, on a small elevation at the foot of mount Pentelicus, and near the source of the river Cephissus, is a lovely place. Indeed all the country through which we rode, after passing three or four miles from the city, was delightful. We were almost constantly passing fields of wheat and barley, nearly ready for the sickle, and vineyards and olive yards clothed with the refreshing verdure of the season, interspersed with fig, promegranite, apple, pear, and peach trees. Cephisia has no school.

June 8. Walked out with Mrs. R., towards evening, on the north side of the city. On our return we passed near an ancient column, which is now (for what reason I am unable to ascertain,) an object of religious veneration. It stands entirely alone, just within the northern wall of the city. A woman, who was walking before us, crossed herself and bowed several times on passing it, as I am informed the Greeks generally do. As we approached, we saw another woman at the foot of the column, engaged in arranging some tiles, and accompanied by three girls. Before we came up, she had finished her work, bowed and crossed herself several times, and gone away. She was soon followed by the oldest of the children, who followed her example, and after a few moments by the other two, who also bowed and crossed themselves as well as they could. It was truly affecting to observe the youngest, who might be four years old, trying to imitate the superstitious ceremonies of her elders at that tender age, and pointing her fingers irregularly over her forehead and breast, not knowing how to cross herself according to the custom. We then came up, and observed that the tiles were placed there to protect from the wind some incense which was burning at the foot of the column. We felt some curiosity to inquire how a column, which doubtless anciently belonged to some heathen edifice, has been rendered sacred in the regard of those who call themselves Christians. We could only ascertain that it was called by the name of St. John. Perhaps it is in consequence of some miracle supposed to have been performed by that saint, or on the festival which bears his name. Such sacred places are said to be very numerous in Smyrna.

* We were not long since conversing with a very respectable man, in regard to some pecuniary matters. Not having time to finish them, we proposed to resume them the following day. As this happened to be a great feast-day, the individual made conscientious objections, and proposed instead the following Sunday!

19. In my lesson at the Sabbath school to-day, was contained the history of Moses at the time when the Lord appeared to him in the burning bush. The oriental custom of uncovering the feet on entering a parlor, is I believe universal among the Turks, and those Greeks who have not adopted European customs. It is at least so common and so well known among the latter, that it was only necessary to allude to it in explaining, "Put off the shoes from thy feet, for the place where thou standest is holy ground."

During most of the day we had heavy showers of rain, with thunder and lightning. The weather is very unusual this summer, and excites the remarks of all. The first two days of this month were uncomfortably cold. Rain, also, which we now have almost every week, is said to be extremely rare in ordinary seasons during this part of the year.

July 6. In a walk this morning passed by several of the threshing-floors just without the wall of the city. The grain is usually trodden out by horses. The sheaves are set in order around a post in the centre of the floor obliquely, the heads inclining inwards, so that the grain all appears on the surface about two feet from the ground. From two to six horses abreast, and sometimes more, are then driven round, commencing at the outside, until, by the winding up of the cord by which they are attached to the post in the centre, they are drawn in. They are then allowed to feed a few moments on the grain which they are treading out; after which they return, the horses being changed so as to equalize their labor. They now not only unwind their cord, but continue in motion until it is wound up in the opposite direction. Then they are permitted to rest and feed, after which they are changed as before. Another method sometimes employed, but which is not so highly approved, is by driving several yoke of oxen across the floor in various directions, with a kind of sledge, set underneath with sharp irons.—Either of these methods cuts the straw so fine, that it is not wonderful that the Greeks should employ the same word to designate straw and chaff.

EXTRACTS FROM RECENT LAWS OF THE GREEK GOVERNMENT.

THE following extracts from laws proclaimed by the new government in the summer of last year, will be deemed important in the relig-

ious history of Greece. It is to be hoped they will be so construed by the tribunals and the executive, as not to embarrass the benevolent efforts of the friends of a people so recently oppressed and afflicted by Mohammedan intolerance. The precise intention of them can be understood, at this distance, only by observing the manner of their execution. It is proper to say that they were before the Committee when it was determined to send, with the leave of Providence, a new missionary to Greece. See p. 73.

Having taken into consideration the proposal for a proclamation of the independence of the Greek church, and for the establishment of a permanent council, unanimously made by the metropolitans, archbishops, and bishops of our realm here assembled; and having heard the opinions of our ministerial council, we have determined and do order, as follows.

Art. 1. The orthodox eastern apostolical church of the kingdom of Greece, in spiritual things acknowledging no other head than the Founder of the Christian faith, our Lord and Savior Jesus Christ, but in respect to government, having for its chief the king of Greece, is free and independent of every other power; at the same time preserving unadulterated the unity of the faith, in respect to the doctrines hitherto professed by all the orthodox eastern churches.

2. The highest ecclesiastical authority is vested, under the control of the king, in a permanent council, bearing the name, "Holy Council of the kingdom of Greece."

The king appoints, by an order for that purpose, the department of state which will sustain the executive power in regard to the matters of this judicatory, and under which, in this respect, the council will act. This council will hold its sessions in the metropolis of the kingdom, and will have a private seal, engraved with a cross, precisely the same with that in the middle of the insignia of the realm, and bearing the inscription, "Holy Council of the kingdom of Greece."

3. The council shall consist of five members, one of whom shall be president, and at least two counsellors; the other two members may likewise be counsellors; but the government may, if they judge it proper, appoint, instead of these, one or two counsellors; beside

these, the government may appoint one or two supplementary counsellors or concessors, which supplementary members will be entitled to a seat in the council only in case of the absence or indisposition of an acting member.—All these are appointed by government.

The president and counsellors shall be selected only from metropolitans, archbishops and bishops; the concessors from priests and monks.

A new choice shall be made annually; but the existing members may be re-appointed. Each of the acting counsellors and concessors shall receive, beside the stipend of his particular station in the church, an additional compensation during the continuance of his duties as a member of the council.

6. With the council there will be present a royal commissioner, who, as well as the secretary of the council, shall be appointed by the king. The subordinate officers in the secretary's department are appointed immediately by the council, and confirmed by the government.

7. The royal commissioner will attend all the meetings of the council, and represent at it the government. Every thing done in his absence shall be invalid.

He has also the right, by order of any officer of government, or in virtue of his own station, to submit propositions to the council, which propositions the council will immediately take into consideration, and concerning which it will decide as it shall judge proper.

9. In respect to all matters within the church, the council will act independently of any secular power. Since, however, the supreme government of the kingdom has an authoritative supervision of all acts, occurrences, and relations, taking place and existing within the realm, government has the right to take cognizance of all matters under the consideration of the council; and consequently, before seeking the approbation of government, the council cannot publish or enforce any of its decisions; and in the preamble of the public announcement, in publishing any such decision, it shall always be set forth, that the approbation of government has been sought and obtained.

10. In internal affairs of the church are included, as is more minutely defined in Acts 11, 12 and 17;

- (a.) Doctrinal instruction;
- (b.) The manner and performance of worship;

(c.) The performance of the duties of each order of the clergy;

(d.) The religious instruction of the people;

(e.) The discipline of the church;

(f.) The examination and ordination of the clergy;

(g.) The consecration of places of worship, and of things consecrated with worship;

(h.) Jurisdiction in matters strictly ecclesiastical; e. g. in matters of conscience, in respect to the performance of religious, or ecclesiastical duties, according to the dogmas, the doctrinal books, and the regulations of the church founded upon them.

11. The council will watch over the diligent preservation of the doctrines professed by the eastern church, and especially over the contents of books designed for the use of youth, and of the clergy, and treating of religious subjects: and whenever it shall be positively assured that any man whatever is endeavoring to disturb the church of the kingdom, by false doctrine, by proselyting, or by any other means, it shall call upon the secular power to apply a remedy to the evil according to the civil laws.

12. The council will also watch over the strict observance of ecclesiastical rules and customs, the well ordering of the churches, the proper arrangement of sacred rites and public worship generally; it will give orders for whatever it shall judge calculated to promote the good order and improvement of the clergy; and will take care that those in holy orders do not engage, (contrary to express prohibitory statutes, both civil and ecclesiastical,) in political affairs, nor have the least participation therein.

13. All matters relating to the church, which however do not concern doctrines, but which, without being strictly secular, have notwithstanding some relation to the state and to the secular interests of the inhabitants, belong indeed to the province of the holy council, yet, without the particular consent and co-operation of the secular power, the council cannot alone pass any order in respect to them.

The supreme authority of the realm has indeed the prerogative not only of demanding, as a preliminary, that it may be satisfied concerning all such matters, but also by special orders to prohibit whatever in them may become injurious to the public welfare.

14. Such subjects of a mixed character, besides others, are particularly the following:

(a.) Regulation concerning external worship, concerning the time, place, number, &c. of the services;

(b.) The establishment, dissolution, or limitation of monastic institutions;

(c.) The appointment, diminution, or abolition of the celebrations, ceremonies, processions, feast-days, &c. so far as respects the unessential part of worship;

(d.) Appointments to ecclesiastical stations, and the permission of the ordination of presbyters and deacons;

(e.) Assigning the limits of the different ecclesiastical authorities;

(f.) Orders concerning institutions for the education, support, or punishment of the clergy.

(g.) Sanitary regulations, so far as they relate at the same time to ecclesiastical institutions;

(h.) Extraordinary ecclesiastical rites, especially when it is proposed that they should be performed on ordinary days of labor out of the churches;

(i.) Canons respecting marriage, except in what relates to the civil contract.

15. Ordinances relating to subjects of a mixed nature, being passed by the council, and confirmed by government, have the force of laws, and as such will be published in the government Gazette.

17. In matters strictly ecclesiastical the council has supreme jurisdiction over all the clergy.

In secular matters, the clergy are subject to the civil laws, and to the secular tribunals, civil and criminal.

18. Matters which must be considered as political, judged according to the civil laws, and directed by the secular power alone, are:—

(a.) Contracts, wills, and other civil acts of the clergy;

(b.) The regulation of moveable and immoveable property, revenues, usufructs, and other rights of churches, monasteries, and individuals of the clergy;

(c.) Ordinances and decisions concerning all political acts of the clergy, viz. such as may be considered as transgressions of civil orders, or as political crimes or misdemeanors.

(d.) Laws respecting marriage, so far as relates to the civil contract and its consequences.

(e.) Regulations for keeping records of births, deaths and marriages, such records being viewed as documents exhibiting the political condition of the country, and concerning the order and validity of the records which the priests of the churches will keep, and of all cer-

tificates relating to their ordinary functions;

(f.) General arrangements concerning the obligation of building and repairing churches and other buildings for ecclesiastical purposes.

19. With foreign powers, civil or ecclesiastical, neither the council nor any individual of the clergy can hold correspondence, or have any immediate relation. All such correspondence takes place through the proper department of state.

20. The ecclesiastical power, while it does not transgress its proper limits, has a right to the protection of the civil power. It is therefore the duty of all civil rulers, whenever it shall appear that the rights of the ecclesiastical power are infringed, to protect and defend it, according to its request.

21. On the other hand, every Greek who considers himself injured by the ecclesiastical authority, contrary to existing regulations, has the same right to appeal to the royal protection.

Syria.

EXTRACTS OF COMMUNICATIONS FROM MR. THOMSON.

Visit to Jerusalem.

THE letter, from which the following extracts are taken, is dated Beyroot, May 11, 1833. A more particular account of the circuit performed by Mr. Thomson, in the early part of last year, through the more interesting parts of the holy land, will probably be received before long.

In company with Mr. Nicolayson, missionary from the London Jews' Society, and Mr. Hardy, Wesleyan missionary from Ceylon, now on his return to England, I left Beyroot on the 30th of March, and after an absence of nearly six weeks returned to it again on the third instant. We visited Saide, Soor, Acre, Hhayfa, Tantoor, Jaffa, and Roumla, on our way to Jerusalem, besides the ruins of Casarea, and many other places whose very names remain yet to be ascertained. We went down with the pilgrims to Jericho and the Jordan; and, in company with several English travellers who had a guard from the governor of Jerusalem, visited the Dead sea, whose bitter waters sleep over the guilty cities of the plain. And after a hasty visit to all the consecrated places of resort, within and around

the holy city, we left it on our return, April 22d, after a residence of twenty days. Our route back led us through Nabloos, Sebastia, Nazareth Cana of Galilee, Tiberias, and Safet; which enabled us to visit the mountains Ebal and Gerizim, Hermon and Tabor, the mount of the Beatitudes, and the western shore of the lake of Gennessaret. It is a journey of seven days by the sea-coast and Jaffa to Jerusalem, and requires ten days to return to Beyroot through the interior.

We were incessantly occupied, for nearly the whole of our stay in Jerusalem, in efforts to obtain houses for our families, which we found much more difficult to accomplish than we had anticipated. After a great deal of trouble, however, we succeeded in securing one establishment, which, with some additions and repairs, will answer for both of us.

Papas Isa Petros, the Greek priest so repeatedly mentioned in the journals of Parsons, Fisk, and the other missionaries, gave it as his opinion that schools may be established as extensively as our means will allow and teachers can be procured. Our teachers may, to a certain extent, be employed as *readers*, upon the plan adopted in Ireland. It is certainly a noble work to distribute the Bible to those who have it not—it is a greater work to teach the ignorant to read it. But many years' experience has proved beyond a doubt, that in a vast number of cases the book of God is laid by upon the shelf to gather dust; and hence it will be making another most important advance, towards attaining the ultimate end of all Christian effort—that men should "hear, believe, obey, and live"—when we shall have persons whose business it shall be to *read the Scriptures to the people*. The word of the Lord is a fire and a hammer, and when it goes forth, it will accomplish that whereunto it is sent. But where the word of God is either a sealed book, for want of the key of knowledge, or through fear of the priests, or is thrown aside in infidel carelessness, what good can be reasonably anticipated from the mere unaided distribution of the Scriptures? These remarks apply with peculiar force to this and other countries in the same condition—where all can understand when read, but few are able to read the word of God for themselves. This is not all speculation.

The brother of Mrs. Wortabet commenced some time ago to read the Scriptures in his own house at Saide,

and he informs us that his house is often very much crowded. The priests come sometimes to watch their proceedings; and once there was one present when he was reading that passage where Christ rebukes the scribes and pharisees for binding heavy burdens upon the people, etc. The people all turned upon the priest, and said to him "That is precisely your character; you bind heavy burdens upon us while you yourselves will not touch one of them." The priest never came again, but various efforts were made to break up the reading, such as persons employed to bring in *other* books to read; but the audience always insisted upon having nothing read but the Bible. When we were at Saide, on our way to Jerusalem, we were called on by several who attended these "readings," whose eyes appeared to be opened to behold the iniquity of their priests, and many of the errors of their faith; and amongst the rest, a venerable old priest of the Greek church, who, I should hope, is "not far from the kingdom."

There is no danger to be apprehended from bringing a printing-press to this country; and Arabic, Greek, and Turkish tracts and books, are very much needed. We shall feel hampered in all our proceedings until we have more of these invaluable auxiliaries. When we were at Safet, we visited the printing-office of the *Jews*, and found three presses in operation in open day, without the least attempt at concealment. And what is still more to the point, they not only stated in the title page, *where* it was printed, but that it was done under the government of his excellency the pasha of Egypt. Now if the *Jews*, who are of all people on earth the most liable to molestation and unrighteous exaction, if *they* can thus publicly maintain a printing-press, what reason can be assigned why we cannot? Mr. Nicolayson, who has travelled through every part of the country for eight years, says, that there is not the least danger to be apprehended. I do hope, therefore, that we shall see a printing-press at Beyroot in the coming autumn or winter, with all things necessary for extensive and active operations.

The school which Mrs. Thomson and Mrs. Dodge opened for Frank children is doing well, and has attracted attention amongst the Arabs themselves. And there is no reason to doubt, but that we could collect a large number of Arab children, if we were able to conduct a school in that language. And it is high time that something effectual was under-

taken in behalf of the rising generation. The females of this country require particular attention, and bespeak a large share of sympathy from the Christian public.

Throughout the whole of Palestine there are slaves; and their character is that disgusting compound of childish ignorance, foolish superstition, impertinence and vulgarity, which is commonly the product of such degradation. I consider the daughters of Judea as offering a wide and interesting field of missionary effort, nor have I the least hope of permanently succeeding in the high aim and purpose of our mission, until the female character is elevated to its proper level. Female schools are therefore indispensable, they are to constitute one of the very elements of success. It was deeply affecting to see them in lengthened files descending from the mountains with heavy loads of wood upon their heads; and bending under burdens which their weaker frames could ill sustain; it was humiliating to be the object of their silly stare, and their rude laughter, and to be compelled to witness their unseemly deportment in filthy, coarse, and scanty garb. And such things were never absent from our sight in all our travels through Judea, Samaria, and Galilee. It is our intention to commence a school for females as soon as possible after we shall be established in Jerusalem. There will be difficulties, and there will be opposition. We expect both, we make our calculations for them. From past experience we ought to anticipate every vexation within the power of the great enemies of light and holiness. They know that this opening schools to instruct the people, and scattering in every part of the land religious tracts and books, especially the word of God, is like placing windows in their chambers of imagery, and must bring to light the hidden things of darkness; and therefore they will stir up all their wrath. But there is a limit, beyond which it cannot go, or if it goes, it turns to praise.

We already know some interesting Arab girls, who are not only willing, but appear to be truly anxious to be taught; and when the effort shall be made, we have no fears but that more can be obtained than we shall be able to educate. We earnestly request an assistant female teacher. I hope the absurd notion is exploded, that anything will do in an ignorant community. It will require much more time, and greater application, and a far larger expenditure of patience, to conduct a school here where you have

the very elements of knowledge on all subjects to communicate to those, whose minds are as vacant as space, and as lawless as the waves of the sea. We need the undivided time and energies of one, who has, in addition to education and piety, some experience and skill in the difficult task of governing youth.

Arrangements having been made during the week, we had the happiness to commence on last Sabbath regular preaching in Arabic. The congregation numbered nearly twenty, who were very attentive, and appeared much interested; and others say they will attend next Sabbath. We look upon this beginning with great interest. From a variety of causes there has not been any public preaching in Arabic since the death of Mr. Fisk, but we now hope that the gospel trumpet will never cease to sound in this tongue.

Under date of May 17th, Mr. Thomson thus describes his approach to Jerusalem from the westward.

At the earliest dawn of April 6th, we left the gates of Ramla, or Roumla, where we had slept, preceded, accompanied, and followed by several hundred pilgrims, who, like ourselves, "hasted if it were possible to keep the feast in Jerusalem." Many on foot, some on horseback, others on mules and donkeys, whilst whole families, nestled in cribs constructed like crates for merchandize and slung on either side of the camel's tall back, pursued their journey "sava, sava," (all together,) as the Arabs say. I saw the husband on one side, the wife on the other, and a brace of babes, snugly cribbed with each; while the patient beast, with noiseless step, bore them safely up the rugged ascent. As this day ended the long and weary pilgrimage, there was unusual joy in the crowd, and their outlandish pranks set all description at defiance. Our road for the first two hours lay across an ascending plain, and as there was plenty of room, so there was not the least order observed in the line of march, but every man did as he pleased.

But as we approached the mountains, and the road became narrow and rough, we gradually dropped into Indian file, and grew less boisterous as we became more fatigued. Dr. Clarke says that the road from this to Jerusalem resembles the worst passes of the Appenines. How bad these are I do not know, but if they are worse than the passes through the mountains of Judea, I hope, for the sake

of both man and beast; they will soon mend their ways. Following the rocky channel of a winter torrent, you enter between the jaws of two lofty mountains, whose dingy cliffs seem to frown upon the adventurous traveller. The path now becomes really dangerous, but the animals from a native instinct, aided by long experience, pick out their way amongst the rocks with great prudence, and are remarkably sure-footed. After an hour or two, his alarm wears off, and the traveller, giving the rein to the animal, sits unconcerned upon the very brink of frightful precipices. On, on you go; now stumbling over great rocks which have rolled down from the steep cliffs over your head; one while winding round the base of some high conical mountain, and anon clambering upon its rugged face; and by a zig-zag path toiling up to its airy summit; from whence, with scarce time enough to cast one glance upon the wide scenery around, by a path as narrow and as rough, you slip and scramble down the other side, to repeat the same again. It was thus that after seven hours of toil we gained the last summit between Jaffa and Jerusalem, at three o'clock, when the whole crowd of pilgrims rushed forward to catch a first glimpse of "the Holy," the name by which this second city is now known amongst the common people. As the pilgrims are all armed, they stopped upon the hill, northwest of the city, and fired off their pistols and muskets. There was now no further use for their weapons of defence. They had reached the "city of peace," as its name has signified ever since Melchisedec, king of Salem and priest of the most high God, went forth to meet and bless the father of the faithful.

As for ourselves, we had no such salute for the "holy city," but hurrying forward, entered by the Jaffa or Bethlehem gate, and leaving our baggage at the Greek convent of Mar Michael, without a moment's delay we set off for the church of the holy sepulchre, to witness the splendid ceremonies which were there performed.

Mission to Jews of Turkey.

EXTRACTS FROM MR. SCHAUFFLER'S
JOURNAL OF HIS TOUR FROM PARIS
TO ODESSA.

THE extracts now inserted are in fact a continuation of those on pp. 81—85 of the last number.

Strasbourg.

April 12, 1832. The shaking of the "diligence," or stage, seemed to do me good. Instead of stopping therefore at Nancy, as I had intended to do for the purpose of resting, I went onward three days and three nights almost without interruption, till I saw the great valley of the silver Rhine, and the bold, gothic steeple of the cathedral of Strasbourg.

We did not stop any where except to change horses, which is done in about five minutes, and once in twenty-four hours to take a breakfast, and once for a dinner. Supper must be taken in the carriage from one's pocket. I was but little disposed to collect topographical notices. We passed through Meaux, La Ferte, Chateauthierry, Epernay, Châlons, Vitry, St. Dizier, Bar Le Duc, Void, Toul, Nancy, Luneville, Sarbourg, etc. Most of the places through which we passed exhibit the same appearance to the hasty traveller, and leave an impression so similar, that it becomes a matter of difficulty to remember them severally. A mixture of wood buildings and stone buildings, one or two gothic churches, always old, narrow streets, a multitude of poor people who surround the stage to beg, some good looking soldiers, taverns, stores, shops—these are the main impressions received in passing. At Meaux I noticed a very fine looking gothic church in the style of the Notre Dame at Paris, and with a beautifully proportioned frontispiece. La Ferte looks uncommonly lovely, and seems to be an airy, healthy place. The face of the country varies more, and brought to my mind a multitude of associations long gone by. At Nancy we stopped about three hours, because a new stage commences here. I took a short walk through the town. The cathedral is large, dirty on the inside as usual, but elegant in its exterior, except that the three rows of Corinthian columns piled upon one another, do not seem to agree with the large edifice which they pretend to bear up. At Sarbourg we took dinner Wednesday evening. The family of the tavern-keeper spoke German, and gave a very good dinner for a reasonable price. The "conducteur" of our stage fell into a quarrel at table with a lady, who had incautiously remarked upon his good appetite. A gentleman of the stage-company took her part, and the contention soon became sharp. The whole party felt anxious; but when the gentleman asked the conducteur, whether he desired any further satisfaction, the con-

ducteur answered, "O no, Sir, not at all," and the quarrel had an end.

Thursday (April 12.) In the morning in good season we discovered on the eastern horizon the vast, towering masses of the Black Forest. Soon after, the steeple of the cathedral of Strasbourg made its appearance. At Ittenheim the officers of the custom-house treated us quite civilly. Opposite to the custom-house is a plain tavern, into which the whole company entered to take something under the title of a breakfast. The tavern-keeper, a plain German farmer, served up coffee, as they call it, in large brown cups, accompanied by a solid piece of home-baked bread. It did not occur to him to ask us, whether we wanted any thing else. Meat at breakfast would have appeared quite strange and unnecessary to these people.

On entering Strasbourg, our passports were required. I took lodging in the Hotel de Paris, and rested some hours in my room. In the afternoon I went out to look at the city. I could not help falling in with the cathedral, for wheresoever a man stands or walks in all the city, there the monstrous steeple looks down upon him. The effect which this edifice produces upon the mind is worth a great deal, and far superior, in my opinion, to that of the church of Notre Dame at Paris. In the latter case there is, indeed, vastness of conception, and profusion of skill and labor, united with the most exquisite tact of proportion; it arrests the attention of the stranger, fills him with admiration, and grows and swells as he gazes on. But it is vast without being bold, it is grand without being delicate, and the miserable stone of which it is constructed gives way. But here is the vastness of the whole immense mass, the daring boldness of the heaven-towering steeple, the grandeur of the united conception, the admirable symmetry of its various parts, the delicacy of its ornaments, and besides a thousand playful caprices, which surprise and entertain the eye as often almost as it is removed from one place to another, just like the sports of nature in the lofty forest which the gothic style is designed to imitate. The material of the edifice is a brown sandstone, which still looks well after it has darkened; and well preserves the delicate parts of the workmanship. I went up to the platform, which is half the height of the whole tower. The prospect is unique. The whole valley of the Rhine, with its villages and towns, its little rivers, its gardens, fields, vineyards, etc. lies there, and stretches

away to the west till the eye is arrested by the Vosgerms over which we came, and in the east by the Black Forest, or the Hercynia Sylva, the ancient abode of the indomitable Marcomanni. The height of the steeple is 490 feet, while the famous dome of St. Peter's church at Rome is only 428 feet, and the towers of the Notre Dame at Paris, but 204. The steeple is every where transpierced, and very delicate. The solidity of the workmanship was tried in the year 1728, by an earthquake, which threw up the water from a reservoir on the platform to half a man's height, and spilt it abroad to the distance of eighteen feet, as an inscription on a black marble on the platform testifies.

It is perfectly astonishing how this could be done, without injuring at all such a bold and delicate steeple and building. The bells are small in comparison with those of other steeples in Europe. The largest weighs 18,000 lbs. and is six feet ten inches in diameter. A description of the whole memorable building would lead too far. In the inside, the Byzantine style of the "choeur," or altar with its appendages, though the work is elegant, shocked me, after having gazed upon so noble a specimen of serious gothic architecture. The walls and pillars on the inside are *whitewashed*, dusty, and dirty, and the whole looks like an immense market, rather than like a solemn sanctuary. The history of this church is interesting and ancient. It commences with the fourth century, when a temple, dedicated first to Mars, and afterwards to the German Hercules, commonly called by the ancient Germans Crutzmana, or warrior, occupied the place. It was destroyed in 349 by the zeal of nominal Christianity, and a Christian church was raised in its place, but experienced the same fate from the famous Attila in 406. Since that time it has, like another Phoenix, arisen from its own ashes time and again, and always more grand and more tasty. A second steeple, like to the one existing, ought to have been constructed, according to the original plan; but thus far the undertaking has been too great to find an executor, and it will probably never find one. The time to build material temples of Egyptian magnitude, while Egyptian souls of men, is happily gone by; and time, talent, and property begin to be devoted to the erection of those temples of which the Almighty has declared long since, "I dwell in the high and holy place, with him also that is of a contrite

and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." All the other monuments of Strasbourg dwindle into nothing around the cathedral. The church of St. Thomas contains some very interesting grave-stones of good and great men in the cause of religion and literature. That of Moris, Prince of Saxony, is far the greatest, and the chief curiosity of that church.

13. A young German, with whom I had had repeated conversation by the way on the subject of religion to save him from his atheistical notions, begged me to accompany him to an elderly lady who had also been of our travelling party. After some conversation, her queries gave me a good opportunity once more to lay down my testimony in favor of divine truth; to which the lady, a member of the Catholic church, listened with apparent surprise and interest. The young man, too, though I made no ceremony in refuting his infidelity, remained very kind and affectionate, and while he and I were at Strasbourg, he hardly ever went from my side.

Kehl—Baden.

14. Kehl is a small place on the eastern borders of the Rhine, and is divided into two parts, one being called the city, the other the village, of Kehl. The whole city and village, together with a neighboring village, contain no more than 2,000 inhabitants. On passing the Rhine, we were fumigated on account of the cholera. I arrived about four o'clock, P. M., and put up in a decent hotel. In the evening I called upon the protestant minister of the place, and found him an affable man, who loves to talk on religious subjects. He felt exceedingly interested in the accounts I gave him of the state of religion in America. Our conversation turned at last upon Mr. DeValmont, whom I have already mentioned, and I was not a little surprised to hear, that he is known here as a very rich man, while we received the impression at Paris, that he lived on Providence, and was poor. Indeed we all live on Providence. An old Englishman, who could converse with nobody here but myself, remarked to me at the tavern, that Mr. DeValmont was going about to stir up the Protestant clergy of this region, and would ere long build a meeting-house near here at his own expense. We had a fine day to-day, and my health seems to improve somewhat.

15. Delightful weather. Went to meeting to hear Mr. Schellenberg, the protestant minister, and to attend the confirmation of about forty children. At the examination the children answered well, and the instructions they had received were evidently orthodox. Many of them, if not all, were much affected, and as they came round, one by one, to promise their minister, by giving him the right hand, to follow, &c. etc. they shed many tears. After dinner, hoping to find some opportunity for conversation, I went out of the village into the open field. As I came out, the most lovely picture of rural simplicity and beauty lay before me. I stood between four pretty villages, Kehl, Sundheim, Neumuhl, and Kork. Farther on were still others, and the steeple of Strasbourg, beyond the Rhine, did not even here cease to claim my attention. I slowly passed over to Neumuhl; crossing the clear, limpid Kinzig, which hastens down to join the Rhine, and in whose pure waves every little fish can be seen. The Black Forest was now quite near, as it seemed, contending with the sun for his winter garment, of which large patches still lingered on his giant back. Beyond the Kinzig sat two boys, each one blowing his fife heartily, without any reference to what the other fluted. Their confused noise was in good keeping with the variety of the general scenery, the bleating of distant herd, and the sound of a shepherd's horn who seemed to give his cattle their favorite tune. In Kork I accosted a woman, who, with a sick child in her arms, was looking out of the window to enjoy the open air. I soon found that she had a son in New York, about whose comfort she was much concerned. Was pleased to be able to tell her, that if her son was prepared to receive any benefit either spiritual or social, he was doubtless in a situation to enjoy it. On my way home I felt grieved for having done nothing on my excursion, but as I entered the village of Kehl again, a woman with her family stood at her gate, watching for my return, and begged me to stop a little. Her object was, to make inquiries respecting the state of things in America, whither they, together with many more of the kingdom of Baden, intended to remove. I walked into the house where every thing looked neat and respectable. Some neighbors, hearing that "the American missionary" was there, soon came in, and I had an opportunity not only to converse of the religious and social privileges of America, but also of a "better country,

that is, a heavenly." One of the children, a very intelligent looking girl, was of the number which had been confirmed to-day, and I took opportunity to converse with her in particular upon the necessity and the privilege of being wholly devoted to the love and service of Christ, and upon the vanity of all earthly things. I went away at last, hoping strongly that I had not talked in vain. In the evening I called upon the minister again, and we talked long and with much interest of the religious institutions of America, especially the revivals there, and the manner of conducting them, and of Sabbath-schools. Promised to send him some tracts for his confirmed children, to remind them of their solemn engagement. The pious Rev. Mr. Dann, at Stuttgart, has written a number of little treatises of this kind, very appropriate and in the highest degree affecting and spiritual.

16. Felt comfortable for the first time since leaving Paris. Dined with Mr. Schellenberg, the protestant minister. After dinner we walked over to Kork to see the Rev. Mr. Fecht, decan of the district. On returning home I was rejoiced to find in the tavern one of our little brotherly circle at Paris, Dr. B. of New York. We spent a delightful evening together in my room. To-morrow the "eilwagen" starts for Francfort, in which I shall accompany him as far as Carlsruh.

17. Again in a carriage rolling along the beautiful valley of the Rhine. Was pleasantly situated in my corner, and enjoyed much the Christian society of Dr. B. We skimmed along rapidly through Rastatt, Ettlingen, etc. and arrived at Carlsruh about two o'clock, P. M. Here Dr. B. and myself shook hands for the last time; he proceeded to Francfort, and I took the stage for Stuttgart, which set out at five o'clock P. M. In the mean time I endeavored to see something of the place. It is distinguished for neatness. The palace is pretty, but not grand, the proportion of the cupola miserable. We rode all night. Was kept wide awake by the idle talk of a merchant from Stuttgart, who prated nonsense with a woman in the stage till the break of day.

19. We arrived in the morning at four o'clock. After the usual visitation at the custom-house, I went to a neighboring tavern to get some breakfast. In the mean time, the day grew bright, and the people began to stir about the streets; the noise increased, and I went out to look about.

[To be continued.]

●Jibwas.

EXTRACTS FROM THE JOURNAL OF MR. BOUTWELL.

THE tour performed by Mr. Boutwell from Mackinaw through lake Superior, and thence through the Ojibwa country to the head waters of the Mississippi river, in company with H. R. Schoolcraft, Esq., United States' Agent for Indian affairs in that quarter, has been repeatedly referred to in this work. A few extracts from a journal kept by Mr. Boutwell during this tour will here be given, which will bring the reader in some measure acquainted with that remote field of missionary labor.—The first extracts relate to the

Voyage through Lake Superior.

June 12, 1832. We were detained this morning by head winds, until eleven o'clock, when they abated and we embarked. We had not proceeded far, when we were obliged to make for the first harbor we could find. The swells ran almost mountain high, and not a little frightened our men, when one occasionally broke over our barge. We put into a deep bay, and found the mouth of a small stream which afforded a safe harbor.

13. Embarked this morning at half past four, the weather very cold. I was obliged to put on two over coats, nor did these stop the chatter of my teeth. At ten, A. M., so great was the change in the atmosphere, that my over coats gave place to a shooting-jacket. Such extremes of heat and cold are not rare in coasting this lake.

16. A heavy fog this morning hides every thing that is not immediately before us. The cold is extreme for June. Struck our tent at an early hour and proceeded three or four miles, and came to the Grand Marais and breakfasted. Here we obtained some specimens of copper, cornelian, and calcareous spar. The shore is very bold on the west side of Kineuinon. Immense masses of trap-rock, separated from the shore, stand out in the lake, where they are lashed by its troubled waters. I am obliged once more to resort to my over-coats to guard against the cold and fog, which is exceedingly unpleasant on the water in an open barge.

Passed a cluster of small islands this afternoon, a short distance from which

we put to the main where we found copper and agate.

17. Sabbath. Kineuinon Portage. Here we pass the second Sabbath since leaving the Saut. At three P. M. I preached in English to about one third of our party. At five P. M. most of the men assembled, to whom Mr. Johnson, the United States interpreter, read a portion of scripture in French, from which I remarked. He afterwards read the tract entitled *Les deux Chemins*. All listened with much apparent interest. But I soon witnessed that our reading and preaching was of but little avail. The men shortly after returned to their sports.

18. We are detained this morning by a heavy wind, and a boisterous sea. Our tents are pitched on a bluff, rising from twenty to thirty feet above the water level, a few yards to the north, a small cross marks the place where a child has been buried, on which is written "*Alexi Cadotte mort.*" The grave is enclosed by a few logs, scored at the ends, and so put together as to raise a wall three feet high. The water has so undermined the bank that it is falling away now within a few yards of the grave. A human skull and other bones were picked up in the sand. The skull was entire save a fracture on the left side. I learnt that an Indian was murdered here, some fifteen or twenty years since, in a drunken frolic, by a blow from an axe. A pipe, a small copper kettle, and a pewter dish were also picked up among these relics.

At two P. M. I took a seat with Mr. S. in his canoe. Leaving the portage, the shore is very bold, presenting a most picturesque scene—high bluffs of red sand-stone, wrought into almost every variety of shape, forming the most beautiful arches, basons, and here and there an almost perfect pyramid. Little cascades, which appeared in different directions, gave additional interest to the scenery. The banks are heavily wooded, with a fine growth of oak, maple, beach, and some birch.

19. About eleven, A. M., reached the Indian village at the mouth of the Antigonagon. The chief hoisted the American flag as we neared, while his young men stood by with their muskets to give us the salute. No sooner was our tent pitched, than the chief, followed by his men, old and young, came to shake hands, each bringing his pipe and tobacco-sack.

The chief was seated at the head of the tent, and a complete circle formed about it, while the entrance was occupied promiscuously. After all were

seated, the chief expressed his own pleasure and that of his young men, in receiving a visit from their father. This is the appellation by which they all call Mr. S.

He then informed Mr. S. of the recent death of the principal chief, "for whom," said he, "we are all in mourning. We are in much need of some of your tobacco, and it would afford us all much pleasure to smoke with you." The tobacco was then distributed and all commenced business. The chief and little boy each receiving a double portion. By and by a small budget, two feet or more in length and one in circumference, was brought into the tent and placed by the side of the chief. In one end were some long quills, with the feather ends projecting a few inches. This was a memento of the late chief. A number of poles were raised near the lodges, on which pieces of old cloth of various colors were hung. Here we also met two other chiefs from different bands, who were on their way to the Saut, to visit their father, Mr. S. One of them, after expressing his pleasure in meeting his father, commenced his speech by saying, "I am on my way to the Saut, to make a surrender of myself to you in the place of one of my young men who is a murderer. I undertook to bring him out to you but he made his escape. I am very sorry that any of my young men should be so foolish. I think he acted foolish to show his contempt of my authority. I do all I can to keep my young men still, but the trees are so thick, that I cannot see a great way. I will follow any advice you may give me in bringing the murderer to you next spring, though an attempt has already been made to take my life for what I have done to bring him to you."

After Mr. S.'s reply, the chief then gave him a pledge, an elegant pipe, with a stem three feet long, ornamented with feathers, &c., that he would use all possible means to bring the murderer to the Saut next spring. The pledge was ratified by a smoke, the pipe passing from one to another till it had gone round. Mr. S. now told them who I was, and that as their friend and his friend, he had invited me to accompany him on his visit to them. He spoke to them on the importance of their learning the art of cultivating their lands and having schools for their children. I then read to them portions of scripture from translations which I had, and expressed to them, through the interpreter, what the Chris-

tian public were now doing for some of their people, and that their friends would ere long send some one to instruct their children and tell them about God and Jesus Christ and heaven, if they desired it. The chief replied that he himself had no children, and that he must first collect all his band and talk with them before he could speak for them. I then requested Poguoch Inini, the pious native, who accompanies me from the Saut, to tell them about the Indians at that place. All listened to him with the deepest interest, while he related to them what God had done and is still doing for their kindred according to the flesh at that place.

Late in the afternoon we left this river, thirty miles from the mouth of which is the celebrated virgin copper rock, weighing, in the estimation of some who have visited it, at least a ton.

20. The morning is quite warm, the lake calm and delightful. From Antinagon thus far, the coast is almost entirely iron bound, with only here and there a small stream where a barge can find a safe harbor. The red clay and red sandstone occasionally appear. The shore is but moderately elevated. The growth is principally white birch, maple, aspen, and some spruce. The Porcupine mountains which we are now passing, remind me of a tour I once made to the White mountains of New Hampshire. In one or two places their base approaches quite near to the lake. Several of their peaks run up in the form of pyramids. The highest has been estimated at 1,600 feet above the lake. This afternoon the wind breezed and afforded us a fine sail. In the evening we reached La Pointe and found brother and sister Hall in fine health and spirits.

From the Saut to this place we have been thirteen days, but ten, however, of travel. One day we lay wind-bound and the two Sabbaths we rested in obedience to the divine command. In honoring God, we feel that he has prospered us on our way. The distance from the Saut to this place, by my estimate, is about 410 miles. Some of the traders make it 456. To measure distances with any degree of accuracy in this country is a matter of much difficulty; especially if the person is but little accustomed to this mode of travelling.

21. It is a real New England summer's day. Have just taken a walk with brother Hall over the farm of Mr. W., the trader of this post. He has from thirty to forty acres under improvement

on the island. Mr. Cadotte about two thirds as much. The oats, barley, peas, and potatoes look well and afford the promise of a good crop. For the first time Mr. W. has planted a small piece of corn for an experiment. It appears unpromising. I think, however, the soil, which is a mixture of red clay and sand, if well manured, can be made to produce corn. The grass is suffering much for the want of rain. With industry and economy I am satisfied that most, if not all the vegetables, necessary for the support of a family, can be raised here. Much land of a quality inferior to this, is cultivated in New England.

Mr. Boutwell left La Pointe on the evening of the 21st and proceeded to the mouth of the St. Louis river which empties itself into the southwest extremity of lake Superior. The rapids near the mouth of the river require a portage.

Ascent of the St. Louis River.

25. To begin this portage, which is nine miles, we are obliged to ascend a bluff sixty or seventy feet, in an angle of at least 45 degrees. Up this steep all our baggage and the lading of two barges must be carried on the heads or backs of the men. I say heads, from the fact that a voyageur [boatman] always rests his portage collar on the head. A portage is always divided off into *poses*, or resting places, which vary in length according to the quality of the road or path, but average about half a mile. Our supplies of pork and flour are put into a shape convenient for this kind of transportation. A keg of pork 70 pounds, and a bag of flour 80 pounds, is considered a load, or in the dialect of the country, a *piece*, for a voyageur, both of which he takes on his back at once and ascends this bluff. This is new business for the soldiers, who are obliged to carry their own baggage and provisions. The first attempt they made to ascend with their keg of pork and bag of flour, almost every one was unsuccessful. It was not merely a matter of amusement to look at the pork-kegs, flour-bags, knapsacks, baggage, and men which strewed the foot of the ascent, but such as to awaken pity and prompt a helping hand. I undertook to aid one by steadying the bag of flour upon the keg of pork. But we had not proceeded far, when in spite of me, off came the flour, and rolled to the bottom of the bluff. We then both of

us undertook to manage the keg, which, not without much difficulty, we succeeded in getting to the top of the bluff. We have made three poses, (a mile and a half,) and here we are overtaken by night.

26. At four this morning our men began their day's work. A heavy shower during the day has rendered the path very bad and retarded us somewhat. Our way to-day has been over hills, across deep ravines, and some of the way through mud and water half leg deep. But notwithstanding the rain and the badness of the path, the voyageurs are cheerful and prompt at their task. They carry their load half a mile, when it is thrown down and they return for another. Some of the men to-day have taken three bags, 240 pounds, the whole supported by a strap across the temples, the ends of which are made fast around the bags. Some of the Indian women, several of whom are assisting on the portage, have taken each a bag of flour, a trunk, and soldier's knapsack on her back, and waded through mud and water where I would not drive a dumb beast. But more, not unfrequently the Indian cradle is placed on the top of all, the hoop of which defends the child's head, projecting so high as to catch every bush, now dripping with the rain, and shake it full into the child's face. As the mother cannot well leave the nursing child, it must ride both ways, so that she has not the relief of a voyageur, who takes breath in returning back for another load.

27. Struck our tent and renewed our march this morning at six.—One of the soldiers who is disabled, a Catholic, a very profane man, saw me reading a tract, and came and asked me for one. It was but yesterday, I gave him a gentle reproof.

Several families keep along in company with us, who are on their way to their summer hunting ground. The woman is often seen with all the materials on her back which make the Indian's house, and the articles which furnish it, such as kettles, wooden-ladles, drum, traps, and axes; and on the top of all the Indian cradle, in which is bound her nursing child, while the Indian is seldom seen with more than his pipe, tobacco-sack, and musket.

About one o'clock to-day we reached the end of the portage. The weather is very warm and all our men and the Indians are much worn with fatigue.

Mr. S. here distributed presents to the Indians, most of whom have aided us in carrying. They all seem highly grati-

fied with what they receive, and wholly to have forgotten the mud and water through which they have waded. Nor are the squaws neglected. After the presents were distributed, provisions were issued. The flour and meal they take as usual in one corner of their blanket, or a horribly dirty old cloth which has served the place of a shirt without ever seeing a drop of water or a bit of soap. But after all there is not so great a difference between these Indians and our voyageurs as one might suppose, for they often receive their ration of flour in their pocket-handkerchief or hat.

28. This evening finds us at the foot of the Grand Rapids. In reaching this place we ascended several strong rapids, where it required not merely all the strength, but all the skill of the men. Not unfrequently are they obliged to spring from the canoe into the water, in the midst of a rapid, and draw it up by hand. This is the case when the bottom is rocky and the stream shallow, which at the same time lightens the canoe in passing over the rocks. Nor is it rare for the water to dash over the bow and sides, in which case some one is sure of getting wet. No one can form an idea of the difficulty of ascending this stream, until he has made a trial of it. The scenery of to-day has been delightful. The maple, iron-wood, cedar, elm, and oak grow here in perfection.

The mosquitoes here are extremely voracious, and oblige a man constantly to fight for life. Put ashore at nine this morning and breakfasted in their midst. Continued to ascend rapid after rapid till afternoon, when we reached what may be called the low-lands, where we found comparatively smooth water, and sufficiently deep for a steam-boat. The banks here are moderately elevated, an alluvial deposit covered with rank grass and a thrifty growth of maple, ash, elm, bass-wood, with some spruce, pine, and cedar.

An old Indian in company with us, passing a large stone rising out of the middle of the river, left his offering of tobacco to the *menito*, or spirit. This evening we reached the mouth of the Savanna river, a stream emptying into the St. Louis. It is deep but narrow and winding in its course, with low banks covered with wild grass. Ducks were abundant.

30. Reached the *Savanna*, from which the stream takes its name, a tract of low marshy ground, overgrown with rushes, flags, and small clumps of bushes, the very nestling places of mosquitoes. At

noon we reached the Savanna Portage. The portage path was filled with mud and water, through which the canoes were drawn by men wading to their middle.

July 1. Sabbath. We have most of the day been obliged to house ourselves as well as we could. The rain, which has a part of the day fallen in torrents, and the mosquitoes, have rendered it impracticable for us to have divine service. It has been such a Sabbath as I never before witnessed. At one moment our men were singing some Indian hymn; the next a song or dancing tune; the next moment an Indian would begin to thump his drum and sing, that he might make his part of the noise, and render the scene of confusion more perfect. It was no small relief to me, that Mr. S. and myself, who occupied the same tent, could have prayers and spend the day in reading the Scriptures and other books which we had taken with us.

2. The heavy rains of Saturday night and the Sabbath have rendered the portage almost impassable. The mud for the greater part of the way will average an inch deep and from that upwards; in some places it is a perfect quagmire. Our men are covered with mud from head to foot. Some have lost one leg of their pantaloons, others both. Their shirts and mocasin are all of a piece, full of rents and mud. Mangled feet and bruised backs and legs were brought forward this evening to the doctor. While I write his tent door is thronged with the lame and halt. Every one carries some mark of the Savanna portage.

3. At eleven A. M. we embarked in what is called the western Savanna river. The stream here is barely wide and deep enough to swim our canoes. Its course like the former is exceedingly winding. Its banks are covered with a most luxuriant growth of wild grass, principally blue-joint, which rots on the ground. The prairie is bounded on each side by small ridges mostly of red pine. At four P. M. we reached Sandy Lake, which has been estimated by some to be about 25 miles in circumference. It is very irregular in shape, embracing many islands and bays. It may be seven or eight miles across it, from the mouth of Savanna river to its winding outlet which communicates with the Mississippi. Leaving the lake we had not proceeded far, when my attention was arrested by something on the left bank which to me was both strange and new. I looked repeatedly, but unable to satisfy myself,

asked what it was. To which Mr. S. replied, that they were coffins, and that that was the manner in which these Indians often bury their dead. Four posts are set in the ground from seven to nine feet high, by means of which a sort of scaffold is raised, and upon that, in the open air, the coffin is placed. Arriving at the trading post, we were welcomed by the discharge of muskets, and the hoisting of the American flag, by the few Indians that remain. This post is about 750 miles from Mackinaw, and 140 from Fon du Lac.

Corn for this post is mostly obtained at Red lake from the Indians, who there cultivate it to considerable extent. Mr. R. tells me he brought 100 bushels from that place this spring; and that it is not a rare matter to meet a squaw, who has even this quantity to sell. Most of the land in the vicinity of this post is either low and subject to inundation, or sandy and of comparatively little value for cultivation. Small plots of ground, however, may be selected here and there, which are good.

In going over Mr. A.'s premises this morning, among other things I visited the Indian burying-place. This is on a rise of ground some thirty or forty rods north of the fort. The cross, a piece of board or a round post three feet above ground, striped with vermilion, marks the place of the dead. Some of the graves are enclosed by logs, raised a few feet and covered with cedar-bark, in the form of a roof so as to turn the water. Others are guarded by low pickets, while others are exposed to the tread of man and beast. Here lies a chief who deceased about 20 days since, not as others, under ground, but raised some eight or ten feet in the air. Four posts stained with vermilion support the scaffold, upon which the coffin covered with birch-bark is placed. The American flag, which was presented to him as one of the insignia of his chieftainship, is planted at his head, there to flit in the wind till it is gone. In one of Mr. A.'s inclosures lie the remains of another chief, raised in the same manner above ground. This chief deceased some years since, and in the mean time, I am informed the scaffold has once or twice decayed and fallen, but been again erected.

Here we embark on the Mississippi, which Lieut. A. ascertains by actual measurement to be 110 yards and one third in width at this place.

[To be continued.]

EXTRACTS FROM A LETTER OF MR. AYER, DATED AT YELLOW LAKE, DEC. 1ST, 1833.

THIS station was first occupied about the close of the last summer. It is situated about half way between La Pointe, on Lake Superior, and the Mississippi river at the mouth of the St. Peter's, and is in the heart of the Ojibwa country, 400 or 500 miles from any white settlement, except Fort Snelling, the military post at the junction of the two rivers just mentioned. As the labors at the station were so recently commenced, but little impression could be expected to be made on a people so utterly ignorant of Christianity as the Ojibwas, and whose roving habits render it so difficult to have regular and continued access to them.

School—Intercourse with the People.

Our school is in a flourishing state, though there are now but six or seven regular scholars, all of whom are half-breeds. Soon after my return from St. Peter's several lodges of Indians came here and staid about three weeks. During that time we had a number of full Indian children in school. On account of the extreme scarcity of provisions here, they could not remain longer. Some of them will probably return about the first of January. The parents of almost all the Indian children that then attended school were unwilling they should attend. Some of the children, unknown to their parents, came unsolicited, even after their parents prohibited them. All the families, with one exception, are related to each other, and the men who were heads of families had, a few days previous to their arrival here, attended a medicine dance and feast, at which were about thirty-five men, who, after much consultation and delivering speeches on the subject of our coming among them, agreed together that they would not send their children to school, or listen to God's book; they would retain their customs and habits. If the Great Spirit had designed they should be instructed, they said, they would have had his word communicated to them before. The Great Spirit designed they should have a different religion and different customs from the whites.

Immediately on their arrival here, we commenced visiting them at their lodges, and availed ourselves of every favorable opportunity to become acquainted with

them and preach Christ and him crucified to them. They always received us kindly; and though some of them refused us permission to read God's word to them in their lodges, yet they conversed with us and asked and answered questions on the subject of religion more freely than we could have reasonably anticipated, and always listened respectfully. The prejudices of all, except one, seemed very much softened before they left, and they appeared very friendly. Two who were the most prejudiced several times applied to me for medicines and other little articles. One of them, as an expression of gratitude and return for favors, sent us yesterday by his son thirty or forty pounds of bear and deer meat. One old man and his wife, the last eight or ten days they staid, appeared not only willing but desirous to be instructed. They appeared to listen with increasing interest to divine truth, and the old man sometimes came in during family worship to hear the children sing, wishing, as he said, himself to learn. Another old woman, who is very decrepit, and the sister of those who are most prejudiced against the gospel, manifested a very tractable disposition, so much so that we indulged the hope that the Lord was opening her heart to receive his word. The night before she left I visited her, when she told me that she had desired to come to the house and see me and to hear more of God's word. It is very trying under such circumstances to have them remove from us. There is but little prospect that many of them will be benefitted much by what they hear, if they cannot be induced to settle down and cultivate the ground. They are almost constantly moving from place to place and are much scattered over a considerable territory.

Prospect of collecting the Indians.

As the Ojibwas spend so large a portion of the time in wandering from place to place as their hunting, fishing, and other occupations at different seasons of the year lead them; and as so few of them go in company, that it is quite impracticable to gain access to any considerable number by attempting to follow them, the only method by which the missionary can bring them under the steady influence of divine truth seems to be to select a suitable place, and labor to induce them to settle around him, and sustain themselves by cultivating the soil.

I have not yet had an opportunity of conversing with many personally on the subject of settling near us next summer, as they have been scattered over the country hunting. The old man mentioned above has expressed a willingness to cultivate a garden here next spring. Some widows who have children will probably stay the summer to attend to instruction and send their children to school. We hope to induce seven or eight families to settle near us. It appears to them like a renunciation of their religion, as they call it, to submit to instruction or suffer their children to attend. It is not at all surprising that they should feel thus. They are almost all grossly ignorant of every thing connected with divine truth, but a few of them ever having been where they had an opportunity of hearing it. We do not feel at all discouraged. The God of Elliot and Brainerd has promised that his word shall not return unto him void. Considering the gross darkness in which these heathen sit, our prospects of ultimately seeing the grace of God displayed in their salvation is more encouraging than we anticipated. Gates of brass are yet to be opened and bars of iron cut asunder, but we trust God's word will prove mighty to the pulling down of strong holds and that Christ will see the travail of his soul in the conversion of many of these heathen, and be satisfied.

Our situation will be lonely next summer, while the gentleman occupying the trading post here, with his family and nearly all the whites will be absent at Mackinaw. All around us, except two or three Canadians and a few children, will be savages, but if we could have many even of them near us, that we might labor more effectually for their salvation, we should be contented and happy, and forget much that is dear in the name of home, the sanctuary, and prayer meeting. We rejoice that God has called us into this field and we have no wish to leave while there is a perishing heathen to be converted.

To-day we had another pleasing evidence that God has the hearts of this people in his hand and can turn them when he will. An Indian woman (the wife of one of the principal Indians that were here a short time since, and one who had prohibited his children attending school) came some distance to bring us some cranberries, and brought her daughter, a fine looking girl, of about twelve years of age, to leave her to attend school and learn to sew and knit.

She procured a place for her to board and returned home, but the girl feeling lonely left in a few hours and returned also. Mrs. Ayer had taught some of the girls to knit previous to their removing from here, with which her parents were much pleased.

5. The Indian mentioned in the beginning of this letter, who owns the land here and in this vicinity, arrived yesterday afternoon. Last evening I spent about one hour in conversing with him on the state of his soul. He felt that he was whole and needed not a physician.

To-day I conversed with him on the subject of granting me permission to occupy some of his land. After I had stated at some length our object in coming here, and the designs of the Board in sending missionaries into several parts of the Ojibwa country, he said he approved of the object and would give us land for our use, and next spring would come himself and settle near us and send his children to school.

The finger of God is plainly to be seen in this propitious event. As the man is a chief of some note and has several married connections, he will probably induce some of them to follow his example. I had for a long time been solicitous to have an interview with him, and hoped that he might be induced to settle by us next summer, though I did not at all anticipate that he would give an affirmative answer so soon, if he should at all. He was at a medicine-feast held some time since, where it was unanimously resolved that the children should not attend school and they would not listen to the missionaries. One of the most noted conjurers told him that the sickness which prevailed among the Indian dogs last summer was in consequence of our coming into the country, and that the missionaries would bring sickness upon the Indians also. *Maianan*, signifying Little Wolf, is the name of this Indian man. He said he should be laughed at for his new resolution, but he had made up his mind and he should not regard it. Though he is strongly attached to the customs of his fathers, yet we cannot but hope that this *wolf* will by the grace of God become a *lamb*. He thinks some other Indians will wish to settle here next spring to make gardens.

The Indians of this region are very destitute of the comforts of life, and some aid in cultivating their grounds and providing for themselves must be given them. In their present destitute heathen state, I feel as though the cause of

Christ's gospel might be most effectually promoted in affording them such aid, in connection with preaching to them the word of life.

Stockbridge Indians.

LETTER FROM THE HEAD MEN TO THE SECRETARIES OF THE BOARD.

As that portion of the Stockbridge Indians residing on the Fox river, near Green Bay, are about to be removed to a new tract of land assigned to them on the south of lake Winnebago, which must occasion some interruption of the mission which the Board have had among them the last six years, the head men of the band have thought it proper to make the following statement respecting the advantages which they think they have derived from the missionaries and teachers sent to them, and to request that they may be favored with similar advantages after their removal. The communication was drawn up by the chiefs, most of whom subscribed their names to it in as good a hand as could be expected from ten of the farmers or mechanics of our country, taken promiscuously.

FATHERS—Through you we wish to make known our feelings to the society you represent and to the good people who have done and are still doing so much for the poor Indians, and particularly for us. We wish to tell you that our hearts are glad—that we are thankful, first to God for giving us the gospel, the Bible, and teachers; and next to you, for sending them to us. The good people beyond the great waters first found us, when we were blind and ignorant and wicked. We had no teachers, no Bible, no God, no Christ. We worshipped the bad spirit. They sent us the good book and teachers about one hundred years ago, and we were taught to read and to love and worship the true God and his son Jesus Christ. They led us by the hand many years, but we were very dull to learn—we made very slow improvement—many of us followed after strong drink and heeded not the good instructions that were given us. As a tribe we were nigh to ruin. Then we came to this country, and here you found us and pitied us and kindly sent us teachers who have done much for us. Through their instrumentality, we are pleased to say, the condition of our tribe, in a moral and religious point of view, is now much

improved, and we cannot love them too much for it. We are pleased to say, also, that this change has had happy effect on the habits of the people. Nearly the whole tribe have become temperate and far more industrious than before, and they begin to enjoy the comforts of this life. Until recently it has never been believed by us that the whole tribe could be converted to Christianity, but now we are fully convinced and do firmly believe that the whole tribe can, not only be fully civilized, but brought to embrace the Christian religion. The true light is really shining upon us and we are just beginning to see how great our privileges are. At no previous time have our people appeared so favorably disposed to forward the benevolent objects of your society as they now are. But a new era in the history of our tribe is about to commence. We expect soon to leave our present settlement; our cultivated fields and comparatively comfortable habitations, endeared to us by a residence of several years, and again to commence anew in the wilderness. Hard as this is, we have endeavored to reconcile our minds to it, seeing it is unavoidable: still we cannot avoid feeling much solicitude on this subject. Our knowledge cannot penetrate into futurity—all is yet doubtful before us—we cannot tell what will be the result of a change of residence. When changes of this kind have heretofore been made by the tribe, we have been scattered like sheep without a shepherd, and for a length of time have been deprived of gospel privileges and ordinances. We hope and pray that this may not again be our sad condition; but that all the precious privileges we have here so long enjoyed under your kind and fostering hand may be continued unto us when we remove to our new place of residence. Our teachers have proposed to us some improvements and a plan of the future operations of the mission, of which we do most cordially approve, and verily believe, if they can be carried into effect, will essentially promote our highest interests: and we are willing to do what we can for the furtherance of the same, if the plan, &c. is approved by your society.

We have unanimously voted in our general council to commit to your care and management our schools, and also the expending of our annuity for the support of schools. This grant is to be permanent so long as good schools shall be provided for the proper instruction of all the children of our tribe; and also if any

of the tribe shall hereafter offer their services to the Board as school teachers or preachers of the gospel, and they shall be deemed to possess the requisite qualifications, that such may be employed in preference to others.

The foregoing communication was dated October 14th, 1834. Mr. Marsh, the missionary among this band, has been authorised to accompany the delegation who intend visiting the Sacs and Foxes next summer. The Board contemplate establishing a mission among this latter tribe, and also among the Sioux, both occupying tracts of country north of the State of Missouri, during the current year.

We have subscribed the sum of \$580 for the purpose of building a convenient house of worship where we may long hear the joyful sound of the gospel and enjoy its precious ordinances, and where many—yea, all of us may be prepared, hereafter to worship God in a "house, not made with hands, eternal in the heavens." We have also set apart a lot of land, of about fifty acres, to be occupied by our missionaries so long as the Board shall continue them among us. This lot is situated in the most central part of our contemplated settlement, upon which we expect the mission-buildings, church, &c. will be erected.

A few of our people, after the example of our Christian white brethren, have formed themselves into a missionary society, auxiliary to yours. It is small—only in a state of infancy, but we are not to despise the day of small things. We hope and trust that it will grow in numbers and strength, so that we shall ere long, be able to cast our mite into the treasury of the Lord as the only return of gratitude we can make to our heavenly Father for bestowing upon us the unspeakable blessings of the gospel. When we look around us and see how many of our brethren are still in all the darkness of heathenism, as we once were, perishing in their sins for the want of this blessed gospel we so richly enjoy, our hearts melt with pity, and we ask if we cannot do something to help and save them. We learn by our teachers that it is your desire and intention to give the gospel to all heathen people everywhere, as soon as they are willing to receive it and men can be obtained to carry it to them.

The Sacs and Fox and Delaware tribes of Indians are our friends and relatives—

and a delegation from our people intend visiting them next season.

Fathers, we ask if there is not some way that we can make our visit subserve, in some degree, at least, the great object of your society? Cannot we tell them of the great benefits we have received from being taught the gospel? Can we not tell them that your society is ready to send them teachers, if they are willing to receive them? Can you not appoint a missionary to accompany us? Fathers, if you think there is any way we can do any good in our visit to our poor brethren beyond the Mississippi, we wish you would give some instructions.

Fathers, we have now done—but we trust that our teachers, in whom we place great confidence, will explain and communicate to you more fully upon the various subjects we have touched upon in the foregoing. We know that they and you love us and are seeking our best good, and will remember us in your prayers. So we subscribe ourselves,

In Christian love,

Your children.

JACOB CREEKTHAUKON,
JOHN METOXEN,
AUSTIN E. QUINNEY,
THOMAS T. HENDRICK,
ANDREW MILLER,
TIMOTHY T. JOURDON,
CORNELIUS S. CHARLES,
JOHN W. QUINNEY,
SAMUEL A. MILLER,
JOSIAH W. MILLER.

Abernaquis.

EXTRACTS FROM A LETTER OF P. P.
OSUNKHERHINE, DATED DEC. 15TH,
1833.

THE writer of the following letter is a native of the Abernaquis tribe of Indians, among whom he is now residing. He acquired a knowledge of the English language, and a good English education, at Hanover, New Hampshire, where he became hopefully pious and united with the church of Christ. He uniformly manifested an anxious desire to promote the intellectual and religious improvement of his people, and left his studies at Hanover to go and teach a school among them; but finding it very difficult to teach them the English language, and meeting with much opposition from the Roman Catholics, he returned to Hanover, and there prepared an elementary book in the native language of his

people, including spelling and reading lessons, with portions of Scripture, a few prayers, hymns, &c. This, after being examined and undergoing some modifications, was printed at the expense of the Board. Another small religious tract, prepared wholly by him, was also printed at the same time, at the expense of the Board. With these books he returned immediately to his tribe, and having obtained from the Canadian government the appointment of schoolmaster, with a compensation of seven dollars a month, he has been ever since laboring assiduously to instruct and reform his people. This letter, written in reply to inquiries made of him, gives an account of his situation and labors.

I am residing in St. Francis, sixty miles from Montreal towards Quebec, on the south side of lake St. Peter, laboring among the Indians called Abernaquis, or St. Francis Indians, who are about 400 in number. They are placed on a small and poor tract of land. They follow both farming, and hunting now and then, for they cannot have crops enough to live by, because the land is poor, and because they are not industrious as they ought to be. So they are poor in general. They are also poor in a religious point of view, for they are altogether drunken with the Roman Catholic spirit. Religion is not to be found in their village, but all that is evil is plenty, especially intemperance; it is altogether a very wicked place.

I keep school in this place ever since I arrived from Boston, and have tried from time to time to do good among them by keeping meetings in different places to read the Bible to them, explaining it in their language as I read along; and they appeared at first to pay much attention for a time to what they hear; they say the Bible is the best of all books we can hear, or ever heard. Prayers I offered in their language are all solemnly pleasing to them, for a few months, on every Sabbath, or sometimes on other days of the week. But all this was done before I had any opposition from the Roman Catholic priest; and after he had breathed out his poisonous voice, with threatenings of all kinds he could make, at every mass for some months, he prevailed over many deluded people to stop from hearing the word of God, and also to withdraw their children from the school. At present I have only twelve scholars, which is only one third of the first number.

The priest gained upon the chiefs of this tribe to make complaints against me to the government, that my appointment as schoolmaster may be taken away, and to banish me out of the place, because if the people will continue to hear the Bible read, the religion of the tribe will be changed: but they could not succeed; for directions were sent to me from the government how to act to keep up my place.

I keep school every day, two lessons in the forenoon, and two in the afternoon, and only half day on Wednesday and Saturday. One vacation in planting time, and another in harvest time, for one month in each time. Some of my scholars read in the English Testament with some understanding, and spell and cypher; others learn in their own Indian language in those books you have printed. There is no great improvement as they might have, if they could attend the school constantly; some of them can attend only at certain times, because the families are not always to be found in the village; poverty moves them about; and as there is no great encouragement on the part of the parents to send their children to the school, I have only few scholars at all times.

I circulated my Indian books gratuitously to all the Indians, and it appears that it is very easy to learn it, for almost all, old and young, are able to read in it, even those that never went to school, merely learning the alphabet by others that attend the school, and they say that it is very easy to understand it, and good.

There are about four hundred in this tribe who speak the language in which those little books of mine are written, and several hundred more Indians down below Quebec speak the same language.

I keep school in my own house, and on Sabbath days hold meetings in the same; but only few come to attend, almost only my own relations.

You may see at once, by what I have stated, that there is no taste here for learning, nor for religion; it is rather discouraging: but I said to myself, I will not stop on that account, I will do my best by the help of God, for that is my duty he requires of me; and I pray that my Christian friends will remember me in their prayers, to pray for me, that I may stand fast in the faith and do the Lord's will as a faithful servant.

I am, Sir, your friend in Christ.

P. P. OSUNKHERHINE.

Schoolmaster, Indian Department.

The books referred to were printed in Boston, in September, 1830. One contained about 90 pages, and the other 36; and of each, 500 copies were printed.

Western Choctaws.

EXTRACTS FROM A LETTER OF MR. WILLIAMS, DATED JAN. 1ST, 1834.

Sickness among the People.

AT p. 21, some account was given respecting the distressing sickness that prevailed among the Choctaws and in the mission families during the last fall. Some further statements are here added, showing the trials to which the mission families are subjected in prosecuting their work, and the need they have of the prayers and sympathies of their Christian brethren and sisters.

The sickly season just passed has been one of great distress to the poor Choctaws, and others in this country. Sickness commenced early in July in some places, and continued to increase, though it did not become general, until about the 20th of September. A great rain, just before that time, caused an uncommon overflow of the streams, which was succeeded by very warm weather. The change in the atmosphere was such, that almost the whole population was soon prostrated. Bilious remittent and intermittent fevers prevailed. Of those who reside immediately on the large streams, not more than one in twenty escaped the fever; and of the whole population, only about one in fifteen. A small proportion of cases terminated fatally;—as nearly as I can calculate, one fifteenth part. Many, very many lingered in distress three and four months; and some even five months, with but little intermission. I never witnessed such a time.

Myself and family suffered more than for fifteen years previous, so that we were unable to render much assistance to our sick neighbors. Indeed we were very destitute of medicine either for ourselves or others, as our supply from Boston did not reach us in season. Our beloved brethren and sisters at the other stations, and their people, have also suffered exceedingly.

Our meetings were for a time necessarily suspended, and our schools closed. Almost all business was completely stagnated. The poorer and more ignorant classes resorted by scores, and even by

hundreds, to the houses of their *doctors*, so called, where they lay round about, in some instances for weeks, exposed too often to a burning sun, the midnight air, and drenching rains. Among the deceased, I have to record nine of the dear flock which the Great Shepherd had committed to my care; concerning all of whom, we are permitted to hope they are now at rest where the inhabitants shall not say, I am sick, and there shall be no more pain. It was said by many that the sickness, which prevailed the first season among the emigrants, was owing to the change of climate, and would be limited to one summer. But there has, in fact, been little or no difference this season between the former and the latter emigrants.

Under date of December 27, 1833, Mr. Hotchkin, who resides about 20 miles from Mr. Williams, remarks

The Choctaws, as well as all others, have suffered extremely the past season from sickness. So much sickness has not been known since the country was first settled by the whites. In this neighborhood, which embraces 400 or 500 souls, not a single child is left under a year old. On Little river the mortality has been greater among adults. The Lord in his holy pleasure has laid his rod upon us. Some of us have been sick since the first of July. I hope he will accomplish in us all that he intends by these afflictions, and make us like the gold that is seven times tried.

Mr. Williams proceeds to notice the

State of Feeling among the People.

It was hoped that these chastisements of their heavenly Father would have a salutary influence upon those who have been taught that "afflictions come not of the dust, neither do troubles spring out of the ground: but it is too true, that even believers have, in many instances, become lukewarm, and comparatively lifeless. Some indeed have exposed themselves to church censure. They had been much longer than usual without the public means of grace, and a kind of mental stupor has accompanied the languor and debility of their bodies.

We had not been able to have a communion season since the middle of June, until about three weeks ago. On the 6th December, we commenced a sacramental meeting at the meeting-house

near this place, which closed on the 9th. I was assisted by the Rev. Mr. Orr of the Methodist connection, and by brother Wright from Wheelock, so that we were enabled to have considerable preaching. On the Sabbath there were probably 400 persons present, though some were still sick, and two at least were brought on their beds. Six adults were added to our church on this occasion; five of whom had been members of the Mayhew church, and the sixth was a new convert. During the administration of the ordinances a deep solemnity pervaded the assembly; and in the evening, after two discourses, nine came forward, apparently with deep feeling, to converse respecting the salvation of their souls. We were refreshed with some drops, which we fondly hoped bespoke a plentiful shower of grace. As yet, however, we mourn its absence.

Schools.

The schools which were closed on account of sickness are still vacant, with one exception. Miss Clough has taken the native school, on the east of the river, about a mile and a half distant. We have built her a small cabin near the school house, which she occupies, and boards herself. The other schools west of us have been delayed on account of inability on the part of the people to finish the school-houses, so as to make them comfortable for winter. They will probably both be in operation by the middle of this month. We had hoped to have had the society and labors of our late brother Joslyn in the English school in this neighborhood; but God has ordered it otherwise, by calling him from his service on earth, to the employments and felicity of the heavenly state, just as he was about to re-commence his labors among the Choctaws.

Various Notices.

Mr. Hotchkiss has resided a number of months at a new station, commenced by him, ten miles distant from Fort Tonson, and twelve miles from Wheelock, the station occupied by Mr. Wright.

Another new station has been commenced by Mr. Moulton, about seven miles distant from Wheelock, and five from Mr. Hotchkiss's.

Mr. Wilson, who had resided at Dwight during the preceding year, was, early in January, about to remove to the Choctaw country, with the expectation of engaging permanently in missionary labors there. His knowledge of medicine will, it is supposed by the Committee, render him particularly acceptable to the Choctaws, and useful to the mission families. The station selected by him is eight or ten miles distant from Wheelock, on the opposite side of Little river, and twenty miles from the station of Mr. Williams, at Bethabara.

The number of stations now occupied, or about being commenced among the Choctaws, is five. With each of these it is expected that two or three schools will be connected, gathered in the adjacent neighborhoods, and taught in the Choctaw language, by native teachers, if suitable persons can be found for the service.

It is expected that a number of schools will soon be commenced in the Choctaw villages under the direction of the United States' Agent, to be supported by a portion of the annuities due to the tribe, and to be appropriated to that object.

The Choctaw spelling-book is in a course of revision, with reference to the publication of a new edition.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

The following extracts are from the last, the thirty-ninth, Report of this Society.

Northern India. Calcutta District.

The desire for instruction in the religion of the Bible has increased in many places to a

degree truly astonishing, and multitudes in India are represented as perishing from a famine of the word of life; while to supply these demands, the devoted brethren in Calcutta observe, that "the missionaries from all the societies combined, would not amount to one for two millions of people." Disproportioned as these means have been, both to the necessities of India and the abilities of Britain, the encouragements are such as to warrant the belief that more generous efforts would, under God, have produced effects more decisive and extensive.

The public ordinances of religion are, by the divine blessing, every year made the means of spiritual benefit to an increasing number of Europeans resident in the East. The sincere and effective co-operation of these and other Christian friends, cheers the devoted missionary in his work, multiplies and widens the channels through which Christianity is brought into contact with paganism, and aids in diffusing the leaven of the gospel through the mass of the heathen population.

Benares.

A number of persons appear to be sincere inquirers after the truth; and among the fruits of their labors, the brethren, with devout acknowledgments to the Most High, report the baptism of a respectable native, a man of high caste, by profession a banker, well known in Benares, and held in high esteem by the natives:

"His name is Bhyra Parshad. He inherited from his father considerable property, and is reported to have lived, according to the Shastres, an exemplary life. But a sense of sin and a fear of its consequences distressed his mind. To remove this, he undertook a pilgrimage to Juggernaut, and presented liberal offerings to the god, but returned without the blessing he had sought. He then, according to the directions of the brahmins, distributed, it is said, about 10,000 rupees, or £1,000, in alms, hoping to render the gods propitious. While in the anxious state of mind which urged him thus to seek for peace, he came, accompanied by two of his friends, one evening to the chapel, and heard the missionary set forth the Lord Jesus Christ as the only Savior. The three strangers appeared deeply affected; became regular hearers, and ultimately came to the missionary's house, apparently under strong convictions of sin, especially Bhyra, who was scarcely able to utter a word, but wept profusely. Their conduct soon attracted the attention of their former associates, particularly of the brahmins; and persecution raged so violently, that the two friends retired, and left Bhyra to sustain alone its fury. Unmoved alike by intimidation and promises, he was enabled to resist every effort made to induce him to receive again the delusive expectation he had formerly cherished, and declared that all his hopes of salvation were fixed on the Lord Jesus Christ. He became every day more anxious to make, by receiving the rite of baptism, a public profession of his faith in the Redeemer, that he might thus show that he was willing to give up every thing for the gospel.

"After being satisfied that, so far as they could judge, he had experienced a change of heart, the missionaries, with solemn and earnest prayer, administered the ordinance of baptism to this interesting convert. Persecution continued so violent that he found it necessary to give up his business, and, for a time, to seek shelter in retirement. He has since recommenced his secular pursuits; and though his countrymen deal with him in money matters,

they exclude him from their more intimate society, on account of his religion. His conversion has been a considerable acquisition, as from his former character and respectable station in life, the natives themselves readily admit that he could have been actuated by no improper motives."

The brethren conclude the report of their labors in the month of October last, with the following just and important statements:

"In consequence of their extensive intercourse with all parts of Hindostan, as well as with Persia and other countries, the inhabitants of Benares are in general more intelligent and candid than most of their countrymen. They are ready at all times to discuss the merits of their own or any other religious system; and while their city is regarded throughout India as the bulwark of Hindooism, there are thousands of its inhabitants who have no belief whatever in that idolatrous system, and openly avow that they merely follow its customs to prevent exclusion from society. Among such a people, the labors of a strong body of well-qualified missionaries could not fail of producing, by the divine blessing, a strong and salutary impression.

"The number of brahmins and learned Mussulmans is one very important fact in connection with Benares. The former are so numerous that some of the natives say they are as two to five of the whole population. These are the most influential class of the people; and though from interest naturally more opposed to Christianity than others, they appear less violent and bigoted than most of their brethren in other parts of the country. As India never can be evangelized but by native agency, we must look to converts from among the brahmins for the able and intelligent native preachers, who we hope at no distant period will proclaim the gospel in every part of Hindostan. We can conceive no plan better adapted for securing an efficient native agency, than a strong mission in Benares, the great resort of the brahmins, and seat of Hindoo literature. Here, where the brahmins are not only more intelligent, but are in number at least as five to one of the same class in other places of India, there is every reason to expect that a great proportion of our future converts will be from among them; and, consequently, a greater proportion of them will, by their respectability and intellectual character, be able to engage in teaching their own countrymen. The same is true with respect to the learned Mohammedans, who are also numerous here, many of whom treat Christianity with respect and attention.

"The opening for preaching the gospel could not possibly be better than it is now in Benares. Did our strength permit, we might continue every day preaching from day-light in the morning till late at night, to crowds of attentive hearers.

"The multitudes who resort hither from all parts of India, add greatly to the importance of Benares as a missionary station. Many of these are persons who have been impelled by an uneasy conscience, to come to this sacred

place of obtaining the forgiveness of their sins; and had we a sufficient number of preachers to supply stations in the various parts of the city, most of these deluded people might hear of the only true source of peace—of the secure refuge from guilt and danger. As a great part of the visitors of Benares come for religious purposes, they may be presumed to have more time and disposition to listen to instruction than persons engaged entirely in worldly pursuits. Many of them come from beyond the limits of the British dominions, and from places into which no European missionary can obtain admission. By means of books and instructions received at Benares, the gospel might be partially disseminated over the immense extent of country, reaching from Persia to China, and from the southern extremities of India to the Himalaya mountains. There is not, in fact, a district either of British India, or of the 'Independent States,' from which there are not persons residing here; and very few great Hindoo families, some of whose members do not, at one time or another, visit this metropolis of their religion.

"This city is so connected with the whole of India in a religious point of view, and its brahmins are so much looked up to, as the oracles of the country, that were the great body of its inhabitants to abandon Hindooism, it would give a death-blow to the entire system, and would also very powerfully tend to overthrow Mohammedanism in this part of the world.

"Though there are places where a missionary may be very usefully employed without engaging in public speaking, we do not think he could be so among such a dense population, where he could scarcely commence a religious conversation in the street with one individual, without its becoming, in a few minutes, a public exercise. Hence, talents for public speaking are peculiarly required in order to be extensively useful, where the door is so open for preaching.

"Millions around us are perishing for lack of knowledge, and a field unequalled in the whole heathen world is 'already white to the harvest.' If possible, send us immediately at least two, and continue from year to year to add to our number, till we have a strong body of devoted and efficient preachers of the gospel; and we have no doubt, from all we see around us, that this great bulwark of Satan's empire will soon be overthrown; and its fall will decide the question, even in the minds of the heathen, whether the gospel of Christ, or the abominations of paganism, will be the future religion of India. Of course, the ruin of brahminism here would not be the conversion of India, but it would be a shock to Hindooism, from which it could never recover. Do, therefore, send us out *holy and devoted men*; and continue to pray for us, that the power of the gospel, and the influences of the Spirit of God, may here be manifested in us, and in those that hear us, to the glory of Him who hath honored us to preach among the Gentiles the unsearchable riches of Christ."

South Africa. Kat River.

Although no direct communication has arrived from the missionary who labors in this district, the information received from the Cape is peculiarly encouraging.

"From the Kat river the intelligence is most pleasing; and we cannot but rejoice in the providence of God, who has placed these Hottentots in such a fruitful land, abounding with streams of water, and every thing necessary for the support of man. Although only emerging from a state of dependence, the people are actively employed in improving their little property, and laying the foundation of future comfort. They acknowledge, with gratitude to God, their present favorable circumstances; and it does not appear that their outward prosperity has made them forgetful of their spiritual blessings. From accounts lately received, we find that the congregations are crowded; and that 160 communicants sat down at the Lord's table on the first Sabbath in October. A class of forty candidates meet the missionary every week, among whom are three Caffre women, and seven Bushmen. All the answers given by these people, at an examination at which Dr. Philip was present, were highly satisfactory, and showed deep feelings on the things of God.

"Another pleasing feature connected with this mission is the number of schools. There are between fifty and sixty locations, or small hamlets, separated from each other, and scattered over a considerable tract of country. Distance, therefore, prevents the children from uniting in one place, even if a building sufficiently large could be found to accommodate them. To remedy this deficiency, a number of persons, educated at the missionary stations, have commenced schools, and are bringing the children well forward."

Dr. Philip, in a letter written from the Kat River, says:—

"I never, till I came on this occasion to the Kat River, saw the full value of our missionary institutions. The attainments which were undervalued at Bethelsdorp and Theopolis, are of inestimable value scattered over the different locations of this district. Their talents, their knowledge, and their religious character, give them great influence among their more barbarous countrymen; and to their zeal and piety we owe the progress that religion is now making among the people in general. At a location entirely composed of Bushmen, who, eighteen months ago, were perfectly rude and indifferent to anything connected with religion, I found a Bethelsdorp Hottentot, to whom they give food, having nothing else to give him. He has their children well advanced, and instructs the adults in religion, except on the first Sabbath in the month, when all who can travel so far, go to Philipston to public worship. On our arrival, the schoolmaster was in the midst of his pupils; the old people soon assembled, and we had as serious and attentive a congregation as any people I ever witnessed. At another location, we met a boy, with scarcely clothes to cover him, who had

been brought up at Theopolis, and who was much prized by the people as a teacher. At a third, we found a school of sixty taught by a Theopolis Hottentot, who only requires a little assistance to enable him to devote more time to his vocation. At a fourth, a school of eighty-four children, taught by a lad of seventeen, without a shirt on his back, and clad in the meanest manner. The schools at Philipston are in fine order, particularly the infant school. A young girl of fifteen has been prepared to begin an *infant school* at another location; and another is under instruction for the same object. There are fourteen persons who labor among the people at the different locations as catechists. I have engaged six teachers at four rix dollars a month, and one at five rix dollars, to act as schoolmasters. The people are to find them in food."

Speaking of the progress of the work at the Kat river, Dr. Philip observes:—

"How interesting to observe the way in which the gospel is propagated! Missionaries began with individuals. These individuals rose into families. These families formed missionary institutions, and now, by 144 families from Bethelsdorp and Theopolis, the word of God is operating upon upwards of 3,000 people, who had never been at an institution; and who, according to the former progress, would have required a quarter of a century, and great expense, to do among them what is now doing before our eyes, at a comparatively small expense. Blessed is he that has lived to see these things; yet still more blessed is he who believes and labors in hope at the commencement of such a work, if he should never live to see it accomplished."

African Islands. Madagascar.

Fifteen years have elapsed since divine Providence opened the way for the society to commence its operations in this important island. During this period, the Lord has condescended to bestow many indications of his favor, for which the Directors desire to feel unfeignedly grateful, as well as for the support afforded to our brethren in affliction, and gracious interpositions on behalf of the mission in seasons of peculiar difficulty and peril. Events of varied character, but important bearing, have followed each other in rapid succession, especially in recent years; and have shown affectingly the disappointment to which all expectations derived from any other source than the promises of Scripture, and the faithfulness and power of God, are exposed. The occurrences of the past year have been such as to excite feelings of deep and often of painful interest, so far as the proceedings of man are concerned. But though the mission has presented an aspect of light and darkness intimately blended, and much that is adapted to destroy all confidence in human resources, indications of Divine regard have been afforded; and, though the difficulties have not ceased, the Directors cherish unshaken confidence, that whatever changes have taken place, or may

yet occur in Madagascar, apparently unfavorable to the mission, the cause of Christianity will eventually prevail over the ignorance, prejudice, and superstition now arrayed against it.

It is the painful duty of the Directors to report, that Mr. and Mrs. Atkinson have been obliged to leave Madagascar. It was stated that the government would not permit them to remain longer than a year in the country. They left Tananarivo on the 6th of July, and on the 6th of August last embarked for Mauritius, whence they proceeded to the Cape, in company with Mr. Le Brun. The mission has been thus enfeebled, and the introducing the infant-school system, which Mrs. Atkinson purposed to establish in that island, prevented. The government has also prohibited the natives from receiving at the hands of the missionaries the ordinances of baptism and the Lord's supper.

Amidst the discouragements noticed above, it is peculiarly animating to witness the measure of Divine benediction which rests upon the labors of the brethren, and the advancement of the spiritual dominion of the Savior. One of our brethren in Madagascar, having in a recent communication adverted to the difficulties that have since arisen, remarks,

"But still we have much left to awaken gratitude and hope. The congregations continue good; and though during service hours some inattentive hearers may be observed, the general aspect is that of serious and devout regard to the word of God. A profound silence is maintained, and the eyes of many are intent on the preacher, while he endeavors to warn every man, and to teach every man, that he may present every man perfect in Christ Jesus. It is also gratifying to find a spirit of inquiry among many. The natives pay us numerous visits for the purpose of conversation on topics of Divine truth, sometimes bringing their copies of the Scripture with them, and at other times requesting the use of ours for the time; and then eagerly turning to some passage on which they want information, they ask us its meaning and design; and I have been frequently surprised at the readiness with which they have then associated such passages with others, with which they were before familiar, comparing spiritual things with spiritual. Among persons of this class are found some who were not brought up in the schools, but have learned to read of their own accord; and I trust are guided and enlightened by that Spirit who causes light to shine out of darkness."

Respecting the Christians (members of one of the mission churches at Tananarivo) who have been forbidden to participate in the Lord's supper, one of the missionaries writes thus,

"I am happy to inform you, that the natives who joined us, with the exception of one or two, have conducted themselves worthy of their profession ever since they were admitted to the church. We have the ordinance administered in the native language, that the native

members, though not allowed to unite with us in body, may unite with us in spirit. They frequently say, that the ordinance thus administered in their presence, and in their hearing, is very refreshing to their souls, and is calculated to fix their minds on the sufferings and death of the Savior who laid down his life a ransom for them. They bless God that no human power has control over their thoughts and affections, to prevent their meditating upon the dying love of the Redeemer; and they sincerely hope and pray for the time when they shall again enjoy the privileges of the children of God."

Schools.—The Directors have the satisfaction to state that the schools in Madagascar, which since the death of Radama have been nearly discontinued, are again brought into activity. In the end of August last, the missionaries communicated the following gratifying news on this subject:

"We are happy to inform the Directors that the queen has given positive orders for filling up the schools agreeably to the numbers appointed by Radama, up to the period of his decease. The present number remaining in the schools is 1,244; the number to be added is 4,579, making a total of 5,823. Directions have also been issued by the sovereign, that all the scholars, including those who have left the schools, pass a monthly examination, and attend on the Sabbath, lest they should forget what they have acquired.

"Many of the people in the capital, and also many in the provinces, are learning to read. This creates a great demand for books. The following circumstances may be regarded as an evidence of the urgency with which books, and especially the Scriptures, are required by those who can read: 'I was struck a few days ago,' observes one of the missionaries, 'by two young persons, who came to me with a slate in their hands, on which one of them, a respectable young female from the country, had written a letter urgently requesting a copy of the New Testament,

"'I have long lived in darkness,' said the writer of the letter, 'and am now most desirous of being brought into the light, that I may know about God and his Son Jesus Christ. Oh! pity me, have compassion on me—give a copy of the New Testament. I am greatly in need of it; be merciful to me, and grant, if you possibly can, my request.'"

Conclusion.

In the several parts of the world, connected with the society's operations, there are:—

220	Stations and Out-Stations.
93	Missionaries.
21	European } Assistants.
243	Native }
54	Churches.
4,557	Communicants.
448	Schools.
27,257	Scholars.

The society has thirteen printing establishments. At nine of these have been printed 250,050 books, including 37,500 portions of Scriptures. And from eleven stations, 113,237 copies of books have been put in circulation.

Increase in printing in the year, 111,050 books.
Increase in distribution, 1,197

Seldom have more satisfactory accounts of actual good been presented to the members of the society than it has now been the privilege of the Directors to report. In British Guiana, a portion of the world to which, as connected with the West Indies, the attention of all, especially of the religious portion of the nation, is now directed with a strength of interest and ardor of hope that has scarcely been equalled, and never surpassed, the Lord has owned and blessed the labors of our brethren to an extent greatly exceeding that of any equal period, during the five-and-twenty years that the mission has been established. In South Africa, the details of the proceedings of our brethren show that the Lord is opening fountains of spiritual blessings in the desert, that the solitary places are made glad, and the moral wilderness rapidly becoming as the garden of the Lord. In Madagascar, amidst many and peculiar difficulties, a pleasing addition has been made to the number of those who, there is reason to believe, have found the gospel a savor of life unto life. In the Pacific Ocean, new fields appear white unto the harvest. In China, accessions are made to the native church, additional means for multiplying copies of the word of life are in operation, and fresh avenues are opening for its communication to the people. In India a scene is opening up before the Christian world as unexpected as it is impressive; and although the effects of the exertions of this and kindred institutions will, in many instances, never be known on earth beyond the precincts of the many bosoms which they are now agitating with intense emotion, and many of the fruits of faithful labor may remain concealed till the laborer shall have retired to his rest and his reward, and much of the good that is done shall be revealed only in eternity, seldom has so large a measure of encouragement, in actual progress, been manifested as during the year that is past. The multiplied instances in which the ministrations of our brethren are made the means of spiritual benefit to their own countrymen, and the vigor, liberality, and zeal with which these are beginning to come forward to the help of the Lord, some supporting schools, some bearing expenses of itinerating, and others of printing, is peculiarly cheering. The facilities afforded by the liberal policy of the government in some parts of the country is also encouraging. The increase of a spirit of inquiry and a desire for education, the readiness and attention with which in the most important places the inhabitants attend the preaching of the gospel, so that some of our brethren are engaged twice or thrice every day, and were their strength equal to their

work, they might be employed daily from morning till night, in proclaiming the unsearchable riches of Christ to large and attentive native assemblies; the eagerness also with which Christian books are sought, and in many instances perused, the violations of caste, the abolition of idols, the destruction of heathen temples, the erection of buildings for the worship of the true God; the number, rank, and character of many of the converts who have embraced the gospel, the increase and efficiency of native agents, all combine to show the decisive character which the work has now assumed. In connection with this, the movements among the natives themselves are striking and important. Connected with Hindoo families of rank, influence, and wealth, a class has risen up, familiar from infancy with all the gross abominations, absurdities, and falsehoods which constitute Hindooism, trained and disciplined to mental efforts by a liberal education, stimulated by a desire to disseminate their own views; who have commenced a fearless and uncompromising exposure of the dark features of Hindooism, and all its mysteries of iniquity. The direction they give to that portion of the native press which they possess, and command with a power and effect which no European could produce, and their explicit and forcible appeals to their countrymen to cast away the imaginary power that has so long rendered them the victims of extortion and tyranny, must lead to most important changes in the entire fabric of belief and sentiment among the natives of India.

Can we doubt to what, in the arrangements of Him who is wonderful in counsel and excellent in working, all this is preparatory? Can we see Him, whose kingdom ruleth over all, thus raising up in the very centre of idolatry a power which appears designed to remove the barriers it had so long opposed to the progress of his gospel, without perceiving in the very operations of that power, a strong appeal to bring into action every dormant energy, and to hasten to the help of the Lord against the mighty? India is the heart, the strong hold of the idolatries of this world; we cannot doubt that the fall of her stupendous fabric of idolatry would convulse every other system of paganism in the earth: and while the means of accelerating this are becoming every year more numerous and effective, we cannot resist the inquiry—Are the churches of Christ prepared to take advantage of such a state of things? Are they prepared to meet the demands thus presented?

What is the report of our brethren on the spot?

"For an extensive conversion of the heathen we are really not prepared. By such an event we should be overwhelmed; and what little we might do would be neutralized by the pressure. Instead of rejoicing, we should have to weep, and to say, 'This is a day of trouble and of rebuke.' But can we expect that God will pour out his Spirit, while the result would be marred by the want of that agency which, according to Divine appointment, is necessary to direct and secure that result? What, then, is

to be done? You will, no doubt, agree with us in thinking that these stations are *by no means* to be given up; but languish they *must*, if more men cannot be sent; and we are sometimes tempted to think that it were better to give them up *entirely* than leave them to languish. We fear you are not aware *how much has been lost, is being lost, and is likely to be lost*, for the want of men ready to take up the work when others have to leave it. It may be safely affirmed, that *there never has been such a disposition to hear the gospel as there is at present*. There are also striking appearances which indicate that idolatry is not long to be the religion of India. Indeed, great numbers of the Hindoos themselves look with much anxiety on the present conflict of sentiment, and fear a result unfavorable to their present system. But should these indications disappear, or, if the place of superstition should come to be occupied by infidelity, there is no ground to doubt that one reason would be, the want of men to state the nature and urge the claims of Christianity."

While such was the tenor of communications from the East, and appeals scarcely less important were urged from the West Indies, South Africa, and the recently visited islands of the Pacific, the Directors received offers of service from an unusual number of pious, intelligent, and in other respects, suitably qualified individuals, many of them educated and prepared, without delay, to enter the field.

But animating as the prospects are, and strong as are the encouragements to expect from faithful and vigorous effort the most extensive and decisive success, we ever seek to associate the most entire consecration to the work with the deep conviction that it is not by might, nor by power, but by the Spirit of God that the victory is to be achieved; and while we rejoice in the increasing evidence which every year supplies, that "the Lord of Hosts is with us," we feel a stronger motive to exclaim, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth sake."

Causes and Evils of the traffic in ardent spirits in the Georgian and Society Islands.

THE following extracts of a letter from the Rev. William Ellis, Foreign Secretary of the London Missionary Society, to one of the Secretaries of the Board, should be read in connection with the statements at pp. 101—106 of the last number. The letter is dated London, December 16, 1833.

In my previous letter, dated September 3d, in that part which referred to the South Sea islands, I informed you, that our brethren gave us very affecting accounts of the demoralization produced by the increased use of ardent spirits; large quantities of which had been imported by our countrymen and yours, and hawked about the settlements, as well as sold in barrels, and that as it had proved a source

of profitable barter to the principal chiefs, it was not so much discountenanced as formerly. Recent accounts from the islands are, in reference to this subject, even more discouraging than those previously received. Our brethren state that the besetting sin in Tahiti, at present, is drunkenness; that it had produced the greatest mischief in the churches; and had, in some parts, prevailed to such an extent, that, in one of the churches, the administration of the ordinance of the Lord's supper had been discontinued; and, when speaking of the effects of increased intemperance and the war on Tahiti, one of the missionaries observes, "I have seen more wickedness within the last two weeks, than in eighteen years before." The arrival of these tidings has, as you will naturally suppose, occasioned the Directors the deepest distress. They have communicated the same to the supporters of the society, in the *Missionary Chronicle* for the month of November, and believe they have shared in the sympathy and prayers of the Christian public at large. The use of the deleterious drugs already referred to, appears to have been greatly increased by foreigners of different nations having established a number of grog-shops on shore, for retailing spirits, and by the chiefs having been induced to become traffickers in rum. The extent and disastrous operation of this immoral habit, has led the Directors to endeavor, by mature deliberation, with special prayer for divine guidance, to devise and apply, without delay, the most effectual remedies. With this view, they have written very fully and urgently to the missionaries, recommending the formation and extension of temperance societies; and have sent selections of the most approved works on the subject which the friends of the temperance cause in England have published, for translation into the native language. They have also opened a correspondence with the British and Foreign Temperance Society, for the purpose of promoting temperance among seamen; and with the British and Foreign Seamen's Society, with a view to direct the attention of that society especially to the moral improvement of seamen visiting the Pacific. They further purpose writing to the chiefs of the islands, to bring the subject, in a suitable manner, under their consideration.

We cannot but feel, in common with a large portion of our own countrymen, deep regret that we were not at an earlier period more forcibly impressed with a sense of the enormity of the evils of intemperance; that we regarded it, even in its most demoralizing operations, as an evil that it would be in vain to attempt,—excepting to a limited extent,—to remedy; and which we must rest satisfied to contemplate and deplore; and that we were not sooner aroused to use our efforts for arresting its progress: but we are grateful that indifference has not been allowed longer to prevail; we are encouraged by the conviction that, as the evils of the use of ardent spirits are more fully manifested, good men, of every country, will unite in promoting their exclusion from all civilized and Christian society; and individuals who, from motives of sordid inter-

est, shall persevere in cherishing and promoting, among partially enlightened and civilized tribes, a habit so destructive of whatever is commendable, so detrimental to all intellectual and social improvement, so prolific of crime, and—excepting in cases of extraordinary prevention—so inevitably ruinous, shall be found only among the most debased and worthless portions of society.

We feel persuaded you will very cordially sympathize in our feelings of deep distress, on account of the evils that prevail in our missionary stations; and cheerfully aid us, by every means in your power, in effecting their diminution and removal. And, as our brethren inform us that a large proportion of the spirits used at Tahiti, &c. is conveyed in American ships, some from Boston; that it is chiefly what is termed New England Rum, that is imported to the islands; and that, in some vessels, it comprises a considerable part of the cargo taken for barter with the people; I am instructed by the Directors of the London Missionary Society to request (which I do with the most entire confidence), that you will favor them with your Christian co-operation, and use your best endeavors to prevent, to the utmost practicable extent, the continuance of the evil.

The most effectual means of securing an object so desirable, will more readily occur to yourselves than to them. Whether by a correspondence with the American Temperance Society, or by using your influence with owners and masters of vessels visiting the islands, to induce a greater number of them to forego the gain that might be secured by traffic in an article of absolute inutility, and scarcely less pernicious morally than arsenic would be physically, or by any other means, it shall appear to you that it can be best accomplished; we rest assured, from the vigorous efforts the religious portion of the community in America has already made, and the impulse in favor of temperance which you have given to your own country and ours, that we may rely on your cordial and sincere assistance.

CHURCH MISSIONARY SOCIETY.

INDIA.

Calcutta. Progress of Education.

THE following judicious remarks—says the editor of the *Church Missionary Register* for February 1833—of the Rev. T. Dealtry, are peculiarly worthy of the attention of persons who think that education may be conducted upon principles not including religious views. Mr. Dealtry observes:—

"Never was there a time more dearly requiring the Christian world to be alive to the duties of their vocation, than the present. The movement has been made upon the native mind in this country, and it will not rest in its present attainments. It has tasted the cup of knowledge, and its appetite has almost become enraged for larger draughts. As yet, however, it only asks for intoxicating potions,

which increase its feverish anxiety: it rejects the waters of life with disdain; it will not receive the only medicine which can heal its maladies. This unnatural state of things has arisen partly, I feel conscious, from the injudicious conduct of many who profess and call themselves Christians, who have not regarded Christianity in its proper light. These individuals look upon religion as only adapted for a state of civilized society, for an educated and instructed people; and hence they have carefully excluded Christianity from their principal schools and colleges. The consequence has been, that the natives, who have themselves been accustomed to mix up religion with the most minute and ordinary concerns of life, are naturally led to imagine that Europeans attach no importance to their religious principles, or, at most, consider them as of secondary concern. This state of things must be met by firmness and decision on the part of Christians: there must be no compromise. Education must become what it was designed to be—"The nursery for the church." The Bible must be the class-book of our schools; and its doctrines and duties must be exhibited and made known. I hope that you will make this a prominent matter in the Instructions of the Committee, &c. The missionaries, I am happy to say, feel the truth of these observations strongly; and they now go directly to work. They let their object be plainly known and understood; and so far from meeting with the difficulties which they expected, the natives at once enter into their views. It is gratifying also to observe the interest which is now taken by private Christians in the instruction of the natives. I have had applications, within the last few days, from three civilians, for information on the subject of schools, as they wish to establish them in their own districts. I know nothing that is so likely to be useful to mission work, as seeing private Christians thus putting forth their energies in this good work. The most gratifying trait, at the present time, is, that many of those in the honorable Company's service, who formerly opposed the introduction of Christianity into the schools, begin to see the error of that mode, so far, at least, as the reading of the Scriptures is concerned. They perceive that secular knowledge does not civilize, as they supposed; but adds to the native blindness of the mind the most insufferable pride. Men become *puffed up in their fleshly mind*. This is the general state, assuredly, of the educated natives in India. There may be one or two exceptions; but it is difficult to find them. But how could we expect it should be otherwise? God has appointed but one remedy for the spiritual cure of man; and if we expect to effect it by any other, what can we look for but disappointment?"

Burdwan.

Mr. Weitbrecht writes, 3d March, 1832,

"There is an increasing spirit of inquiry perceptible among the Hindoos; and the conviction that their idolatrous worship is pernicious for man's welfare gains deeper ground among many. We have at Burdwan always a small number of inquirers, and our little native Christian congregation is increasing almost with every month. During the last month, fifteen natives, mostly adults, were baptised, and a number of candidates are preparing for the same. Among our native Christians, there is a goodly number employed as teachers and catechists in our schools: a few also are going about preaching the gospel to their heathen brethren, and adorn their profession by an unblameable conduct, and faithfulness in discharging their duties."

Culna.

Mr. Weitbrecht writes, concerning a visit which he paid to the schools at Culna on the 21st of January, 1832,

"I found about eighty boys in the school. The first three classes read the New Testament, and Ellerton's dialogues, being a compendium of Bible history, exhibiting one of the finest specimens of the Bengalee language. The children answered most of my questions with great readiness, and appeared to be well versed in the New Testament. Having read the history of a man from whom our Savior cast out a devil, I asked a boy whether Christ be able to heal also man's spiritual diseases. The boy answered, 'Yes, he can.'—'How is that done?' 'By forgiveness of sins.'—'But what is required of man, in order that he may receive forgiveness of sin?' 'Faith.' 'If you know that faith in Christ is necessary, why do you not believe in him?' I was surprised at the boy's answer: he said, 'It is because Satan is holding us back.' I replied, 'If you feel that, you must pray to God to drive out Satan from your heart.'

"An old jealous brahmin was listening among the assembled crowd: he appeared rather annoyed at hearing our conversation concerning a Savior, and forgiveness of sin, and the influence of Satan. He pressed forth, and, with a view to entangle us, he asked, 'Will you tell me where the Devil is, and how many such bad spirits there are?' We told him that he has his dominion in them who do not believe in the true God, and are slaves of sin; 'Consequently,' said I, 'he has his dwelling in your own heart.' 'Well, that may be; but how many are there?' We answered him, that they must be innumerable, as the world is so full of wicked and unbelieving people. In conclusion, we exhorted him, that, under his present distressing circumstances, he should take his refuge in that Savior, who offered to him also redemption from sin, and eternal life."

Krishnaghur.

Mr. Weitbrecht writes as follows concerning the schools at this place:

"A few months ago, we established here a boys' and a girls' school, now containing upward of 100 boys, and 50 girls. When the Christian rejoices in hearing that native girls' schools are flourishing in Calcutta, Burdwan,

and some other places in Hindoostan, he will find additional cause for it in the present case. All the girls in other schools are, as far as I have seen, of the lowest castes, and generally poor. Here we have a school filled with girls of the highest castes, and most respectable Hindoo families; a sure sign that the old prejudices of this people are wearing off, when the highest classes of people in a large town think it important and advantageous for their daughters to receive instruction.

When Mr. Deerr and myself made the first proposition to the natives, of establishing a girls' school at Krishnaghur, they found it such a strange idea, that they asked, 'What! do you intend to make our girls writers in the court?' Thus many Hindoos are still of the opinion, that to teach a girl to read and write is making evil worse; and that, as they would apply their acquired knowledge only for a bad purpose, they must still be kept in their degrading ignorance and subjection. But old things are passing away, and we may yet see a more glorious day rising for the benighted people of Bengal."

Bancoorah. Advantages of Promptitude and Decision with Objectors.

A few days ago, when I introduced the gospel of Matthew in the second class of one of our schools at Bancoorah, some boys made a trial whether they could oppose the reading of the Scriptures, by telling me that they did not like to read these books. I apprehend that they had been instigated by a gooroo (spiritual teacher) whom I saw in the school, a few days before, shaking his head at the sight of the Scriptures.

"I see, more and more, that to be decided with these people has the best effect upon them: whenever a person shews some fear or anxiety, they think they are sure of the victory. I told the boys that I was come to lift them out of the mire of ignorance and folly, and to teach them that, which, if received, would prove their happiness for time and eternity. 'I have built you a fine school-house: I give you teachers and books, all gratis; and try, with all diligence, to open and enlighten your minds. What do you think? are you or myself the best judges how that can be done? or is it proper that I should first ask you what books you please to read in my school?' The boys all sat silent. Then I requested that every one who was unwilling to read the gospel should stand up, and directly leave the school; when all, with one consent, began to make excuse, saying: 'Sahib, we do not want to go: we will learn and read this book.'"

DOMESTIC.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

FROM the tabular view of the missions of this Board for January 1, 1834, published in the

Missionary Register for that month, the following extracts are taken.

The Board now sustains 17 stations; nearly 100 missionaries, school-teachers, &c., including native assistants; and schools, containing not far from 600 pupils. Thirteen churches have been gathered from among the heathen, with upwards of 1,000 members, baptised on a profession of their faith in Christ. Besides this, four printing-presses, and a type and stereotype foundry, have been put in operation, in Asia; from which, already, 6,237,800 pages of tracts and the scriptures have been issued in the language of the Burmans and Talings. A printing establishment is also provided for the Indians at the west.

In the empire of BURMAH, the population of which is estimated at 18,000,000, are six stations.

1. *Rangoon.* Commenced in 1813. One missionary, who is also a printer, and his wife; one native pastor, and two native assistants.

Here the schools have been broken up, the last year, by the government. This station has been occupied successively, for a short time, by Messrs. Judson, Wade, Jones, Kincaid, and Bennet. These changes have been unavoidable, but it has had an unfavorable impression upon the people. It is now in contemplation to build a permanent house for the mission. Eight have been baptised the last year. The present number of the church is forty-two.

Rangoon is a city of Burmah proper, and is the principal seaport. Besides its commerce, it is the centre of attraction for religious festivals. Hence, it furnishes unusual facilities for the circulation of tracts and portions of scripture through every part of the empire. Mr. Jones, alone, gave away 11,000, the year past, giving only to those who asked. Many of them have gone far into the interior, and awakened a strong spirit of inquiry.

2. *Ava.* Commenced in 1822; suspended in 1829; resumed in 1833. One missionary.

Ava is the royal residence, the capital of Burmah. Little is known of the progress of the gospel there since the death of Dr. Price. The Rev. Eugenio Kincaid is probably now there; but sufficient time has not yet elapsed to receive communications from him.

3. *Maulmein.* Commenced in 1827. Two unmarried missionaries; three married missionaries and their wives; two printers and their wives; one unmarried female missionary; and nine native assistants.

Most of the missionaries at this station are recently arrived, and are engaged in learning the language.

Maulmein, the second *Serampore*, is the principal seat of the Burman mission. It is situated not far from the mouth of the river Salween. It is the chief town of that part of Burmah which is under the British government. Here, the missionaries have full protection. Here, also, is the printing establishment, where four presses are now in opera-

tion. A type and a stereotype foundry also, are just established.

There are three churches, the Burman, the Karen, and the English; the last consisting chiefly of converted British soldiers. The total number of members is 406.

There also are several native day-schools, and a Sabbath-school of 40 English scholars.

This station has been greatly blessed by the Holy Spirit, and the blessing still continues. Mr. Judson, in three excursions among the Karens in 1832, baptised 66 disciples to Christ. Eleven English, and nine natives, were baptised the past year at Maulmein. Mr. Judson, for the last two years, has chiefly devoted himself to the translation of the Old Testament, which is probably by this time completed. The New Testament was finished two years ago, and is now printed and in circulation. Successive editions will follow, as the demand for them shall require. Tracts of twenty different kinds have also been published, and have produced great effects on the minds of the people. An alphabet and spelling-book have been prepared for the Karens—thus giving them a written language.

4. *Tavoy*. Commenced in 1828. One missionary and his wife; one unmarried female missionary; and three native assistants.

Tavoy is southwest of Maulmein. It is a fortified city, lying on the river open to the sea, and contains about 9,000 inhabitants. The number of fruit trees gives the city the appearance of a grove. It is an older and pleasanter place than Maulmein, and has 200 kyongs for priests, and more than 1,000 pagodas. The last year, Mr. Mason distributed here 40,000 pages of tracts. The Karens still continue to inquire after, and receive the gospel. Mr. Mason has made repeated visits among them, and baptised many. The present number of the church is 172. Here are five or six schools for native children, containing 170 pupils. Some of them travel 40 or 50 miles over almost impassable mountains and deserts, the haunt of the tiger, to hear a sermon, and beg a Christian book.

5. *Mergui*. Commenced in 1829. One native pastor, and one native assistant and his wife.—Eight were recently baptised here. The whole number of the church is not known.

6. *Chummerah*. Commenced in 1829. One unmarried female missionary.—This is a new station some miles north of Maulmein.

In the kingdom of SIAM, the population of which is estimated at 3,600,000, a mission has recently been commenced, at Bangkok, the capital, by the Rev. John T. Jones and wife, formerly of the Burman mission. They arrived at Bangkok March 25, 1833. They are now studying the Siamese language. The prospect of usefulness is great.

The Board have a mission in FRANCE, with one station at

Paris. Commenced in 1833. One missionary and his family. Rev. J. C. Rostan, in company with Prof. Chase, arrived here in December, 1832, and shortly after, opened a

chapel for preaching the gospel. They were joined by Mr. Cloux, a native of Switzerland, sent out by the Baptist Continental Society of England. Their object met with unexpected encouragement, considering the difficulties of this situation. Several persons have already presented themselves for baptism, and it is expected soon to organize a church of Christ. Prof. Rostan has of late been delivering lectures before the *Society of Civilization*, on the subject of true Christianity, which are exciting astonishing interest; and, we trust, will result in incalculable good to the French people.*

The Board have also a mission in WESTERN AFRICA, at

Liberia. Commenced in 1822. The Baptist church at this place is under the care of Messrs. Teague and Waring, who are both licensed preachers. There is no missionary on the ground at present, though the Board are desirous to obtain one. A recent revival of religion has increased the church to about 200 members.

Among the NORTH AMERICAN INDIANS the Board has ten missionary stations, four east and six west of the Mississippi river.

1. *Valley Towns*. 1818. One missionary and one school-teacher, and their wives; one unmarried female missionary; three native assistants; one interpreter; and one other helper.—This station is within the limits of North Carolina. Present number of boarding-scholars. 21. Many parents also attend. Great additions have recently been made to the church, which now contains 192 members. All the members belong to the temperance society. The good work of grace is still in progress.

2. *Thomas*. 1826. One missionary and one schoolmaster, and their wives.—This station is on Grand river, Michigan Territory. Here are two schools, containing 36 scholars, a temperance society, and a church of 40 members, about half of whom have been added within the last year.

3. *Sault de St. Marie*. 1828. One missionary and his wife; one licensed preacher; and one unmarried female missionary.—This station also is in Michigan. A boarding and district school are here taught; and an infant school part of the year. In all, there are 60 pupils. The church, which at one time contained 50 members, has been diminished by the removal of the United States army. The New Testament has been translated and published by Dr. James, in the Chippewa language, and is now in circulation.

4. *Tonawanda*. 1820. One missionary.—This station is within the state of New York, and is under the supervision of a Board appointed by the Baptist Convention of that state. The school contains 30 scholars, and the church is flourishing.

5. *Arkansas Cherokees*. 1832. One missionary and his wife.—A school has been recently opened among them with flattering prospects. A church is also gathered.

* Prof. Rostan died, of cholera, at Paris, on the 5th of December last.

6. *Arkansas Choctaws*. 1832. One missionary, and one native preacher.

7. *Shawnees*. 1831. Two unmarried missionaries, and two married missionaries and their wives.—Instruction has been given, not only to the Shawnees, but also to the Delawares; and arrangements are making to extend it to other tribes in the Indian Territories.

8. *Puttawatamies*. 1833. One missionary.

9. *Creeks*. 1829. One missionary, and one native assistant, and their wives.—This station is in the Indian Territory, west of Arkansas. The location is a good one, and every thing connected with the schools and church, already wears a flourishing appearance. In the Sabbath-schools are 80 pupils, and God has blessed the church by a revival. It has 63 members.

10. *Ottos*. 1833. One missionary and his wife.—The village of the Ottos is 200 miles northeast of Shawnee. The tribe contains about 2,000 souls. Mr. Merrill has recently arrived, and is engaged in acquiring the language, and instructing a school at the Agency.

The materials for a printing establishment among the Indians have been recently provided by the Board, and are now arrived at Shawnee. Its location is not yet determined. It is in the care of Mr. Jonathan Meeker, late of Cincinnati.

Mission at Ava.

The Missionary Register for March contains the journal of the Rev. Mr. Kincaid's voyage, from Rangoon, up the river Irrawaddy, to Ava, a distance of about 700 miles, commenced April 6, 1833. He was accompanied by his wife and her sister, both English ladies, by Ko-shoon and Ko San-lone, two native preachers, and by several other Burmans. The whole journal is exceedingly interesting. The following extracts present most animating encouragement to bold and judicious efforts for the conversion of the heathen.

Preaching at Da-mu-bu.

April 13. Early in the morning went to a kyoung, found an old blind priest, sitting on an elevated place, 25 or 30 gold idols a little to his right hand, many offerings spread out before him, and an assembly of about 50 persons waiting to hear the sacred Pali. All was profoundly silent when I went in. I broke the silence by asking if that priest was blind. They said "Yes." "Is he also mentally blind?" "Yes." "If the eyes of his body, and the eyes of his mind are blind, how great is his darkness? Does the old man worship those idols, standing there?" "Yes, every day." "There is an old blind man, worshipping blind idols. What a distressing sight! And I suppose he teaches you to worship those

blind and dumb idols." A dozen voices said, "Yes, he does." The old priest had listened all the time with fixed attention; but now his patience became exhausted, and with a harsh, angry voice, he cried out, "Is this the foreign teacher, who preaches Jesus Christ, and that he made every thing? I do not believe this." I said to him, "What do you believe? You believe that Gaudama, a black foreigner, under a certain tree, became a god, ate pork, was very sick, and died. This is the god you worship." The people sitting around appeared to take an interest in the subject. I distributed 15 or 20 tracts, and one of them read aloud the most part of the *Balance*. I then called on the governor, gave him Luke, and John, and the epistles, also the globes. He is a pleasant young man, rather intelligent, and very candid in conversation. When parting with him, he said, "Your object is good; but the Burmans are very ignorant, and cannot understand much." This place is noted for being the spot where the great Bandola lost his life in fighting against the English. In all about 300 tracts were given away, and several persons listened with great earnestness.

Visit to Zo-Loon-Thoung.

Reached Zo-loon-thoung, a small village, like many others we have just passed. Here we intend to spend the Lord's day, and scatter some seed that shall hereafter yield much fruit to the glory of divine grace.

14. Lord's day. After preaching on board the boat, went into the village: a good number gathered around, and listened to a long discourse. Ko Shoon and Ko San-lone continued preaching to different groups till near night. The people are eager to hear, and get books. One man says, many months ago he got a book in Rangoon, that told him about the eternal God, who made all things; and about Christ, who died to open the way for the forgiveness of sin. He says the more he has thought of this, the more it sticks in him that it is true. Gave him two tracts, and Luke and John. It seems as if Satan was asleep; none dispute, all are eager to hear. Oh, that the gospel this day preached, and 100 tracts given to this people, might be blessed to the salvation of some precious souls!

Five bold Inquirers.

17. After spending all the forenoon in the city, in which time we found many to dispute, and a few who appeared to be serious inquirers, we came to *Thir-a-cau*, a considerable village on the right shore.

Ko Shoon and Ko San-lone went into one part of the town, and I went into another. I now found myself surrounded by an attentive assembly. When it became dark, several urged me to stay longer, saying, "We want to hear more of this religion; if it is true that there is a God who is free from sickness, old age and death, he must be the most excellent." About 30 followed me to the boat, and begged

for books. Ko Shoon and Ko San-lone did not return till long after dark: they found a large number willing to listen—more than 100 men, besides women and children. At length, several priests came in, and were so indignant at their boldness, and the listening attention of the people, that they began to revile and dispute, and influenced all but five or six persons to give up the tracts they had received—about 100 persons. Five men declared boldly their conviction of the truth, and determination to read and examine. I trust a small handful of corn has been planted here, that shall spring up and yield fruit that shall shake like the forest of Lebanon.

Discovery at Ting-dau.

19. The village *Ting-dau*, on the right shore, is noted as a place where brother Judson, on his way to Promé, spent a night; and preached the gospel to the people. Four men who then heard the gospel, and received tracts, profess a decided attachment to the Christian religion. One of them said, 'About six days journey from this, on a river that breaks off near this place and empties itself again into the great river near Bassene, is a Burman who has two or three of our books, and is preaching the eternal God.' I mention this as the report of the Burmans. Oh, that the Spirit of God might be poured out, and hundreds be raised up to preach Christ and the resurrection! Such a day will come, and perhaps it may not be distant.

Remarkable result of preaching.

21. The Lord's day. At *Ya-gen*, after morning worship, Ko Shoon and Ko San-lone went into the village, and an assembly of about 200 came around them, and listened to the gospel for a long time. At length one female said, "This God is the true God; this doctrine is the Divine communication." Two or three immediately began to revile her—said she was a woman, and had no right to speak on such subjects; but the truth had touched her heart, she said, and she had a mind as well as a man. Some of the people joined on her side, so that the contention became great. In a little time the whole town was in an uproar; and the head-man came. He threatened the people; said they had a religion good enough, and so dispersed them. About forty, including the above-mentioned female and her sister, came again to Ko San-lone, listened a long time, and asked for tracts. This female said, as soon as she heard, the truth shined upon her mind, and she saw instantly that all her life she had been stupidly worshipping what was no god.

Interesting Incident.

23. Ko Shoon and Ko San-lone travelled the whole day, passing through all the small villages till we arrived at *Key-an-gen*, a town as large as Rangoon, on the west side of the

river. They found many disposed to listen, and hardly one in these country places manifested much attachment to Boodhism. In a small village, two miles from *Me-an-oung*, they gave 12 or 15 tracts to a number of men sitting in a *zayat*, and lay down to sleep a few minutes. In the mean time the chief secretary of the city came up, and, seeing these books, began to threaten the men, said they should give up the books, and read no more. This waked up Ko Shoon and Ko San-lone. They said, Have you ever read about the eternal God? He said, "No." They read the Balance and a part of the View, and then said, pointing to two large idols which were on the opposite side of the street, just finished at the expense of this man, "Are those idols God? or is there a God who made all things?" The man wished for some passages in the Balance to be read again. He then said, "These books teach the true God;" and would not be satisfied till he had got one of every kind, and would not let the brethren go till victuals were prepared and they had eaten. Thus in one short hour, this man's violence was turned into gentleness, and his opposition gave way to sober inquiry.

Great encouragement at Ka-thay.

27. Early this morning we spread ourselves through the city, and in no place have I seen the people so anxious to hear. It seems as if they were moved by one common spirit to inquire about the Christian religion. I gave the governor the Scripture in tracts, the Balance, View, Investigator, and Chronology. He received them kindly. One of the government men, who has recently been to Ava, says he heard much about our books, and one of them he heard read. Ever since, he has been anxious to get some of the books. He called all his men, told them to ask for books, and read about the eternal God. This man says he has long had doubts about Gaudama's religion, and these were increased by hearing two or three great men in Ava declare their conviction that this new religion was true, and would spread through this country. This man appears to be sincere, and to have a heart disposed by the power of God to receive the gospel. The boat has been so thronged, that we were obliged to push away from the shore, to avoid the calamity of being sunk. Just as we were leaving, the head-man of a village came, and begged for a book he had just heard read; on making inquiry of him about the book, he repeated much of the Investigator: he appeared so earnest that I gave him four books instead of one.

Joyful discovery at Tha-ret.

May 7. Three o'clock in the afternoon came up to *Tha-ret* on the west, and *Ya-toung* on the east side of the river: both these towns are very large. While I was giving away some tracts to a crowd of people that lined the shore, a young man of an interesting appear-

ance came near, and said, "Will you please give me St. John's History of Christ, and the Acts of the Apostles." "Did you ever read these books?" "Yes, teacher Judson gave them to me in Prome; but when the city was burned, I lost the books." I gave him the books, and four tracts, and he immediately disappeared in the crowd. Soon after this we moved our boat one or two miles farther up the town, where we would be more secure from the wind. I could not help thinking of this young man, but did not expect to see him again. However, at dark he made his appearance, and said, there is a man in this city besides me who believes in Jesus Christ, and he wants to see the *teacher*, and got *books*; but he thinks the boat is away, and has sent me to search. We followed the young man, and how were we surprised, and almost overjoyed, to find a venerable old man full of faith and hope in Christ, though he had no other teacher than St. John's History of Christ, and the View, accompanied by the influence of the Holy Spirit. He said he had loved Christ for about two years, and his language was that of a man who was acquainted with his own heart. He spoke distinctly of the carnal and spiritual mind, of regeneration and baptism. The young man before mentioned, had heard brother Judson preach in Prome, and had got books; afterwards he brought them to this town, and read them to this old man; and both, I trust, are born of God. I do not know when I have spent such an evening. To find two pilgrims in this great desert, to hear them speak so boldly and decidedly of their love to Christ in the presence of more than forty persons, filled me with joy. Surely this is the work of God! the power of the cross is felt in this dark land. O Burmah! Burmah! cast away thine idols, and hear the word of the Lord.

Encouragement at Paco-ke-koo.

23. At four o'clock in the afternoon, came before *Paco-ke-koo*, a town as large as Rangoon, on the west side of the river. Ko Shoon

went into one street, Ko-San-lone into another, and I took a third, widely apart from each other, and continued preaching till night, to immense crowds of people. Having returned to our boat, three or four hundred gathered along the shore, and listened to the words of eternal life. Several individual cases here are very interesting. I will mention one. A man about 40 years old, told me that some months ago he read a small book that made known to him the living God: at first he remained careless, but afterwards his mind shook, (as he expressed himself), and he was afraid to worship idols any more; at the same time he knew not how to worship the eternal God. "Can you, Sir, (said he) give me the Divine communication?" I gave him all the Epistles, the View, and Catechism. "Here," I said, "are the words of the most high God; you must believe in Christ, and pray for Divine light." How cheering and encouraging to find some precious souls aroused by the *still small voice*!

25. *Meyen-gyen* is a village of 1,000 houses, having in its neighborhood many small towns. Here we have spent all the afternoon, preaching and disputing. One old man who had listened long enough to see that our doctrine subverted the very foundations of paganism, became greatly enraged—dashed down the book we had given, and threatened us with the loss of our heads, if we preached against idols. However, we paid him no more deference than we did his gods: he then, like an insane man, rushed through the streets crying out against us as heretics and deceivers of the people. This aroused the people, so that great crowds came out to hear us, and I trust some received a good impression.

Arrival at Ava.

30. We reached *Ava* this morning, having travelled 54 days, and visited nearly 300 cities and villages; in all of which the gospel has been preached, and about 15,000 tracts and portions of the Scriptures have been distributed.

Miscellaneous.

CHINA.

Geographical Account of the Chinese Empire.

[Continued from vol. xxix, p. 349.]

THE COLONIAL POSSESSIONS of China are Mongolia, Soungaria, Eastern Turkestan or Little Bukharia, and Thibet. Corea and the Lewchew islands, although their sovereigns do not reign but by the Imperial permission of China, can be regarded only as tributary nations.

Mongolia is for the most part subject to a military and feudal government. It is partitioned among a number of native princes, who are kept in close dependence upon the Mant-

chou dynasty, to which they voluntarily submitted, by frequent alliances with the princesses of the Imperial family. At the same time, the followers of these princesses being Mantchous, they are subjected to a system of strict and constant espionage; and their submission is further purchased, by giving their tribute-bearers presents of ten times the value of the tribute they are required to pay.—Soungaria, the ancient country of the Soungar Kalmucks or Eluths, is also under military rule, the former inhabitants having been entirely driven out, and the province re-peopled by Mantchou, Chinese, and Mongol troops and convicts. It includes all the cantons on the north of the Celestial mountains, except Bar-koul and Oroumtchi, which are attached to the

Chinese province Kansuh.—Eastern Turkestan is regulated by native Mohammedan nobles and officers, under the direction of military residents, who are subordinate to the Tseangkeun or General of Ele. It includes seven Mohammedan cantons, and is comprised with Soungaria in the government of Ele.—Thibet is governed by the Dalia lama, the Banjin lama (or Bantchen Erdeni), and other ecclesiastics, under the direction of two residents, selected from among the secondary officers of the Imperial cabinet, called *Nuy-ko Heo-sze*.—The administration of all these territories is directed by the *Le-fan-yuen* or Tribunal for the Colonies, at Peking, which is always superintended by one of the chief ministers of the Cabinet.

MONGOLIA is the first in order of the Colonies. It is an elevated tract of country, situated on the north of China proper, the northeast of Thibet, and the south of the Altai mountains, which separate it from Siberia. Its eastern boundary is Mantchouria, and its western the government of Ele, and part of the province Kansuh.

The principal divisions of Mongolia are four.—1. Inner or southern Mongolia, situated to the southeast of the great desert of Cobi—on the north of China and west of Mantchouria.—2. Outer Mongolia or the Kalkas, on the north of Cobi and the south of the Altai mountains—extending from the Khingan chain, on the frontiers of Mantchouria, to the foot of the Celestial mountains.—3. The country about Tsinghae or Kokonor, between Kansuh, Szechuen, and Thibet.—And 4. The dependencies of Ouliasoutai, situated on the north of the westward Kalkas and of the Chamar branch of the Altai mountains, and watered by the river Irith.

Inner Mongolia comprises twenty-four *Ai-maks*, or tribes, viz.—On the east near Mantchouria, Kortchin, Tehalait, Tourbed, Korlos, Aokhan, Naiman, Barin, Teharot, Arou-kortchin, and Oniot:—on the south near China, Ketchikten, Kalka (left wing), Karatchin, and Toumet:—in the central steppes, Outchou-moutchin, Haotchit, Sounite, Abahai, and Abahanar:—on the west near Shense, Sze-tsze poo-lo or Durban keouket, Maomingan, Orat, Kalka (right wing), and Ortaus. These tribes are divided into forty-nine standards, in Chinese called *ke*, and in Mongol *khochoun*; which generally include about 2,000 families or under, and are commanded by hereditary princes, who add to their Chinese titles the epithet Dzassak or Tchassak. The twenty-four tribes are arranged into six *chulkans* or corps. The principal tribes are the Kortchin which has six standards, and the Ortaus which includes seven standards. The other tribes have mostly but one or two standards. The Tsakhar or Chahar, and Bargou tribes, and the tribe of Toumet of Koukou khoto or Kwei-hwa-ching, on the south, are not included in the twenty-four tribes of Inner Mongolia, but are separately governed, the two former by a Tooting, and the latter by a Tseangkeun, residing at Suy-yuen-ching.

Outer Mongolia, on the north of Cobi, consists of four Kalka tribes, ruled by the same number of princes, viz. Touchaytou khan, Sain-noin, Tsetsen khan, and Tchassaktou khan. The total number of standards subject to these princes are eighty-six. The territory which they occupy is divided into four *loo*, or provinces; Touchaytou khan occupies the northern *loo*, Sainnoia the central, Tsetsen khan the eastern, and Tchassaktou khan the western.

Round *Tring-hae* or *Kokonor* dwell some small tribes of Hoshoits, Choros, Khoits, Tourgouths, and Kalkas, divided into twenty-nine standards. These are governed by a Tseangkeun or General, who resides at Sening-foo in Kansuh. There are also ten tribes of Eluths, Tourgouths, Tourbeths, and Hoshoits, scattered over the country, from Kokonor to the Teen-shan and the region of Altai. They comprehend thirty-four standards.

Ouliasoutai and its dependencies, Kobdo (or Gobdo), and the Tangnoo Oulianghai, are governed by the General of the army of observation on the Russian frontier, who resides at the city of Ouliasoutai, between the Kalka tribes of Sainnoin and Tchassaktou khan. Kobdo comprises eleven tribes, divided into thirty-one standards. The Oulianghai tribes are scattered over more than one province: those of the Tangnoo mountains, belonging to Ouliasoutai, are subjected to twenty-five military officers called *Tso-lings*. The other Oulianghai tribes have twenty-one *Tso-lings*.

The *Rivers* of Mongolia are numerous, chiefly in the north. The principal are the Keroulun, the Onon, the Selenga, the Orkhon, and the Tola, in the Kalkas: the south is partly watered by the Leaou-ho of Mantchouria, and the Yellow river of China: and the northwest by the Irith and several minor streams. The Keroulun and the Onon rise, not far from each other, on the south of the Kenteh hills, between the Touchaytou and Tsetsen (or Chaychin) khanats. They both take a northeast course and enter the Mantchou province Hih-lung-keang, where they meet, the Onon, having previously received the name of Hih-lung-keang or Amour. The Selenga commences at the junction of two smaller streams, which have their source in the Esun-Toulankhara hills, between Sainnoin and Tchassaktou khan. It then flows easterly into the Touchaytou khanat, where it joins the Orkhon. This latter rises southeast of the Khangai mountains, on the borders of Cobi, in the Sainnoin principedom. It enters the Touchaytou khanat in a northeast direction, and meeting the Selenga, flows with it into the Tseteh, which discharges itself into the lake Baikal.—The Tola rises in the Kenteh hills, between the Tsetsen and Touchaytou khanats, and flows first south, then west, and finally north, until it falls into the Orkhon.

In the south, the Leaon-ho rises between the tribes of Abahai, Abahanar, and Barin, where it bears the name of Sharamouren or Yellow river; and flows eastward till it enters the province of Shing-king, when it takes a

southern course, towards the sea.—The Irish rises in Kobdo or the region of Altai, and after passing through the Tsaesang or Zaisan-nor, takes a northern direction into the territory of the Hassacks or Kirghis, whence it enters Siberia. The whole of this region is copiously watered by numerous rivers.—The region of Tsing-hae or Kokonor, a country fertile in springs, gives rise to several of the principal rivers, both of China and Thibet.

The *Lakes* of Mongolia are many and large. The chief is the Kokonor (in Chinese Tsing-hae, 'the azure sea'), situated in the region so named, on the east of Kansuh. In the same region are the Oling and Chaling (or Sing-suh-hae, 'sea of constellations'), at the source of the Yellow river; and other lakes of inferior note.—Inner Mongolia has no lakes of any importance, and those of the Kalkas are small; but Kobdo is a country of lakes, as well as of mountains. The principal are the Upusa-nor and Altai-nor on the east, the Alak-nor on the south, and the Tsaesang or Zaisan-nor on the northwest, between Kobdo and the government of Ele.

The *Mountains* of Mongolia are the Altai chain on the north, separating Mongolia from Siberia, and several smaller chains, which may be considered as branches of the great Altai range or system. The *system of the Altai*, as it is designated by Humboldt, encompasses the sources of the Irish, and stretches north-westward on the right bank of that river, where it has been erroneously denominated Bogdo. Thence it extends eastward, along the northern frontier of Mongolia, receiving first the name of Tanguoo, and afterwards that of the Szyanian mountains. From Mongolia it stretches into Manchouria, where, under the name of Hing-an-ling, or the Daourian chain, it joins the great Yablonoi-khreibet. The mean latitude of its course is from 50 to 51 1-2 degrees. In Tanguoo Oulianghai the Altai chain divides into two branches, which afterwards re-unite; the range of Tanguoo bounding the south, in a straight line, and the other range (which has several different names) forming a semicircle on the east, west, and north of Oulianghai.—In the Kalkas several branches diverge from the main range of Altai, in a southern direction. Of these, the Kenteh and Khaagai are the chief. The Kenteh is a small but lofty chain, which approaches the two ranges of Altai and Khingan, between the khanats of Touchaytou and Tsetsen, and thence extends south-westward almost to Cobi. The rivers Keroulum and Onon have their sources on the eastern side of the Kenteh hills.—The Khangai, which surrounds the sources of the Orkhon and Tamir, is also a branching off of the Altai; it extends eastward to the Kenteh hills, and north-westward into Siberia.—The Khingan, in the khanat of Tsetsen, stretches from the southern frontier of the Kalkas, where it terminates in the sandy desert, to the borders of Russia, where it is connected with the Altai mountains.—The mountains in the country of the Hassacks are not a continuation of the Altai chain, but an unconnected range of low hills; nor do they

extend to the Ural mountains, as sometimes represented.

The chain of mountains stretching through Inner Mongolia, from the borders of Shense into Manchouria, called in Chinese maps the Soyotsi, approaches the Khingan on the north of Cobi. This chain is also called Sialkoi.

In Kokonor, the Kwan-lun or Koukoun runs nearly east and west, connecting itself with the Belour or Tsung-ling mountains in one direction, and passing the sources of the Yellow river into the province of Shense, in the other. It lies to the south of Khoten and the north of Thibet and Ladak, and is otherwise called the Nan-shan or southern mountains.—The other mountains of Kokonor consist rather of numerous clusters than of a continuous chain.

THE GOVERNMENT OF ELE includes Soungaria and Eastern Turkestan, which are separated from each other by the chain of Teen-shan. Its boundary on the north is the Altai chain, which divides Soungaria from the territory of the Hassacks or Kirghis of Independent Tartary:—the Chamar mountains and the river Irish, on the northeast, separate it from Mongolia:—on the east, an imaginary line divides between the Ele government and those parts of Soungaria and Turkestan which have been attached to China:—the Kwanlun mountains and desert of Cobi, on the south, separate Turkestan from Thibet:—and on the west, the Belour mountains divide it from the independent tribes of Bukharia. On the side of the Hassacks or Kirghis, Ele is entirely open.

The city of Ele, or Hwuy-yuen-ching, was formerly the capital of the Soungars, when their state was powerful, and possessed dominion over Turkestan. It still retains its rank, being the seat of the Tseangkeun or general, who has the chief authority of the whole government of Ele. Secondary, but not wholly subordinate, to him, are military residents of considerable rank, in each canton and principal city; and these delegate their authority,—in Soungaria, to inferior military officers, and in Turkestan, to native officers called *Begs*.

The *Soungarian*, or northern portion of the government, is of small extent, including only three cantons, viz. Ele (or Ili) in the west, Tarbagatai in the north, and Kour-kharousou between Ele and Oroumtchi. The cantons of Barkoul and Oroumtchi, with their dependencies, were attached by Keenlung to Kansuh province, Barkoul receiving the name of Chin-se-foo, and Oroumtchi that of Teik-hwa-chow. All these cantons are occupied chiefly by resident soldiery, that is, by soldiers who are settled down on the soil, with their families, the sons being required to inherit their fathers' profession together with their lands. These are descendants of Manchou, Chinese, Solons, Chahars, Eluths, and others, removed from their respective countries, at the period when Soungaria was depopulated by Keen-lung. There are likewise other troops, stationed in the country for limited periods; also, convicts transported from all

the provinces of China and Mantchouria; tribes of Hassacks, Tourgouths, &c.; and Chinese colonists.

Eastern Turkestan, or Little Bukharia, the territory of "the eight Mohammedan cities," was subdued by the Emperor Keenlung, in 1758, shortly after his final conquest of Soun-garia. He named it Sin-keang, the country of the new frontier. It was formerly possessed by the Ougours, an ancient Turkish race: other tribes of Turkish origin occupied the country after them, and still exist in the cantons of Hami and Tourfan. The eight cities of Turkestan are now indeed occupied by *Sarti* or Bukharians, of Persian origin; but these are not the original inhabitants of the country; and therefore Turkestan seems a more appropriate name for the whole region, than Little Bukharia, by which name it is generally known in Europe.

That part of Turkestan which belongs to the government of Ele contains seven cantons: the city of Yingkeshar, depending on Cashgar, being added to the number of chief cities of the cantons, completes the sum of "eight Mohammedan cities," subdued by the Emperor Keenlung. These are, Harashar, Koutchay, Aksou, Oushi, Cashgar, Yingkeshar, Yerkiang or Yarkand, and Khoten. Hami and Tourfan (with Pitshan), on the west of these, submitted at a much earlier period, and were united to Barkoul or Chin-se-fo; being suffered, however, to retain the native feudal form of government. Until the last insurrection in 1830—1831, Cashgar was the chief of these cities, but Yerkiang has now taken its place, being considered a better situation for the general superintendence of the other cities, and less exposed to the incursions of foreign tribes. Turkestan, like Soungaria, includes several tribes of Toergouths, Eluths, &c.: these are for the most part Mongols, who in time of war emigrated to Russia, but on the restoration of peace returned and submitted to China.

The *Rivers* of Soungaria and Turkestan are neither numerous nor large. In Soungaria the principal is the Ele, which rises in the Teen-shan, and passing the city of Ele, runs northward into the territory of the Hassacks, where it discharges itself into the Balkashi-nor.—In Turkestan the chief rivers are—the Tarim, which rising in the western frontier, runs eastward into Lob-nor; the Cashgar, Yerkiang, and Khoten rivers, which rise in the west and south, and flow into the Tarim; and the Tchooltoos, which has its source in the Teen-shan, and flows south-eastward, into the Posteng-nor, at Harashar. The Yuh-lung-hash and Khara-hash, branches of the Khoten river, possess large quantities of beautiful jade stone. The rivers of Turkestan have in general an eastern course, those of Soungaria a northwestern; but the mountain streams of the Teen-shan, in Kour-khara-ousou and Oroumtchi run due north, into an extensive marsh, called Wei-hoo, the reed-lake, so named because of its being overgrown with reeds.

The *Lakes* of Soungaria are the Hasalbash, and Zaisan, on the borders of Kobdo; and the

Alak-tugal and Timourtou on the Hassack frontier. The lake Balkash is a little to the west of the government of Ele, in the territory of the Hassacks.—The two principal lakes of Turkestan are the Lob-nor and Posteng-nor, on the south of Harashar and Tourfan.

The *Mountains* of Soungaria and Turkestan are the Teen-shan or Celestial mountains, and the Belour-tagh, called in Chinese the Tsung-ling or onion mountains. The Teen-shan range commences a little to the northeast of Hami; Humboldt, however, supposes a chain of mountains in Mongolia, north of the Ortous tribes, to be a continuation of it, to the eastward. From Hami the chain runs westward, in the parallel of 42 degrees north, separating the whole of Soungaria from Turkestan. It then enters Great Bukharia, and turns to the south, where it is lost in countries unknown to the Chinese. Many mountains of this chain are very remarkable: the most so is the formidable glacier of Mousar dabahn, between Ele and Aksou, which is very minutely described by Timkowski, in his *Travels of the Russian mission to China*. Some of these mountains have anciently been the craters of volcanoes, as appears from old Chinese books, quoted by M. Remusat and Klaproth.—The Bolor or Belour tagh runs north and south, from the Nan-shan or Kwanlung to the Teen-shan, being broken only on the north, by the Cashgar dabahn, on the side of the foreign principedom of Antchien or Andzjian.

The sandy desert of *Cobi* is a striking feature in the geography of Mongolia and Turkestan. It commences in the eastern frontier of Mongolia, and stretches southwestward to the farther frontier of Turkestan, separating northern from southern Mongolia, and bounding on the north the whole of Kokonor and Thibet. On the east of Turkestan, the desert widens considerably, and though broken by some extensive *oases*, sends forth a long branch towards the northwest, as far almost as Kobdo. To the north of Koko-nor it assumes its most terrific appearance, being covered with a semi-transparent stone, and rendered insufferably hot, by the constant reflection of the sun's rays, from numerous mountains of sand. On the south of Tourfan and Harashar, the country is comparatively fertile and pleasant, but uninhabited. Towards Yerkiang and Khoten, Cobi gradually terminates.

The *soil* of Turkestan is very fertile, and affords abundant pasturage, particularly in the cantons of Harashar and Aksou. Soungaria is more mountainous and barren. In Yerkiang, there are hills composed entirely of jade stone, but the best kind is found on rocky projections and the summits of mountains. The Belour mountains abound in rubies, lazulite, and turquoise. And Turkestan affords considerable quantities of copper, salt-petre, and sulphur: the former is coined at Oushi; and the latter two are sent to Ele, to be made into gunpowder.

[To be continued.]

American Board of Commissioners for Foreign Missions.

MISSION TO THE MAHRATTAS.

THE mission heretofore called the "Bombay mission," being no longer restricted to Bombay and its vicinity, but extended into the interior of the Mahratta country, will hereafter be called by a name more expressive of its real character—the *Mahratta mission*, or *Mission to the Mahrattas*. Bombay is one of the stations occupied by this mission; Ahmednuggur is another. A small map of this field, with a particular description, will be inserted in a future number.

RECENT INTELLIGENCE.

MEDITERRANEAN.—Mr. Whiting and wife, of the mission to Syria, were at Smyrna in December, having come to that place from Constantinople with the hope of meeting Mr. and Mrs. Smith there, and accompanying them to Beyroot. Mr. Smith was expected, however, to go from Malta by way of Alexandria. Mr. and Mrs. Perkins had gone directly from Malta to Constantinople. On the 25th of November, Messrs. Temple and Hallock were on the point of leaving Malta, with their families, and with the printing establishment, for Smyrna.

CEYLON.—The church at Tillipally was set on fire by an incendiary on the 11th of August, and all consumed except the walls. Nearly all the Tamul books and tracts belonging to the station, were also destroyed. The loss of property to the mission was estimated at not less than 600 dollars. There was besides, the inconvenience of being deprived of a church at a station where the congregation is large.

Mr. Winslow was at Calcutta in October, with his own three children and seven others belonging to the mission, on his way to this country—agreeably to an arrangement previously assented to by the Prudential Committee. He is expected to return to the field of his missionary labors. The plan, according to which the children of missionaries in Ceylon may be sent to this country for education, received the sanction of the Board in the year 1830, and was published, together with the reasons in favor of it, at pp. 24—28 of *Missionary Herald* vol. xxvii, for 1831. The children must of course be supported, if they remain in Ceylon; and it is not expected that

their return will subject the Board to additional expense on their account.

Messrs. Apthorp, Hoisington, Hutchings, and Todd, and Dr. Ward, who sailed from Boston, with their wives, in the ship *Israel* July 1st, arrived at Madras on the 12th of October. This fact was communicated by Mr. Winslow.

BOMBAY.—Mrs. Stone, the wife of Rev. Cyrus Stone, died at Bombay on the 7th of July. Her disease was an affection of the liver. Intelligence of this afflictive event was sent from Calcutta, but no particular account has yet been received.

SIAM.—No intelligence has yet been received of the arrival of Messrs. Johnson and Robinson at Bancok.—The United States ship *Peacock*, with Mr. Roberts, a special agent of the United States government, on board, was there from the 18th of February to April 7th, 1833, during which time a commercial treaty was made with the Siamese government. The ship had previously visited Cochin-China, and remained about a month at the port of Phuyen, but without affecting a treaty with the government of that country.

CHINA MISSION.—The ship *Morrison*, with the Rev. Ira Tracy and Mr. Samuel Wells Williams on board, arrived at Canton on the 17th of October.

SANDWICH ISLANDS.—Intelligence from the mission has been received, by way of Mexico, as late as October 16th. The *Hellespont* and *Lagoda*, having supplies for the mission, had arrived safely. The health of Mr. Fuller, one of the printers to the mission, had failed, but there appears to have been no death. The king attended church on the Sabbath previous to the latest date, just after completing a tour around the island of Oahu, and was on friendly terms with the mission.

WASHINGTON ISLANDS.—An account of the establishment of a mission at these islands was given in the last number, pp. 85—91. Mr. Bingham has forwarded a number of extracts from letters received at Hpnolulū from Messrs. Alexander, Armstrong, and Parker. A few will be here inserted.

The Marquesians are naturally a fine race of people. Their form and physiognomy

please me better than any Polynesians I have seen yet. Their minds seem to be keen and active and independent, though they are filled with all manner of iniquity. There appears to be but little subordination amongst them. Every man is his own master, and you would have been astonished to see how independently the naked creatures would strut about our vessel, as though it all belonged to them. Many of the women are quite handsome, and so the men might be, if they were not so much tattooed. From what I have seen, I do not think they are so filthy in their habits, or houses, as the Sandwich or the Society islanders. When the women pretend to dress, they can do it with considerable taste.—*Mr. Armstrong.*

A king of the gods in this bay is now lying very ill, at whose death human sacrifices will undoubtedly be offered. Two weeks ago, when serious apprehensions of his death were entertained, an assault was made on the Taipis, and several were killed.—*Mr. Alexander.*

The heat is very oppressive in the middle of the day. The thermometer commonly rises to about 85 degrees, and at night falls to 76 or 77. This is not higher than it was at Honolulu at the same time. It has repeatedly risen to 87 degrees here, this summer past, and now stands at 80 degrees at half past ten o'clock, P. M.—*Mr. Armstrong.*

The foreigners are quite pleased with our coming. Some of them intended to have left the islands as soon as possible, had we not arrived, owing to their fears of being killed.—*Mr. Armstrong.*

We staid on board the brig five days after we came to anchor, as we were obliged to work some days on our houses before we could go into them. We have now each of us a little room about twelve feet each way, and a store-house in one end of the building. We shall live here only a few months until we can build native houses. In residing here, we shall feel ourselves safe only as we have divine protection. The different tribes are constantly at war with each other. We hope to have the prayers of all God's children at the Sandwich islands. Remember us, dear Sir, and the cause of our Savior in these dark islands.—*Mr. Parker.*

I will here add, on the authority of Mr. Smith, a passenger with them from America, and from this place to Tahiti, that Mr. Orsmond is designated by the missionaries of the Georgian and Society islands, to make a tour soon from Tahiti to their out-stations, and will expect to visit our brethren at Nuhiwa, in the course of three or four months. This will be a very kind arrangement, in case they should be in distress. A number of ships may probably touch there in the course of six months, from which they can get supplies or aid, if they be in need.

We have prayed, that if the Lord would not go up with them, he would hedge up their path so that they could not go. But he has opened the way for their entrance there, and will he not be with them? Will he not hear their prayers and yours? Will not that nation be

given to Christ? It will. The harvest will be gathered there, though the seed should be nourished by the blood of martyrs, and some of our beloved brothers and sisters should early fall a sacrifice to the zeal with which they have gone up single-handed into that camp of uncircumcised Philistines. Should not one be left to preach and plead, the Author of the gospel will not fail nor be discouraged till he hath set judgment in the earth, and the isles shall wait for his laws.

The old friendly chief Hape is quite ill, and will not perhaps continue long. His early death may be unfavorable to the anticipated early success of our brethren. But God, in whose cause they are engaged, will take care of that. The youthful Moane (or Hemoane) may make a better ruler soon than he. We should not trust in princes. The King of Zion alone is worthy of our confidence. In him let the churches trust.—*Mr. Bingham.*

Mr. Armstrong, in a letter to one of the Secretaries of the Board, just before leaving the Sandwich islands, thus entreats for the prayers of all the saints in Christ Jesus.

Now, dear brother, when you and our fellow Christians in the United States hear, that we, your weak and unworthy servants, have gone to publish the great salvation in that land where the prince of darkness now reigns—that land where licentiousness, theft, and treachery, cannibalism, war, and murder are not even regarded as crimes; where conscience lies prostrate, and virtue is unknown; and, above all, a land on which one ray of the light which came down from above has never shone;—will it not stimulate you and them to increased prayer and effort for the success of our cause? I never felt more the need of the prayers of Christians than I now do. What is to be our lot among a people, where passions are uncontrolled by principle, and who drink in iniquity like water, we know not, neither should we be anxious to know; for if, in answer to the prayers of Christians, the Savior's presence and blessing be with us, we have nothing to fear. Darkness will become light and crooked places smooth before us. Difficulties will meet us, and dangers may threaten us, but if the Savior's spirit and presence be with us, so that our faith be strong, and our zeal fervent, we shall have strength to overcome the one, and courage to face the other. The longer I live, and the more I learn of the wisdom and glory of the gospel, as well as the opposition of a fallen world to its divine principles, the more I feel the necessity of an unwavering, living, active faith in the promise and grace of the Savior. O what are we vessels of clay, worms of the dust, shadows, flowers that quickly fade, without assurance of aid from on high in our arduous and responsible work. We are withered branches, that have no strength or life. In going to a perfectly heathen land, I do not fear so much outward difficulty and trials, as I do an evil heart of unbelief, that wanders from God, the

Fountain of living waters, and lies within me cold and dead. When my heart sweetly and confidently rests on the promises "none of these things move me, neither count I my life dear to me." May the churches, then, pray for you and us, that our faith fail not. I cannot but hope, and shall expect, that when Christians at home hear that we are attempting to make new inroads upon the empire of darkness, and to give the heathen to the Savior for his inheritance, it will arouse them, cause them to enlarge their hearts, and excite them to pray for our welfare and success.

CHEROKEES.—The translation of the Acts of the Apostles has been completed by Mr. Worcester and Mr. Boudinot, and the work printed, consisting of 124 small pages.

Considerable progress has been made in translating the gospel of John into the same language.

ORDINATION.

REV. SENDOL B. MUNGER was ordained as a missionary of the Board to the heathen, at Bristol, Vermont, February 12th. The sermon was preached by the Rev. T. A. Merrill, of Middlebury, from Psalms li, 12, 13.

OBITUARY.

Mr. Matthias Joslyn, an assistant missionary of the Board, was removed by death, on the 21st of November. Mr. Joslyn was a native of Waitsfield, in the state of Vermont, and was appointed a teacher in connection with the Choctaw mission, in August, 1830; and during the following autumn, proceeded to the field of his labor by the way of New Orleans. He had the charge of the boys' school at Mayhew, from the time of his arrival among the Choctaws till the suspension of the school, occasioned by arrangements for removing the tribe to the new country assigned them on the west of the Mississippi river, in the spring of 1832, when he returned to New England. After remaining with his friends till the following autumn, and having entered into the marriage state, he again proceeded to the Indian country, and took up his residence at Dwight, among the Arkansas Cherokees, until the way should be opened for him to resume his labors as teacher among the Choctaws in that vicinity. When he was nearly ready to enter the contemplated field, he was removed from his earthly labors, after a severe sickness of eleven days. "His state of mind," says a missionary, "previous to his death was very happy. He has left consoling evidence that he has gone to

inherit those mansions which Jesus has prepared for redeemed souls."

FORMATION OF AUXILIARIES.

INDIANA.—An Auxiliary has been organized in the Crawfordsville Presbytery, the first annual meeting of which was held on the 4th of October. It is the intention of the Presbytery to have the subject of missions to the heathen presented to all their churches during the current winter. The officers of the auxiliary are—James A. Carnahan, *President*; John S. Thomson, *Secretary*; Martin M. Post, *Treasurer*.

MAINE.—The Kennebec Conference of Churches was organized into an Auxiliary to the Board, at its meeting in September 26th, 1833.—Rev. Benjamin Tappan, *Augusta, Secretary*; Bartholomew Nason, *Augusta, Treasurer*.

KENTUCKY.—At a meeting held, pursuant to previous notice, at Lexington, Ky. in the First Presbyterian Church, February 3, 1834, after statements from the Rev. Mr. Bullard, General Agent of the A. B. C. F. M. for the Western States, a State Foreign Missionary Society was formed, denominated *The Auxiliary Foreign Missionary Society of Kentucky*; "the sole object" of the society to be, "to raise funds in aid of the missions under the patronage of the A. B. C. F. M."—Rev. J. C. Young, *President*; William A. Leavy, William Richardson, J. M. McCalla, and J. L. Tracy, *Vice Presidents*; Rev. J. D. Paxton, *Corresponding Secretary*; A. T. Skilman, *Treasurer*.

ANNIVERSARIES OF AUXILIARIES.

NEW YORK.—The *Auxiliary of New York City and Brooklyn* held its 7th annual meeting in Masonic Hall, Z. Lewis, Esq. the president of the Society in the chair. After an address from the President, the Treasurer, W. W. Chester, Esq., presented his report, from which it appeared that the total receipts of the society during the year had been \$9,575 59. The report of the Executive Committee was read by D. E. Wheeler, Esq., the Secretary, after which resolutions were offered and addresses made, by Mr. Greene, one of the Secretaries of the A. B. C. F. M., Rev. Dr. Matthews, Chancellor of the University of New York, and Rev. C. Eddy, Agent of the Board for the State of New York.

CONNECTICUT.—The *Western Auxiliary of Fairfield County*, held its 9th annual meeting at Ridgefield, October 8th. The reports of the Treasurer and Executive Committee were presented, and addresses made by Rev. Messrs. C. G. Selleck, C. Wilcox, and T. Smith. From the reports it appeared, that the resolution, adopted by the auxiliary at its previous meeting, pledging the society to raise \$1,000, had been redeemed; \$1,375 having been contributed; which exceeds the contributions of any previous year, by about \$730.—Rev. Daniel Smith, *Stamford, President*; Rev.

Theophilus Smith, New Canaan, *Secretary*; Matthew Marvin, Esq. Wilton, *Treasurer*.

The *Auxiliary of Windham County North* held its 9th annual meeting at Pomfret, September 25th. The usual reports were read, and the meeting was addressed by the Rev. Mr. Chickering, of Bolton, Mass., who was present as a deputation from the Board.—Rev. Daniel Dow, *President*; Rev. George J. Tillotson, Brooklyn, *Secretary*; Dea. Job Williams, Pomfret, *Treasurer*.

The *Auxiliary of Windham County South* held its 9th annual meeting at Ashford, September 26th. After the reading of the annual reports, the Rev. Mr. Chickering, of Bolton, Mass., delegated from the Board, addressed the meeting. After remarks from other gentlemen, a resolution was passed, to make up by an extra effort a deficiency of one hundred dollars in the receipts of the past year, and to raise for the next year seven hundred dollars, being one hundred more than the usual sum.—Rev. Asa King, *President*; Rev. Anson S. Atwood, Mansfield, *Secretary*; Zalmon Storrs, Esq., Mansfield, *Treasurer*.

The *Auxiliary of Norwich and Vicinity* held its 10th annual meeting in the Rev. Mr. Dickinson's church, October 1st. The meeting was addressed by the Rev. Mr. Chickering, of Bolton, Mass., delegate from the Board, and by Rev. Mr. Strong, of Colchester, and Messrs. C. W. Rockwell and W. C. Gilman, of Norwich.—Rev. Dr. Nott, Franklin, *President*; Rev. Mr. Hyde, Norwich, *Secretary*.

The *Auxiliary of New London and Vicinity* held its 10th annual meeting at New London, October 2d. The meeting was addressed by the Rev. J. W. Chickering, from Massachusetts, present as a deputation from the Board, and by the Rev. Mr. Carroll, of Brooklyn, N. Y.

The *Auxiliary of Middletown and Vicinity* held its 10th annual meeting in Rev. Mr. Crane's church, Sabbath evening, October 6th. Addresses were made, after the reading of the usual reports, by the Rev. Mr. Chickering, deputation from the Board, and the Rev. W. H. Beecher.—Rev. J. R. Crane, *President*; Richard Rand, Esq., Middletown, *Secretary*.

The *Auxiliary of New Haven County West* held its ninth annual meeting at Derby, October 11th. The annual reports were presented, and the meeting addressed by the Rev. Mr. Chickering, of Bolton, Mass., as a deputation from the Board.

The *Auxiliary of Fairfield County East* was held at Strafford, October 15th. The usual reports were read, and the meeting addressed by the Rev. Mr. Chickering, delegate from the Board, and by several gentlemen of the society.—Rev. Thomas Punderson, *President*; Rev. J. Blatchford, Bridgeport, *Secretary*; Mr. Sylvanus Sterling, Bridgeport, *Treasurer*.

The 22d annual meeting of the *Auxiliary of Litchfield County* was held at Litchfield, February 12th. The *Treasurer's* report showed

that the receipts of the society during the past year had been, including the collection of \$133 at the meeting, \$3,471. Some towns were not reported. A very large audience was addressed by Dea. Pierpont, of Litchfield, Richard Smith, Esq., of Sharon, Rev. Mr. Powers, of Goshen, and Rev. Mr. Bardwell, General Agent of the Board for New England.—Hon. John Cotton Smith, Sharon, *President*; Rev. Epaphras Goodman, Torrington, *Secretary*; Mr. Charles L. Webb, Litchfield, *Treasurer*.

Donations,

FROM FEBRUARY 11TH, TO MARCH 10TH,
INCLUSIVE.

I. AUXILIARY SOCIETIES.

Central aux. so. of Western New York, Rev. A. D. Eddy, Tr.	500 00
Cumberland co. Ms. W. C. Mitchell, Tr.	
Baldwin, Fem. Jews so.	2 00
Brunswick, Mon. con.	139 37
Cumberland, Juv. asso. 6,50; mon. con. 13,50;	90 00
Durham, La.	6 00
Gorham, Juv. hea. sch. so.	5 44
Minot, La.	16 76
North Yarmouth, Mon. con. in 2d par.	16 87
Otsefield, A female, Portland, Mon. con. in 2d, 3d, and High-st. chhs. 186; la. 49; S. P. contrib. 1,64; Rev. E. K. 1;	237 64
Pownal, Gent. 13; la. 19; thanksg. contrib. 11; mon. con. 3;	45 00
	483 08
Ded. c. note,	5 00—478 08
Essex co. N. J., T. Froelighuysen, Tr.	24 78
Franklin co. Vt. H. Jones, Tr.	
East Berkshire, J. Sampson, for miss. to Flat head Indians, 9,25; asso. 7,50;	16 75
Essex, A widow,	5 00
Montgomery, Asso.	13 50
St. Albans, Mon. con.	3 74—36 99
Greene co. N. Y. Rev. Dr. Porter, Tr.	
Catskill, Mrs. S. Benton, 10; Mrs. S. Collins, 5; Miss R. Collins, 5; a widow's mito, 50c. dona. 13;	33 50
Coxsackie, Mrs. CATHARINE VAN DYCK, which constitutes her an Honorary Member of the Board,	100 00—133 50
Hillsboro' co. N. H., R. Boylston, Tr.	
Antrim, Gent. 31,25; la. 22,21;	53 46
Dunstable, La. 94,18; mon. con. 85,73; (of which to constitute SAMUEL SHEPARD an Honorary Member of the Board, 100); gent. 23,75;	203 65
Franeestown, Gent. 52,37; mon. con. 8,70;	61 07
Goffstown, La. read. and benev. so. for David Stowell in Ceylon,	20 00
Hollis, Mon. con.	55 54
Lyndeboro, Gent. 50,57; la. 27;	77 57—471 29
Litchfield co. Ct. C. L. Webb, Tr. (of which fr. Harwington, JOHN SCOVILLE, which constitutes him an Honorary Member of the Board, 100; ded. am't prev. rec'd, 50; Litchfield, B. Tall- madge, to constitute the Rev. JAMES F. WARNER of Litch- field South Farms an Honorary	

Member of the Board, 50; North Canaan, Coll. and mon. con. to constitute the Rev. HENRY H. WOODBRIDGE an Honorary Member of the Board, 50; South Cornwall, Coll. to constitute the Rev. W. W. ANDREWS an Honorary Mem- ber of the Board, 50;)	3,442 17
Mackinac, M. T., W. Mitchell, Tr.	136 00
Merrimack co. N. H., S. Evans, Tr.	
Concord, Gent.	71 10
Pembroke, Gent. 17,57; la. 18,21;	35 78
Warner, Gent. 6,97; la. 6,46;	13 43—120 31
New Haven city, Ct. C. J. Salter, Tr.	
1st cong. so. 128,23; Feb. mon. con. in 1st, 2d and 3d cong. chhs. 25,42; av. of crosses, found by Mrs. D. 1,75;	155 40
New York city and Brooklyn, W. W. Chester, Tr.	569 38
Onida co. N. Y., A. Thomas, Tr.	
Augusta, Fem. miss. so.	28 00
Camden, Cong. so. mon. con. 14; fem. miss. so. 23;	37 00
Cayuga, N. Gurney,	5 00
Clinton, Young la. benev. so. of domes. sem.	13 54
Gainsville and Castile,	12 00
Holland Patent, Mon. con. to con- stitute the Rev. STEPHEN W. BURNETT an Honorary Member of the Board,	50 00
Johnstown, Sab. sch. teachers and scholars,	10 00
Madison, Mon. con. in cong. chh.	14 00
Mexico, Mon. con. in presb. chh.	11 00
New Haven, Mon. con. in cong. chh.	11 25
Perry Centre,	77 00
Fitcher, Mon. con.	2 50
Ritchfield, Mon. con. in cong. chh.	23 00
Richland, Mon. con. 9,22; Rev. R. R. 5; Mrs. G. H. 3,50; juv. asso. 2;	20 12
Ridgeville, Mon. con.	9 00
Rome, Mon. con. in 1st presb. so.	16 75—340 16
Rutland co. Vt. J. D. Butler, Tr.	
Benson, Gent.	65 96
Brandon, Mon. con. in cong. chh.	28 10
East Rutland, Gent. 29,19; mon. con. 41,22; (of which to con- stitute the Rev. WILLIAM MITCHELL an Honorary Mem- ber of the Board, 50;) la. 25,45;	96 46
Middletown, Mon. con. in cong. chh.	18 37
Poultney, Cong. so.	15 20
Wallington, Cong. chh. mon. con. 22; gent. and la. 6;	28 00—223 09
Sullivan co. N. H., J. Breck, Tr.	
Claremont, Gent. 15,06; la. 21,02; mon. con. 34,18;	70 26
Cornish, Gent. 43,73; la. 50,03;	93 76
Croyden, Gent. 9; la. 14,70;	23 70
Lempster, La.	20 37
Goshen, Miss R. F. 75c. J. R. 1;	1 75
Meriden, Gent. 29,41; la. 36,43; mon. con. 21,30;	87 14
Newport, Gent. 27,53; la. 40,92; mon. con. 15,74;	84 19—381 17
Tolland co. Ct. J. R. Flynt, Tr.	
Ellington, Gent. 40,70; la. 36,85;	77 55
Gilead, Gent. 33,71; la. 24,44;	58 15
Hebron, Gent. 21,75; la. 30,75;	42 50
North Coventry, Gent. 30; la. 37,59;	67 59
Somers, Gent. 50,06; la. (of which to constitute Rev. NATHAN B. BRADSLAY an Honorary Member of the Board, 50;) 75,27;	125 33
Stafford, Gent. 13,67; la. 16,35;	30 00
Vernon, Gent. 20,10; la. 46,20;	126 30—527 42
Windham co. Vt. N. B. Williston, Tr.	
Dummerston, Sacram. coll.	25 00
Halifax, Gent. 6; la. 3,37;	9 37
Marlboro', Coll.	15 00
Mrs. W. Goodhue,	1 00—50 37

Total from the above Auxiliary Societies, \$7,621 11

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 158,32; coll. in 2d presb. chh. after sermon by Rev. C. Eddy, 351,78; mon. con. in do. 45,28;	555 38
Alleghanytown, Pa. Sab. sch. chil. 2,22; sab. sch. con. for Bombay miss. 5,10; Mr. S. 50c.	7 62
Amherst, Ms. Mon. con. in 1st par.	20 00
Andes, N. Y. Mon. con. in presb. chh.	10 00
Ballston, N. Y. Presb. chh. (of which to constitute the Rev. ERASMUS D. MC MASTERS an Honorary Member of the Board, 50;)	110 00
Bath, N. H. Mon. con.	27 00
Bath, Me. Mon. con. in N. par. 70; contrib. after sermon by Mr. Ellingwood, 50; chil. in Miss C.'s sch. 50c.	120 50
Berkshire, N. Y. Mon. con. in sch. dist.	17 00
Blountville, Ten. S. Rhea,	1 00
Bolton co. Va. G. McDonald, for Ceylon miss.	5 50
Brainard, Cher. na. Rev. G. S. White, 5; Mr. Baxter, 2;	7 00
Bridgetown West, N. J. Fem. for. miss. so. for China miss.	35 00
Bristol, R. I. Fem. miss. so. to constitute Rev. HENRY WIGHT, D. D. an Honorary Member of the Board,	50 00
Brookline, Ms. Mon. coll. for ed. in Greece,	10 21
Canterbury, N. Y. Mon. con.	14 50
Carlisle, N. Y. Presb. chh.	20 50
Carlisle, Pa. Fem. sab. sch. in presb. chh. for support of Rev. H. R. Wilson, Jr.	42 08
Chambersburg, Pa. Mrs. S. S. 5; Mrs. R. 1; sab. sch. chil. and a col'd man, 4; Mrs. K. 50c.	10 50
Chanceryford, Pa. Fem. asso. in presb. chh. 1st pay. for Samuel Irwin Martin in Ceylon,	20 00
Charlton, N. Y. Presb. chh.	46 42
Cincinnati, O. La. 18,12; chil. in Miss Com- stock's sch. 9;	27 12
Cincinnati and vic. O. By Rev. A. Bullard, Bowling Green, Sub. 26,69; Cincinnati, Mon. con. in 2d presb. chh. 7,50; Delhi, Sub. in presb. chh. 5; Frankfort, Ky. E. Brown, 5; W. D. Young, 3; Georgetown, Ky. Coll. for hea. chil. in Ceylon, 14,36; Greer's Creek chh. Ky. 5; Louisville, Ky. Mon. con. in 2d presb. chh. 50; M. D. Averill, 10; Newport, S. S. chil. for books for hea. chil. in Ceylon, 3,57; Poplar Spring, Indi. Presb. chh. 6; Rock Spring cong. 15; Salem, Ky. Mon. con. in presb. chh. 15; Salem, Indi. Indiv. 4; Versailles, Ky. Sub. 5;	175 11
Cleveland, O. A gentleman, by Mrs. G.	5 00
Columbus, O. Friends, 14,56; chil. in sab. sch. 1,50;	16 06
Cooperstown, N. Y. 2d presb. chh.	30 00
Danville, Vt. Fem. asso.	30 00
Essex co. N. Y., T. O.	20 00
Exeter, N. H. Mrs. M. Dean, 12th pay. for Ward Clark Deas in Ceylon,	12 00
Falmouth, Me. Mon. con. in 1st par.	10 00
Fayette co. Ten. T. V. Canon,	5 50
Fayetteville, Vt. Mon. con.	10 00
Fishkill, N. Y. La. of 1st presb. cong.	50 00
Frederick, Md. J. W. 3; J. S. 1,50;	4 50
Gaines, N. Y., Z. Sheldon,	5 00
Geneva, N. Y. Mrs. Ricord's fem. sch. for Elizabeth Thurston Ricord at Mackinac,	12 13
Genito, Va. La. for miss. so.	8 50
Georgetown, D. C. Miss E. Dick, for support of Rev. H. Read at Ahmednagar,	10 00
Gittysburg, Pa. Lutheran chh. 7,40; mon. con. in presb. chh. 10,76; indiv. 8,50;	26 66
Groehland, Va. Mrs. M. Payne,	1 00
Greenfield, N. Y. Presb. chh.	13 25
Greenswich, Ct. Rev. I. Lewis,	40 00
Hallowell, Me. La. so. for ed. in Greece,	25 00
Hanover, Va. Mrs. Austin, 1,73; a little girl, 20c.	1 92
Harpersfield, N. Y., A few females, 9; mon. con. 6;	15 00
Hillsboro', Illi. Coll. in presb. chh.	20 00
Jaffrey, N. H. Mon. con.	50 67
Jamaica, N. Y., E. Wickes,	100 00

Jefferson, N. Y. Fem. benev. sew. so.	6 00
London, Eng. Mr. Symes, for Rev. J. King,	44 44
Louis, Va. W. Shelton,	1 25
Lynnfield, Ms. Coll. in cong. chh.	17 00
Mackinaw, M. T. Fam. mon. con. box,	26 29
Malden, N. Y. Mon. con.	3 50
Marlboro', Ms. J. Stow,	8 00
Mayfield, N. Y. 2d presb. chh. viz. J. Wood,	
10; B. Dennie, 10; G. Judson, 10; indiv.	
13,07;	43 07
Mackinaw, N. C. F. W. White,	2 00
Mecklenburg, Pa. Sab. coll.	3 50
Minot, Ms. W. Ladd, for William T. Ladd,	
in Ceylon,	19 00
Moscow, M. T. Mr. Sacket,	4 88
Monson, Ms. A. W. Porter,	200 00
Montgomery, C. Va. Miss L. Howe,	5 00
Moravia, N. Y. Cong. chh.	15 00
New Brunswick presbytery, N. J. viz. Bound	
Brook, 30; Freehold, 15; Lawrence, 52;	
Princeton, 191,94; Edge Hill sch. for Wil-	
liam Wirt and Theodore Freelinghuysen in	
Ceylon, 94; Shrewsbury, 30; Trenton,	
Fem. so. of 1st chh. which, and prev. rem.	
constitute Rev. THOMAS McDERMOTT	
and Rev. GERRISH BARRETT Honorary	
Members of the Board, 85;	427 94
New Castle presbytery, Pa. For support of	
Rev. P. Schneider, viz. Fagg's Manor	
cong. 97,11; Oxford, 22,89;	120 00
New Ipswich, N. H. Mon. con.	47 16
Newport, R. I., A friend,	1 00
New Vernon, N. J. Mon. con.	15 00
Newville, Pa. For miss. so. for support of	
Rev. H. E. Wilson, Jr.	60 00
New Windsor, N. Y. Mon. con.	10 00
New York city, G. W. Strong, 10; W. Black-	
well, 5; indiv. 56c. for ed. of a boy in	
Ceylon,	15 56
Norfolk, Ct. J. Battell, 12; Mrs. Battell, 12;	24 00
Norfolk, Va. Mon. con. in presb. chh.	37 37
North Bridgewater, Ms. H. Packard, to con-	
stitute Rev. WILLIAM THOMPSON an Hon-	
orary Member of the Board,	50 00
Norton, Ms. Fem. mon. con.	15 00
Pawtucket, Ms. Mon. con.	60 00
Peruville, N. Y. Mon. con.	5 00
Philadelphia, Pa. Juv. miss. so. in 1st	
presb. chh. for sch. in Ceylon, 68,08;	
youth's miss. so. 50;	118 08
Piney Creek, Pa. Sab. coll.	7 00
Pittsburgh, Pa. La. of 1st presb. chh.	27 13
Powhatan co. Va. A friend,	1 50
Princeton, N. J. Valley sab. sch. Lawrence-	
ville cong. 10; sem. asso. of prof. and stu-	
dents, 55,27; mon. con. 5,73;	71 00
Russellville, N. Y. Presb. so.	65 50
Richmond, Va. Mrs. Converse, 10; Misses	
M. and S. Boothe, 40; to constitute Rev.	
FRANCIS BARTLETT of Rushville, O. an	
Honorary Member of the Board; J. 5;	55 00
Rochester, N. Y. 1st free presb. chh.	100 00
Salem, Ms. Tab. South and Howard-st. chhs.	
mon. con.	14 71
Salisbury and Amesbury, Ms. Mon. con. in	
2d cong. chh.	15 00
Sandgate, Vt. Mon. con.	5 00
Shepherdstown, Va. Mon. con.	25 00
Singing, N. Y. Miss M. M. Pierce,	10 00
South Canaan four corners, N. Y. Cong. chh.	30 00
South Reading, Ms. Mon. con.	19 02
Springfield, Ala. Four fem. friends,	5 00
St. Andrews, L. C. Mon. con. of united	
secession chh. and cong. for Ceylon miss.	17 50
Tom's Creek cong. Pa. Indiv. 22,50; sab.	
coll. 11,72;	34 22
Utica, N. Y. Indiv. for Miss Hotchkiss,	12 00
Vandalia, Ill. Coll. in presb. chh.	6 18
Watertown presbytery, N. Y. viz. Adams,	
Presb. chh. 57,53; Alexandria, Flat Rock	
chh. 2; Antwerp, Chh. 18,50; Brownville,	
Chh. 19,53; Champion, Dea. C. 5; H. and	
O. R. 1; a child, 8c. Evans Mills, Chh. 75c.	
Leyden, Chh. 1; Lorrain, Chh. 10,10;	
Lowville, Chh. 24,30; Stows' Square, Chh.	
11; Martinsburgh, Chh. 17,36; Rutland,	
Chh. 5,50; Theresa, Chh. 25c. Watertown,	
2d presb. chh. 43,25; lat do. (of which fr.	

Rev. G. S. BOARDMAN, which constitutes	
him an Honorary Member of the Board,	
50; 123,88; West Leyden, Chh. 11,13;	352 18
Webster, Ms. A friend, for the Zoolahs in E-	
Africa,	2 00
Weston, N. J. Mon. con.	6 16
Woodburn, Ms. Gent. asso.	4 00
Woodbury, N. J. Chh.	12 25
York, Pa. Sab. coll. in German ref. chh.	
8,83; do. in Lutheran do. 3,89; Rev. Dr.	
C. 5; I. D. 5; M. C. 5; M. B. 3; J. B. L. 2;	
Dr. Mel. 2; T. H. H. 2; P. H. S. 2; indiv.	
6,50; m. box in Miss D's sch. 1,55; Dr. S.	
5; C. A. M. 5; Rev. I. O. 5; indiv. 16,25;	
Rev. Dr. M. 2,50; J. E. R. 1;	81 22
Yorktown, N. Y.	12 00
Youngstown, O. Mon. con. in presb. cong.	
22,40; fem. for miss. asso. 12;	41 40
Unknown, A friend,	5 00

Whole amount of donations acknowledged in the preceding lists, \$11,910 55.

III. LEGACIES.

Barnet, Vt. Mrs. Janet Bachup, (\$150 hav-	
ing been received previously,) by Rev. D.	
Sutherland, Ex'r,	200 00
Jamaica, Vt. Solomon Goodell, (\$290,30	
having been received previously,) by D.	
Kellogg,	564 94
Liberty, O. William Stewart, by R. and E.	
G. Stewart, Ex'rs,	50 00
Middle Granville, Ms. Miss Elizabeth At-	
kins, to constitute Rev. SEYMOUR CHAPIN an	
Honorary Member of the Board, by J. At-	
kins, Ex'r,	50 00

IV. DONATIONS IN CLOTHING, &c.

Braintree, Ms. Clothing, fr. char. so.	20 67
Bridport, Vt. A box, rec'd at Mackinaw.	
Cambridge, White Church and Jackson, N. Y.	
A box, rec'd at do.	
Canaan Four Corners, N. Y., A box, rec'd	
at do.	
Chichester, N. H., A box, fr. ladies,	13 00
Clarendon, O., A box, rec'd at Mackinaw.	
Erie, Pa. A box, fr. young miss, rec'd at do.	
Excellid, O., A barrel, fr. juv. miss. so.	
rec'd at do.	21 00
Farlington, O., A box, rec'd at do.	30 75
Geneva, N. Y., A box, rec'd at do.	
Granby, Ms. A barrel, rec'd at do.	
Hartford, O., A box, fr. miss. asso. for do.	23 58
Huntsburg, O., A box, fr. miss. so. rec'd at do.	20 37
Kingsville, O., A box, rec'd at do.	18 54
Lyme, N. H., A box, fr. T. Perkins, for Elvira	
Perkins at Harmony,	20 00
Martinsburgh, N. Y., A box, fr. chh. for La	
Pointe,	64 00
New York Mills, N. Y., A box, rec'd at	
Mackinaw.	
Northampton, Ms. A box, rec'd at do.	
Stockbridge, Ms. A box, fr. Miss Dewey,	
dec'd, rec'd at do.	
Utica, N. Y., A box, rec'd at do.	
Warsaw, N. Y., A barrel of dried fruit,	
rec'd at do.	
Winstead, Ct. A box, rec'd at do.	
Unknown, Seven boxes dried fruit, clothing,	
&c. rec'd at do.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Faded cloth, and domestic cottons of all kinds.

THE
MISSIONARY HERALD.

VOL. XXX.

MAY, 1834.

No. 5.

American Board of Commissioners for Foreign Missions.

Ceylon.

EXTRACTS FROM THE JOURNAL OF MR.
MEIGS AT TILLIPALLY.

[Continued from p. 96.]

Importance of training Native Assistants and Preachers.

April 3, 1833. Three members of the theological class at Batticotta, viz. Tappan, Henry, and Chester, came here a few days ago to spend the vacation among the people in this vicinity, for the purpose of distributing tracts, reading the Scriptures, and speaking to the people on the great concerns of their souls. They appear to be active, intelligent, and zealous young men, who bid fair ere long to become very useful in making known the gospel to their perishing countrymen. Last evening, by appointment, we went to a neighboring school bungalow, where we were highly gratified by the presence of about thirty men and twenty women, besides many children, who heard the gospel very attentively. After I had addressed the people, each of the young men in turn, spake to them with much animation and apparent good effect. They report that the people, wherever they have been, are very ready to receive tracts, and to hear what they have to say to them on the subject of the Christian religion. On the whole, they feel much encouraged by their visit. I feel every day more and more convinced of the great importance of a *well educated pious native ministry* for the conversion of Ceylon and India. European and American missionaries must be the *pioneers* in this great work; but without such a native ministry as above mentioned, the work will never be

accomplished. In this point of view how important is the seminary that we have been permitted to establish!

10. This afternoon went to visit my school at Miletty about two and a half miles northeast of Tillipally, and also to preach to the people. In addition to the members of a large school, between forty and fifty of the neighboring men attended at the school bungalow. Some of them were fond of hearing themselves talk, and were occasionally a little troublesome. However, by taking a little pains, they become silent, and I was enabled with some feeling and earnestness to proclaim to them the glorious gospel.

21. Sabbath. Preached in the morning in the church and in the afternoon at a school bungalow about a mile and a half northwest of the mission-house, which I had not previously visited. Not less than fifty men attended and heard attentively, though it was evident from many circumstances, that they were opposed to Christianity and wedded to their idols.

May 9. Was much encouraged this afternoon in my visit to a school in Pannaly, a village about a mile and a half west of this place. More than forty men, besides the children of the school, heard the gospel attentively.

18. The southwest monsoon, which is here generally without rain, set in to-day with considerable violence. For a week past we have had showers every day at Tillipally—some of them very heavy, and accompanied with thunder and lightning; while at Batticotta, a little more than eight miles from this, they have had but one shower during the week.

23. Attended an interesting meeting at Nellore, which we have agreed to hold

monthly at our respective stations, for the purpose of discussing many important subjects connected with our missionary work. As many of them are difficult, though highly practical questions, we are liable as individuals to think and act differently, whereas it is very important that we be united in sentiment and practice as far as possible. Nothing tends so much to promote this union, as a free and candid discussion of the several questions proposed for our consideration. The opinion of the meeting is recorded, not merely for our own benefit, but for that of those who may come after us.

30. Attended an evening meeting about three miles east of Tillipally. The attendance was very encouraging. About fifty men were present, besides the children of the school. Some of my native helpers usually assist me in these meetings.

June 23. As the annual festival of the temple of Scunda, about a mile and a half north of this place, commenced this day, not more than half the usual number attended church. Great numbers of people, of both sexes and of all ages, from the infant to the old man of eighty, may be seen thronging the road leading to this place of "abominable idolatries." This festival will continue twenty-four days—time enough to pollute the whole vicinity, and to ruin a multitude of souls. Nothing, I have found by long experience, tends so much to harden the heart, sear the conscience, and shut up the mind against the influence of divine truth, as these heathen festivals. No sooner are they finished at this temple, than they commence at Nellore. The people are indeed *mad upon their idols*.

Attempts to destroy the Mission Buildings by Fire.

26. This morning at two o'clock, after the moon had set, we were awakened by the *cry of fire!* I ran out in a moment and saw the large bungalow near the northwest corner of the church, that was formerly used for a sleeping-room when the charity boarding-school was at Tillipally, all in flames;—so much so that not a single article of the property that was in it could be removed. As the wind blew briskly from the southwest, all the buildings formerly used for the school, consisting of two large bungalows, a kitchen, and two store-rooms, were in a few minutes in flames. As

they were all covered with palmyra ollas, the flames, driven by a strong wind, spread so rapidly that no effort could save one of them. The loss to the mission and myself may be about three hundred dollars. But the most afflictive consideration connected with it is, that there is great reason to fear it was the work of an incendiary. There were no fires usually kindled near the place, nor any persons accustomed to sleep there. The time of night also when the fire broke out, favors the idea that it was kindled by design. If I could believe it to be accidental, the loss of property would be comparatively a small consideration. But if the people have commenced maliciously to set fire to our buildings, we shall never be safe while we have one covered with ollas. It is indeed a subject of great thankfulness, that the church was not burned. Had the wind blown, either from the north or west, it would certainly have been consumed. Nothing short of a miracle could have saved it. As it was, it was in great danger. I immediately placed a person upon that part of the roof nearest to the bungalow, with the means of extinguishing any sparks that might fall upon it. Had the church been burned, a part of the dwelling-house, if not all, from its contiguity to the church, must have been consumed; even though it is covered with tiles. I know not whom to suspect as the incendiary. Neither can I conceive what motive could induce him to be guilty of so vile a crime. This is the first time that any thing of the kind has occurred in our mission, and I pray that in great mercy it may be the last.

Mr. Meigs subjoins the following intelligence in a postscript which tends to confirm his unpleasant suspicions relating to the origin of the fire in the school bungalow.

As the above journal has been delayed a few days I embrace the opportunity of giving you an account of an attempt to set fire to the church in this place taken from my journal.

July 10. This evening, a little before nine o'clock, we were again alarmed by the cry of fire, and supposed for a few moments that the roof of the church was in flames. Providentially, however, the attempt to set it on fire did not succeed. There can be but little doubt that it was the same person who set fire to the bungalow on the 26th ult. He laid his plan with diabolical malice, and it can only be ascribed to the kind care of our heavenly

Father that it did not succeed. It appears that he took one of the nuts of the palmyra fruit, which are about as large as a middle sized apple, and are used here for fuel, also for charcoal by the smiths, set fire to one end of it, rolled some straw around it, tied the whole with a green string taken from the stem of the olla, and threw it upon the olla roof, supposing it would lodge there, and speedily be kindled by the strong wind. Providentially, however, it rolled off the roof on to the ground, was there kindled by the wind, and the blazing straw quickly discovered and extinguished without any injury. Suspicion of having set fire to the bungalow had before fallen upon a cooly, who was turned out of employment without my knowledge, by my servant, for fighting and using bad language on the premises. He was very angry at the time, as I learn, and made use of threatening language. After the attempt to set fire to the church this evening, he was apprehended, when it appeared upon inquiry that he came near us this evening to get toddy; that he afterwards went to the house near the church and took a nut of the palmyra fruit that was on fire under pretence of lighting his cigar. Some straw was also found near the gate where he went out. Though these circumstances go far to convince me that suspicion has fallen upon the guilty person, they will not, perhaps, be considered as *proof* of the deed.

12. To-day the suspected cooly was examined before the sitting magistrate of Mallagam, and the evidence referred to his majesty's advocate fiscal at Colombo.*

Native Free Schools at Tillipally.

June 30. The number of children that attended church here to-day from a portion of our native free schools, was four hundred and seventy-two. About thirty women and sixty other people—making the whole audience five hundred and sixty. The greater part of these, however, are in some way or other connected with the station. We have frequently

this number present—sometimes more—but often less.

The number of native free schools at present connected with the station is twenty. Five of these, however, are so distant that the children cannot come here on the Sabbath. They are, however, assembled and instructed on the Sabbath by pious native helpers. The whole number of children at present in the schools connected with this station, is nine hundred and fifty. Of these 843 are boys and 107 girls. More than 240 of these can read the portions of the Scriptures and tracts, that are put into their hands.

EXTRACTS FROM THE JOURNAL OF MR. WINSLOW.

Tour to Valloovetoor.

April 19, 1832. Returned from an excursion of a few days to the eastern part of the district, in company with Mr. Spaulding and several native helpers. We left early on the morning of Monday the 14th, and proceeded from Tillipally over a thinly settled part of the country, most of the way not far from the sea, to Valloovetoor, a large native village on the sea shore, about five miles west of Point Pedro. We passed the old church buildings at Miletty, which formerly were somewhat large and pleasantly situated, looking off upon the open sea, but are now almost entirely in ruins. A terrace on an arch thrown over one end of the church, and connected with a sort of upper room in the house, which joined the church, is mostly fallen in and the banians are fast destroying the walls of the church itself. I was the more impressed with the desolations of this Christian edifice, on comparing it with some heathen temples which we came to on reaching the village above named. There were three, all near each other, built of large hewn stone and surrounded by spacious enclosures. One of them is new, or rather is not quite finished. I went into it and examined the different parts which I had never before an opportunity of doing; as no foreigner is allowed to enter their temples after they are consecrated. It is a temple of Ammari, a female divinity. It has an outer court, into which the worshippers generally may enter—an inner, to which the priests only have access, for the purpose of making offerings and performing ceremonies—and back of that, under the low dome, was what may be called perhaps

* By a subsequent communication the missionaries remark—

"We are sorry to be under the necessity of communicating to you the unpleasant intelligence that the church at Tillipally was set on fire on the night of the 11th of August, and all consumed except the walls. Nearly all the Tamil books and tracts belonging to the station were also destroyed. The loss of property to the mission is very considerable, besides the inconvenience of being deprived of a church at a station where the congregation is large."

the anti-chamber—and still further back, the private recess of the goddess. The two latter are small, arched, and perfectly dark, when the doors are shut; as there is not even a crevice left in the huge walls through which light or air may enter. If these gods have so much affinity to human nature, as some parts of the worship offered them would seem to imply, they must certainly be uncomfortable in such a confined place as this. No convict in prison was ever doomed to a cell more dismal than these *penetralia* of the goddess Ammarl. They may, however, be very appropriate to her, as her character is by no means good.

After reaching the centre of the village, we pitched a tent; and at evening held a general meeting, which was pretty well attended. Some of the people were, however, noisy and inclined to dispute. The next day we went from house to house and conversed with the people, wherever we could find them, distributing tracts to such as were disposed to take them, and could read. We were almost universally well received, and even the women were ready to hear us, wherever we went. It is a very favorable place to labor, as in a small compass there are probably 5,000 inhabitants, and no Europeans or descendants of Europeans and but few Romanists among them. An old man formerly maniarar of the village, and for a short time employed by the Wesleyan missionaries at Point Pedro to teach a school, professes to believe in Christianity and to desire to be received to a Christian church.

On my return home I stopped for the night at Atchavale, where an evening meeting was appointed in the house of one of our schoolmasters, who is a head man of the village, and also a member of the church at Tillipally. Many people came together for the meeting, and listened with interest to the truths brought before them. Among others the odigar, or head man, at whose house we were, addressed them in a plain and affecting manner. He appears evidently doing good in the village.

In coming over a tract of land which would be called in America "barrens," where there was no forest, and but little cultivation, I saw in several places near the foot paths leading to the principal bazaar in Oodooville, large piles of stones, and inquiring into the cause was told that the people in passing over such places, going to the markets, are in the habit each one of casting a stone upon heaps begun in some particularly deso-

late spot, as an offering to an evil spirit; who would otherwise afflict them or their families. The women sometimes throw a lock of hair as an offering to the evil spirit. In one place, where a path formerly run, but which is now deserted, was an immense pile collected, as I was told, by little and little, in the time of the Tamul princesses.

Native Missionary and Tract Society— N. Permander.

24. A meeting of the male members of our churches has to-day been held at Oodooville, for the purpose of forming a Native Evangelical Society, to assist in the printing and distributing of tracts; and in making known the gospel by the support of readers and catechists. The greater part of the members were present, and after some interesting addresses, formed themselves into a society, appointed officers, and opened a subscription. The greater part present subscribed one rix dollar a year, but some two, three, and even four. The amount collected will not be large, but it will do much good, if giving a little from month to month excites the native brethren to consider and feel that they have themselves a work to do, in extending the influence of the gospel to their perishing countrymen.

25. Had the pleasure to-day of solemnizing the marriage of Nicholas Permander, formerly a native preacher but dismissed from employment and separated from the church, in consequence of forming a connection with a heathen woman; and also of receiving him again to the communion of the church. He has for some months appeared sensible of his error, and wished to be married in a Christian manner, and restored to church privileges. In a full meeting of the members here, and some from Manepy, with Mr. Woodward, he was examined as to his views of his past conduct, and his present feelings, and resolutions, and unanimously received to communion. This is a most pleasing event, not only as regards the individual himself, who has never ceased to be an object of interest to us, but as removing a great stumbling block out of the way of others; for not only did he formerly appear well, but even after he was cast out of the church, he was looked upon by many as a sincere Christian.

27. Communion at Oodooville to-day in which brother and sister Woodward, and the Manepy church-members joined,

making in all more than 60 native brethren and sisters (some of course being absent) who united together at the Lord's table. Among them was Nicholas, who came as the prodigal son to his father's house. We felt inclined to sing with gratitude, "Come let us anew our journey pursue."

EXTRACTS FROM A LETTER OF MR. WINSLOW, DATED OCT. 9TH, 1832.

Results of Instruction in the Theological Class.

It is generally known to the readers of this work that those native young men who are expected to become catechists and preachers, have been associated in a theological class and placed in part under the instruction of Mr. Winslow. A new arrangement has now been made, in consequence of Mr. Winslow's visit to this country.

At the end of the quarter I dismissed the theological class, which has been in the habit of attending at Oodooville, being directed myself by the brethren to enter on something like a course of weekly lectures at the Seminary, and otherwise to assist the principal in teaching the theological class to be formed there. Most of those who have been with me, have attended as far to the different subjects brought before them as may be necessary for the stations in which they are placed; they being gen-

erally only catechists and readers. Of those who formerly attended, two, Niles and Goodrich, have been licensed to preach; four have received appointments as catechists, and eight as readers. Of those who have attended the present year, the number being eighteen, including a part of the above, (besides Niles and Goodrich in a separate class) six may be considered as candidates to become native preachers, and will join the class at Batticotta as such, and some of the others will occasionally attend, but without the prospect of being qualified for any very important service. The state of things in this country is such that we must educate a considerable number to secure a few efficient helpers. It is not, therefore, to be understood, in speaking of those attending to theology, that they are all, or even one half of them, likely to become ministers; but that, if they continue to appear well, they will be fitted for more or less usefulness in various departments. Of the class now to be formed at Batticotta, consisting mostly of those who have gone through a course of study in the Seminary, and who will be principally devoted to the study of theology, great hopes may be entertained. The number will be about thirty, including about ten from the class now broken up, of whom about two thirds will pursue their studies at Batticotta under many advantages, and have the prospect of being, by the grace of God, fitted to do much good.

Girls lately named and placed in the Boarding Schools.

<i>Names.</i>	<i>By whom supported.</i>	<i>Taken.</i>
Susan Howe Bennett,	Young Ladies Benevolent Association, Manchester, Vt.	1832
Sarah Cott,	A Friend, Patterson, N. J.	1832
Sarah DeWitt,	Ladies Reformed Dutch Church, Albany, N. Y.	1830
Susan Eaton,	Heathen School Society, Bath, Me.	1831
Nancy Ellingwood,	Do.	1832
Elizabeth Emerson,	Thomas Emerson, Esq. Norwich, Vt.	1830
Lydia M. Goodell,	Legacy of Mrs. L. Goodell,	1830
Isabella Graham,	Female Society, Clinton, N. Y.	1832
Silence Haywood,	Mrs. J. Haywood, Braintree, Ma.	1832
Eliza Hassel,	St. James Church Sabbath School, Wilmington, N. C.	1830
Julia A. Henshaw,	Female Mite Society, Baltimore,	1832
Amelia Jenkins,	Maternal Association, Portland, Me.	1832
Anna Kent,	Female Mite Society, Baltimore,	1832
Sarah Miller,	Dr. Miller, Princeton, N. J.	1832
Caroline H. Murfrees,	Presbyterian Congregation, Murfreesboro', N. C.	1832
Harriet Newell,	Female Mite Society, Baltimore,	1832
Mary Green Payson,	Mrs. H. Payson, Bath, N. H.	1832
Almira L. Rice,	Mrs. L. Rice, Westford, Vt.	1832
Martha Ramsey,	Female Mite Society, Baltimore,	1832
Sarah Ridgely,	Do.	1832
Naomi Rockwell,	Female Juvenile Society, Hartford, Ct.	1832
Susannah B. Rockwood,	Female Association, Westboro', Ms.	1832
Mary Lucy Sanger,	Mrs. M. Sanger, Baltimore,	1830
Sybil Smith,	Mite Society, Hadley, Mass.	1832
Anna Maria Spencer,	A. Spencer, Snow Hill, Mass.	1832
Altai Steel,	A. B., New York city,	1832
Margaret Thompeen,	Ladies, Princeton, N. J.	1832
Ether Tyler,	Maternal Association, Portland, Me.	1832
Mary Whipple,	Mrs. C. Whipple, Newburyport,	1832

Mission to the Mahrattas.

OBITUARY OF MRS. STONE.

In the last number, p. 159, it was mentioned that Mrs. Stone died on the 7th of July. The date was incorrect. She died August 7th. Since the publication of that number, a letter has been received from the bereaved husband, giving a particular account of her sickness and death. Extracts will now be made.—Mr. Stone's letter is dated Sept. 6th, 1833.

She had usually enjoyed good health for this climate, so much so as to be able to attend to her domestic and missionary duties till eleven days before her death. During the unusual heat of April, May, and June, she complained some of a pain in her right side and shoulder, with other symptoms of some derangement of the liver. I thought of sending her, with the children who were suffering much from the heat, for a few months to the Mahabuleshwar Hills; but as she was unwilling to leave her schools and other duties here so long as she had strength to perform them, and generally found relief from medicine, we hoped she would be better when the rains should set in. After the rains commenced, she appeared better till Sabbath, July 21st, when she complained of severe head-ache and of otherwise feeling ill. But as she was the leader of our singing in Mahratta, and we could not perform that part of divine worship very well without her, she attended the Mahratta service in the morning, and sang with the teachers the Mahratta hymns to native tunes as usual; and in the afternoon she went with me to the chapel, and heard the first classes in my boys' schools in their scripture lessons, catechisms. &c., as has been her custom since Mr. Allen left. In the evening she attended the service in English, for the last time.

On the 26th, she complained of head-ache, had chills and fever, and became progressively worse till the 29th, when Dr. Smytten was called in; and on the 31st, Dr. S., at his own instance, invited the aid of Dr. Maxwell. The next day they called again.

After the physicians had left the room, she looked up to me with an expression of ineffable tenderness, and said, "What do they think of me? Do they think me any better to-day?" I replied, that they

considered the result of her sickness as somewhat doubtful; and asked her if she had entertained any such apprehension. She replied, with the utmost composure and serenity of mind, "I had not regarded my disease as being at all dangerous till Wednesday; it then seemed to dwell on my mind that this might be my last sickness; and should it prove so," she added, "I can say 'The will of the Lord be done.' I have no will on the subject but His."

On Saturday, Aug. 3d, she appeared better in the fore part of the day; her countenance more bright and lively. But between three and six o'clock, P.M., a manifest change for the worse took place; she became quite restless, and her eyes and countenance assumed a deathly appearance. After the physicians left in the evening, she wished me to tell her plainly what they then thought of her. I told her, and with an emotion of feeling too which bespoke my own fears, as well as those of the physicians, that they considered her worse, and that there was but little prospect, if any, of her ever being any better. She turned her eyes upwards and said, "My dear, dear children, what will become of them?" and immediately added, "But the will of the Lord be done—that is best." In reply to my inquiry respecting her views and feelings in relation to herself, in the prospect of death, she said, with a serene smile which I shall never forget, "I have no fears of death. I think I can say, I know whom I have believed. His promise is sure—for me to die will be gain. But at the same time, I can say, with our brother Garrett, should it be the will of God to raise me up again, I am willing to live, and labor, and suffer a little longer in this vale of tears for Christ—nothing besides is worth living for."

On Sabbath, 4th, though very weak and unable to converse much, she was favored with a serene and heavenly state of mind, and had precious anticipations of the rest which so soon awaited her. After reading a select portion of Scripture, and conversing and praying with her, she mentioned the 96th hymn of Worcester's selection,

"Thou dear Redeemer, dying Lamb," &c.

as a favorite hymn of hers, and as expressive of her present state of feeling. Several Christian friends called in to see her during the day, but she was able to see and converse with only two or three.

On Monday, 5th, the cold chill of death was evidently upon her. Her

mind was, however, lucid and serene. She conversed about the approach of death and her departure with no other than joyful anticipations; but not so with me, it seemed as if my heart's strings would break, should she be thus suddenly snatched from me. Though I had every reason, for several days previously, to believe that she would die, still the thought was so overpowering to my feelings, that I scarcely allowed myself to indulge it.

Tuesday, 6th. About two o'clock in the morning her mind became wandering through weakness and the effect of opium, and continued so till six o'clock. She then fell into a drowse, and at seven o'clock seemed to rouse, and appeared more bright and comfortable. During the forenoon, she conversed with considerable ease. The dear little girls were brought in to see her. She said a few words to them, and gave them, as it proved to be, the last fond maternal farewell kiss. On my asking her what were her wishes as to the disposal of the dear children, she looked up to me and said, "My dear husband, I do not feel so anxious on that subject as you, perhaps, think I do. I can cheerfully resign them to the disposal of God, to whom we have dedicated them. He will dispose of and do better for them, than I can." This developement of her feelings respecting the children was consoling to me, as I had supposed, from what she had said on Saturday, that she had a great struggle in her mind respecting them.

The physicians now suspended the use of further medicine, and said she could not survive long. Rev. Mr. Mitchell called at 10 o'clock, and conversed and prayed with her; as the Rev. Mr. Wilson did in the evening. In the ensuing night her mind became bewildered again. Her last night on earth was a wearisome one.

Wednesday morning, 7th. She roused up a little; mind lucid; conversed a short time with difficulty. It was consoling to find that her faith failed not. I asked her if she had any regret now, for having left her friends and come to this land of pagan darkness to toil a few days and sink to an untimely grave. Her reply was with an emphasis, which showed the dying sentiments and feelings of her heart on this subject;—"Regret, no; I have reason to praise God, and shall praise Him forever, for permitting me to come to this land to labor so long for the salvation of these poor, deluded Hindoos, and to die in this glorious work; my only regret is that I have done so little. I

feel that I have been an unfaithful, unprofitable servant; and now all my hope and expectation is in the glorious Redeemer." She also expressed her confidence in the success and speedy triumphs of the gospel in India; and her hope that those in the field would not leave it so long as they had health to be useful, but be more entirely devoted to their work; and that many would be sent, whose labors it should please the Holy Ghost to bless to the conversion of multitudes. Having made this developement of her feelings on a subject ever dear to her heart, (and undoubtedly far dearer *now* than ever before,) she became speechless. At ten o'clock, A. M., her breathing became laborious—her eyes nearly fixed—and in this state she continued, only breathing shorter and shorter, till the going down of the sun, at ten minutes past six o'clock, when the undying spirit, which had been struggling hard for several hours to burst its prison of clay, took its flight to glory, and left me a weeping widower, with two little motherless daughters to mourn our irreparable loss. But I do not wish her back, I would not have her harp unstrung.

The funeral solemnities of my dear wife were held on the 8th, at five o'clock P. M., at the chapel. A large number of Christian friends, for such an occasion, and all the teachers of our schools, the workmen in the printing-office, natives otherwise connected with the mission, and several others attended. Mr. Ramsey conducted the services in English. The 96th Select Hymn, (which she had selected the previous Sabbath as expressive of the state of her mind,) was sung; part of the 15th chapter of 1st Corinthians was read; prayer offered; and an address delivered from these words, "Blessed are the dead which die in the Lord," &c.

The Rev. Mr. Wilson, of the Scottish mission, made also a short address to the natives present. The Rev. Mr. Mitchell, of the Scottish mission, made a few remarks at the grave. Then the coffin, with its precious trust, was deposited near where rest the mortal remains of Mrs. Allen, Mrs. Hervey, and of other kindred spirits.

Mrs. Atossa Stone was born in Marlborough, N. H. in the year 1798, and was the daughter of Col. Joseph Frost, of that place. She was hopefully converted in the year 1817, while residing with her parents, and when there was no special attention to religion in the town,

and in the following year became connected with the church in Marlborough under the pastoral care of the the Rev. Halloway Fish. Her education was obtained in the academies of Keene and Plainfield, N. H., and Bradford, Mass. She was married to the Rev. Cyrus Stone, Aug. 21, 1826, and embarked at Boston, with her husband, and Mr. and Mrs. Allen and Miss Farrar, in the ship *Emerald*, capt. Heard, for Calcutta, on the 6th of June 1827. Mr. and Mrs. Stone arrived at Bombay Dec. 28th of the same year. Her missionary life was characterized by an exemplary devotedness to the cause of Christ among the heathen, and by correspondent usefulness in the service of her Lord and Master.

A British officer on the Bombay establishment composed the following elegy on occasion of her decease.

She leaves us in a howling wilderness,
Where sin its upas fruit spreads far and wide—
A weary land of sackcloth sabbleness.
What fervency need they who labor here,
Where all is rank pollution!—Love recoils
In sickened horror, and at times asks wings
To flee far, far away, and be at rest.

Death met her far afield, with patient hand
Scattering the good seed on the moral waste—
One finger pointed downwards, while her eye,
In sad and gentle softness, looked to heaven;
And, quivering as with sudden prayer, her lips,
From the full swelling heart, inaudibly
Seemed urging God with all his promises.
How full of glorious beauty one like this!—
Compared with her's, earth's highest deeds how
mean—

Achievements anthem'd in a nation's shout—
The pompous vapors of a little day!
Who's me, that reason ebbes so low in man!—
Who would compare the victims of a toy,
With one who trod the world beneath her feet!

Death found her laboring and became her slave,
Through his dark portals ushering her, while she,
All bright and queenly, trod upon his crown,
Singing her Savior's triumph o'er the grave.

She entered on the unmeasured bliss of heaven—
The open vision of the Savior's face.
May we, behind in this drear outer court,
Walk on in active duty, close to God,
Till like her leaning on 'th' Almighty arm,
We ask in triumph, 'Death where is thy sting,
And where, O vanquished grave, thy victory.'

Mission to Jews of Turkey.

EXTRACTS FROM MR. SCHAUFFLER'S
JOURNAL OF HIS TOUR FROM PARIS
TO ODESSA.

[Continued from p. 132.]

Stuttgart, Kornthal, and the Vicinity.

THE extracts in the last number ended with the arrival of Mr. Schaffler at Stuttgart, in Wurtemberg, the place of his nativity. Some

interesting notices are here furnished of the state of religion and of religious society in that place and its vicinity.

April 19, 1832. About twenty-seven years ago I left this place, a little boy, and yet—every thing how natural! "Home, sweet home!" I thought, and strolled down the street where my father's house was. I looked at it; I looked at the windows where I used to look out, through which the light of this world first struck my feeble eye. Without giving vent to my feelings, I passed down, and turned into a street where I knew to be the house of my nearest relative. A young lady, in whom I afterwards recognized a cousin, happened to be at the window in the second story. I inquired, whether Mr. Charles Schaffler was at home, and could be spoken. She replied in the affirmative, and I walked up. I made my name known, and was cordially received, and my baggage was immediately sent for. A number of my relatives came to see me, and it was peculiarly delightful to me to notice, that so large a proportion was devoted to "the Lord that bought them." I took up my lodging in the family.

20. Made several visits among my friends. Heard the Rev. Mr. Klemm in St. Leonard's church. In the afternoon I attended the service preparatory to the Lord's supper, by the venerable Mr. Dann. This pious and faithful servant of God was persecuted and deposed by the former king for telling the truth; but he was called again and promoted as soon as the present king came to the throne. Though above 70 years old, and very weak in body, he continues to proclaim the gospel from the pulpit, to instruct children in church and in his house, and to do good wherever he finds an opening. He is much beloved by all the good people. In the evening I attended a religious meeting of pious young men. I read that portion of the history of our Lord's sufferings, which, according to their regulations, belongs to this evening, it being Thursday evening before Easter, and remarked upon it about three quarters of an hour. Several of the Christian friends accompanied me home.

21. After dinner Mr. Hæring, a pious merchant here, and the chief organ of Christian and missionary enterprise, whose acquaintance I had made two days ago, sent for me to make me acquainted with Mr. Hoffman of Kornthal.

Mr. H. is at the head of the community to which he belongs, and of which I may speak hereafter. His religious connections and influence are much more extensive than the kingdom whose subject he is. He invited me to preach in Kornthal the second day of Easter, which I consented to do, if my health should permit.

22. In the forenoon I heard the pious Mr. Dann again, who preached to a crowded audience, and afterwards visited a religious meeting. In the evening I took supper in the very house of my nativity, with a family who have lived there from my earliest remembrance. Besides myself there was present the famous Abbe Mozin, who is decidedly the best German-French grammarian and lexicographer of the day. I was pleased to find in him a cheerful old man, sensible to spiritual things, and much taken up with Thomas A. Kempis' *Imitation of Christ*. In the evening, half past eight o'clock, I was carried to another religious meeting, where I was unexpectedly called upon to read Luke xxiv, 13—35, and to remark upon it.

23. Rode to Kornthal with several of my friends. I rode, because I was too weak for walking, though I much desired to accompany a number of young pious persons related to me, who walked out. My expectation was to preach in the afternoon, at least, and not in the forenoon immediately after arriving; but as many present were from far, and wished to return that day, I was pressed to preach in the forenoon, that they might have time to get home. The appointed passage (from which I might however have departed) was Luke xxiv, 13—35. I read it, and discoursed from verse 32, to a very interesting and attentive congregation of about 1,500 people, and those mostly pious. I took occasion to speak of the nature and effects of a true knowledge of the Scriptures, representing it as a knowledge not possessed by nature, nor acquired by study, though Hebrew and Greek were vernacular to us, and all the antiquities of the East before our eyes, [compare v. 25,] but given freely by Christ, [vs. 27—45,] that it was a knowledge, not of abstruse things, and recondite prophecies, but of Christ and him crucified, [vs. 26—27,] and that it made the heart burn [v. 32] with new affections and desires, such as no speculative knowledge would kindle up in us, &c. &c. Then I recommended to them to talk together by the way "of all these things," promising them, that, if they would do it in singleness of heart, and a

desire of spiritual profit, Jesus would draw near and walk with them, [vs. 14—15,] &c. I was much assisted from above, and enjoyed the fixed attention of my hearers.

After dinner I attended a Bible-class, and after that, a conference meeting of a very interesting kind. It was a monthly meeting, intended for those brethren from abroad, who had the charge of religious meetings in their respective places of residence. Kornthal is their central place, and Mr. Hoffmann, a man of about 50 to 60, and full of vigor, whose profound Christian experience and eminently practical turn of mind are equally remarkable, is their elder brother, from whose superior attainments they endeavor to derive benefit. The singing was delightful, though the conference-room was crowded full, and all sung, according to the German fashion. Mr. H. spoke upon various experimental subjects to my high satisfaction. In several instances, when he quitted the German, and delivered himself in the broad Swabian dialect, his remarks acquired a degree of beauty and pertinency, and an edge, not found in the polished German in our days.

Feeling refreshed in body and mind, I walked back in the evening with the company of my young relations, who had come out in the morning. We talked pleasantly on the road, and as the weather was delightful, the air still, and the path solitary, we sung several hymns by the way. It was a blessed, sweet evening, which I shall never forget. We arrived in good season at Stuttgart, and at eight o'clock in the evening I could again be present at the monthly concert in Mr. Hæring's house. After some letters from abroad were read, I addressed the meeting, at the request of Mr. H., gave them a view of the American Board of Commissioners for Foreign Missions and their operations, of other foreign missionary societies, of my particular mission, &c., and closed the meeting with prayer.

Kornthal has at present about 500 inhabitants properly belonging to the place, and about 250 strangers, who reside there to enjoy its various privileges. There is an inn in the place for strangers—an inn in which no pilgrim of Zion would refuse to put up. The meeting-house is simple. It has a gallery, an organ, a desk sufficient for three or four persons. About two thousand persons can be accommodated. Near to the meeting-house, (which has all the appearance of our New England "meeting-houses") there

is a school-room and conference-room. When the afternoon conference was closed I visited some of the institutions of the place.

The first is a kind of boarding-school or academy for boys, with about eighty scholars at present. For those who wish for a more thorough education, several branches of mathematics follow, together with the Latin, Greek and Hebrew, French and Italian languages, to which the English is soon to be added. The plan of the school is exceedingly simple. There are two large bed-rooms, a dining-room, a garden, &c. Every thing exhibits economy and cleanliness. There is no show, no desire to attract attention discernible. The girls' school contains about twenty-five pupils. The general accommodations are the same. Languages, music, and drawing receive more attention than they do with us generally. There is still another institution, for more advanced young ladies. In this seminary there are about twelve pupils. Sewing, knitting, embroidering, drawing, music, cookery, and other things belonging to the domestic duties of woman, are farther taught and exercised.

24. In the afternoon I visited, at their request, a circle of ladies who were working for the benefit of missions. Read a portion of Scripture to them, and made some remarks. We sung two hymns. After having closed with prayer, I hastened away to call on the venerable old Mr. Dann. In the evening, after supper, we stepped into a room where there was another circle of young ladies, working for the benefit of missions. We had again a short religious exercise, a thing which seems to be always connected with their laboring circles.

25. In the morning early I set out for the Black Forest, accompanied by Louis Schauffler, a pious cousin of mine and a licensed preacher, and another young Christian who is still in a course of preparation for the gospel ministry. Our object was to visit several pious clergymen of that vicinity. We walked. It was delightful weather. I endeavored to distribute some German tracts by the way. Some of the people felt rather unsafe, fearing we might be of those who disseminate the doctrines of St. Simon. We passed through a large number of villages, and the country between them was highly charming, and every where most carefully cultivated. About three miles from Stuttgart we passed by a summer-house of the king, called the "Solitude." It is situated at

the edge of a high eminence, commanding an immense plain enamelled with fields, vineyards, gardens, hamlets, villages, (Kornthal among the rest,) which exhibit a most picturesque appearance.

The first call we attempted to make, was at Simmozheim; but Rev. Mr. Osiander whom we wished to see was not at home. We continued our road to Mottlingen, at the distance of half an hour's walk, and there we found him with Rev. Mr. Barth, the minister of the place. Mr. B. is one of those men who can take an interest in every good thing, without losing their taste for what is beautiful. He is a musician. A large number of likenesses of great, and good men, sketched by himself, generally with the pencil, adorn the walls of his study. The friends of missions are indebted to him for some missionary hymns among which is a translation of Bishop Heber's, "On Greenland's icy mountains," &c. The publications of the British and Foreign Bible Society, and those of the American Tract Society, the smallest children's tracts not excepted, are found in his room. He has already himself printed sixteen little tracts for children. He is the editor of the Calw missionary periodical and assists in the publication of a Bible with notes and practical remarks, designed for the use of school-teachers, and edited by C. P. H. Brandt. You find in his room a little missionary museum, and a large, plain, terrestrial globe, with all the missionary stations upon it, for the use of the monthly concert. And besides all this, he preaches the gospel to his poor people, and is liable to be called upon to visit the sick and the dying, &c. &c.

26. Early in the morning we set out again to visit Mr. Bezner, the minister of Altburg. I had already made his acquaintance at Odessa in 1821, when he travelled about with the lamented Rev. Mr. Saltet, to investigate the condition of the Jews in Russia. We passed through Calw, which lies around the borders of the little river Nagold, between monstrous mountains; and it was no small exercise for us, worn out students, to climb up the steep and slippery road towards Altburg. Mr. Bezner we found in good health with his family, but he could recognize my countenance no more. In the evening there was a religious meeting in his house, when I had an opportunity to address a few pious and serious people.

22. We returned to Mottlingen pretty early; of course on foot, notwithstanding the rain and the slippery walk-

ing. We reached Stuttgart by candle-light.

28. An attempt which I made to see Mr. Mayer, the second Rabbi of the synagogue, was unsuccessful.

29. Sabbath. In the forenoon I heard the old Mr. Dann, and in the afternoon attended a monthly missionary meeting, which he keeps up in the cathedral, and which is much visited. This is a service, and one of the many, which this old servant of Christ volunteers. After meeting I found opportunity to converse with a serious-minded family on the subjects of religion and of missions, and found them very attentive and tender. In the evening I proceeded to a meeting composed of my pious relatives. No other persons were present. We commenced our meeting at nine o'clock in the evening, and could not resolve to part till near midnight. I have hardly ever enjoyed a more comfortable and refreshing season. All that I could wish was to see my Christian friends in Russia present in our little Pentecost room.

Excursion to Basle in Switzerland.

30. Three missionaries from Basle, who are expected here [Stuttgart] daily, will set out next week, and pursue the same course with me as far, at least, as the confines of Russia and Austria. To go in company with them would necessarily make the journey more profitable, and less expensive, and I concluded to be one of their number, and to improve the time before their departure by making a visit at Basle.

The day was spent in packing, and giving the necessary directions, in case I should return no more to Stuttgart, but prefer to join the missionaries at Ulm. I set out in the evening at five o'clock. We rode all night. Our dinner on the day following we took at Kehl. I called on Mr. Schellenberg, who rejoiced to see me, and did not leave my side, till the driver called me away. I presented to him forty beautiful little tracts for the children who had lately been confirmed, requesting him to distribute them among the children in my name, and to admonish them to remember their solemn vows, to serve Christ. We passed through Freyburg, and a large number of small towns and villages not even marked on the "post-map." The eastern shores of the Rhine are far superior to the western in point of cultivation. A world seems to be crowded into the Rhine valley, and the wilds of the Black Forest seem to be the end of

the earth. Every thing is there. Hills, valleys, plains, rocks, rills, ponds; and all, teeming with life, seem to vie with each other to attract attention. Hardly has the traveller shut his eyes a little, to make up for a half sleepless night, when the rattling of the wheels upon the pavement wakes him up again to gaze at another town.

May 2. We arrived at Basle at the break of day. I first took some breakfast, and then made ready, to call upon Mr. Blumhardt, the inspector of the missionary institution. I met with the kindest possible reception. My name was already known to him. The brethren who have been sent out from the seminary to the south of Russia ever since 1820, and with whom I had cultivated a lively and profitable acquaintance, had long since mentioned me to him with Christian kindness; and now I have the privilege to be engaged personally in the same great cause which is the sole object of his life and the spring of his comfort. I was kindly invited to take my lodging in the seminary, and my effects were immediately sent for. I stepped into one of the lecture-rooms to listen to a lecture on the first chapter of Isaiah, delivered by Mr. Werner, assistant professor of the institution. As soon as this was closed, Dr. Blumhardt gave a lecture in theology, which I also attended. "Divine providence" was the subject, which was treated with superior ability, both in matter and manner, and which every where exhibited the veteran in his department, and the thinker of severe discipline. My expectations were high before entering the room, but they were yet surpassed.

3. During the day I made some calls. In the evening I attended a missionary meeting for the Jews. Mr. Ewald, the Jewish missionary, whose acquaintance I made in Paris, opened the meeting, and then stated various encouraging facts. I followed up his statements with a few remarks, and closed the meeting with prayer. After supper I joined the brethren of the institution in their prayer-meeting.

To-day I made the acquaintance of Mr. Spittler, who stands at the head of the society for Greece, (Griechenverein,) and of Dr. DeValenti, who has been involved in the late difficulties between the Orthodox and the Rationalists at Halle. He lives here at present, and assists in the education of some Greek youths. He is now a licensed preacher, but has been unable as yet to gain admission into any pulpit in the place. He holds

conferences, however, without being disturbed; and they are considerably visited I understand.

4. Accompanied by a student I visited Benggen, the residence of Mr. Zeller, the inspector of the well known institution for the education of poor children, and of pious school-teachers.

Benggen is beautifully situated. It is not a town, nor a village, but a castle at the borders of the Rhine, about twelve or fourteen miles above Basle. A few houses stand about it. The castle once belonged to the German knights. The history of its frequent and interesting vicissitudes would, no doubt, be worth perusing. Battles have been fought on either side of it during the wars; the wounded and the dying were carried into it; and even to this day neither washing nor scouring will purge the floor from its bloody stains. The castle is now in the hands of the government, and the committee of the institution have hired it for a trifle for their noble purpose. The fortifications are decayed. The valley is comparatively narrow, the hills various, the river smooth and narrow, the prospect in many directions delightful. A small Roman Catholic chapel, a little above the castle, surrounded by a small burying-ground, makes a melancholy impression. Its walls are rent, its images torn and decayed, its altar is broken, and its few seats are thrown down. Has the gospel ever sounded here, or were these rotting pictures and images the objects of devotion?—We attended the school exercises of the afternoon, and I was more than satisfied and pleased. When the school was closed, we had a long season of conversation with the inspector. We attended the season of devotion in the evening with the whole institution, and took our supper in the hall. Inspector Zeller eats with his school, and acts in all respects the part of a father. The fare is exceedingly plain, but wholesome and savory. Self-denial guided by judgment and moderation seems to superintend the kitchen, and preside at the table.

5. After having taken breakfast we attended the morning prayers of the institution. This exercise is intended to last about an hour. Inspector Zeller reads a chapter, and explains it to the young men, and the children in a catechetical manner; i. e. he elicits the sense chiefly from them by asking questions. The chapter of this morning was Romans 9th, upon which he descanted in a very clear, and scriptural manner, guarded on either side against the rocks

and quicksands into which so many have fallen in this place. The number of the children is at present seventy-five, and the young men preparing for the work of school-teaching are fifteen. Mr. Z. left a very superior impression on my mind, and I left the place feeling that I had been seriously profited by this short interview.

We left, and went down along the Rhine, on foot, to visit a pious clergyman, Mr. Schneider, in Tullingen, about three miles northeast of Basle. Tullingen lies upon the summit of a high mountain, and commands a view of one of the most extensive plains, probably, of the Rhine valley. The prospect is enrapturing. The plain is spotted with villages, fields, gardens, vineyards, &c., like a map. Basle is in view. The Rhine flows down like a silver band, little brooks and rills joining it here and there. As I stood upon the edge of the mountain and gazed into the valley, I could not help thinking of our Lord's temptation. Why do men make so much of the childish objection, that Christ could not have looked round about the globe and seen "all the kingdoms of the world?" Is not such a specimen sufficient to justify the expression "all?" Do we not use such language in our commercial intercourse every day? Why talk of *visions*, when the sacred writers do not even suggest such an explanation? Mr. Schneider preaches the *gospel* to his congregation, and no wonder that many people from the plain below who do not enjoy that privilege in their own churches, come up to him, and hear it there, wearisome as the journey is. Like unto his Master, when the forenoon meeting is past, he feeds the bodies also of those who come from afar. His income would indeed be too little to provide for so many, if He who blessed the five loaves and the two fishes did not still live and delight in blessing. Mrs. Schneider is of a like spirit with her husband. We spent the afternoon profitably with this lovely family, and returned to Basle towards evening.

7. In the morning early I set out to return along the Rhine, on the west side of it. In St. Louis we were severely visited. In Schaffhausen the visitation was repeated. At Ensisheim a Roman Catholic clergyman, with his sister, joined our stage company. He proved to be a very pleasant companion. He was a man of good information. He knew Kempis well in the original, and was acquainted pretty much with all the chief translations of his "Imitation of Christ"

into the various languages of Europe. At Colmar, we took supper, and changed the stage. We rode all night. After a day of suffering heat and dust, a windy and distressing night followed.

8. My expectation to reach Kehl in season for the stage failed. I hired a driver with his little waggon and went on slowly till I reached Stuttgart.

Return to Stuttgart.

9. Arrived about noon. The missionaries are now here; they expect to hear to-morrow what day the boat will start from Ulm.

10. Spent the day in giving and receiving calls, and visiting some schools for girls, where they are under the influence of pious and able female teachers, preparing for usefulness. Was delighted with the specimens of work which I was permitted to see.

12. Married a young couple related to me, in the church of St. Leonard. The special permission necessary for the purpose was readily given. A considerable number of people were present, some to see what was doing, probably, and some to hear what was said. An address is always expected, and generally one from an appropriate Scripture text, often chosen by the young people themselves. I spoke from 1st of Chronicles xxix, 15, representing our life a rapid journey, marked and divided into several greater or smaller parts by some important changes, of which the entrance into matrimonial connection is usually the last, &c. At the wedding itself, I was requested to give out several hymns, while we were yet at table, and they were sung, I hope to the profit of some.

13. We set out about seven o'clock in the morning for Ulm. Leaving our carriage to follow us, we walked together about three miles to a village on one of the eminences by which Stuttgart is surrounded. A number of my relatives accompanied us. We took some refreshment at the village, our carriage came along in the mean time, and every thing was ready for the last, hardest farewell. Indeed we are pilgrims and strangers; we are on a journey, and hasten away. May God sanctify to us all this melancholy parting hour, and comfort us with the hope of a happy, quiet eternity to come, when we shall all meet in heaven to part no more forever.

Ojibwas.

EXTRACTS FROM THE JOURNAL OF MR. BOUTWELL, ON A TOUR TO THE SOURCES OF THE MISSISSIPPI.

THE extracts from the journal of Mr. Boutwell, inserted at p. 132, closed with his arrival at the Mississippi river, near Sandy Lake.

Ascent to the Sources of the Mississippi.

July 5, 1832. The Mississippi here is deep, its banks low and covered with a luxuriant growth of elm, maple, ash, and cedar. For much of the distance its banks are alluvial, a rich deposit from the bed of the stream. Its course here is east or southeast. Passed Swan river this evening, 60 miles from Sandy Lake. We have marched from four o'clock this morning till half past eight this evening; and for these 16 hours and a half I have not been out of the canoe but once, save for breakfast. The day has passed heavily. Comfort is a term to which man is a stranger while on such a tour. But he knows full well what fatigue, heat, rain, and mosquitoes are.

7. At 10 A. M. reached the *Pokegema Falls*. Wild rice, first appeared just below this place. The current in some parts of the river is considerable, in others there are rapids. In ascending the rapids a short distance below these falls, our canoe was twice carried down the stream, paddles and poles notwithstanding. Happily, however, for us all, it was kept right side up. The river branches above the head of these falls and comes into the main stream again just below them, forming a small island. The whole width of the falls I should judge to be about twenty yards, and the whole descent fifteen feet. We make a short portage here, perhaps 250 yards. At 12 o'clock we left these falls, which are 150 miles above Sandy lake; and upon embarking again we entered the Savanna, the end of which I almost despair of ever seeing. The Mississippi here is more serpentine than can easily be imagined. Its borders are lined with wild rice, sedge, and Indian rush. The white lily also is found here. The change in the atmosphere since yesterday is great, from the torrid, I should think we had entered the frigid zone, and I am obliged to resort to my cloak.

8. Sabbath. Read a hymn and portions of Scripture to a few Indians who accompany us, to which they all listened

attentively. I also presented a little tract to one of them from which I read. He thanked me, and soon after, to make me some return, came with some *pakusigon*, the leaves of a running vine, which they dry and smoke. At four P. M. collected the Indians and Frenchmen, and read, sung, and prayed with them. A shower of rain interrupted me while addressing them.

Evening. A man has just arrived from Leech Lake, who informs us of the return of the pillagers from their war excursion. They met a war party of the Sioux and both commenced the work of death. The Ojibwas lost one man, and killed three Sioux, whose scalps they brought home with rejoicing. The same person also informs us that a party of Sioux came to the trading-post at Pambinaw, where they scalped a child and fled. The Ojibwas pursued, overtook, and revenged themselves by killing four of the party. Oh how long ere these tribes shall learn war no more. It is now "an eye for an eye and a tooth for a tooth."

9. About ten this morning reached Point au Chene; soon after passing which we left the Mississippi and entered a tributary which takes us into a small lake 10 miles in length. Leaving this we entered another stream and came to another small lake; from this entered another stream and came to a third lake, from which we made a short portage across a beautiful ridge of yellow pine. Here we embarked in the small Winipeg lake, two miles in width and four in length. Crossing this from east to west we entered the Mississippi again, and in about two hours reached the large Winipeg lake. This is a beautiful body of water, stretching from east to west fifteen or twenty miles. Here the aspect of the country again assumes a different and a pleasing character. The eastern shore is covered with a luxuriant growth of oak and maple. The trading-post is located on the northeastern shore, near the mouth of a considerable stream which empties into the lake. The land immediately about the post is for the most part low but of a good quality. The corn, peas, potatoes and squashes all look well, also a small yard of tobacco. The soil is cultivated with ease. Dogs in this country, with the Canadian French, supply the place of oxen and horses, neither of which are possessed by the trader here. His house is made of logs, and in the manner of the country, ceiled with mud. The windows are

made of deer skin in their natural state, save that the hair is taken off. These, when well oiled, admit sufficient light for all the purposes of the household work which is done here. The few Indians present at the post requested permission to dance this evening, as they wished for some tobacco. Two men and a few boys, with their muskets in hand, performed, while two others sung and drummed, one on a paddle-handle for the want of another drum. It was so dark that I could not well examine their ornaments, save that one had a polecat's tail hung on each side, and a head-dress falling behind covering nearly all his otherwise naked back. They were much animated when the tobacco was thrown into their midst, each raising a yell at the same time, and clapping the mouth with the hand.

Upper Red Cedar Lake.

10. Reached Upper Red Cedar, or Cassina lake. This latter name it receives from governor Cass, who visited it in 1820. Two branches of the Mississippi enter into this lake. The Indians residing here, being aware of our approach, came to meet us, firing salutes of musketry. Their summer village, they informed us, was on an island about ten miles distant.

As we approached this island from the northeast, which overlooks the lake by a high bluff, rising some sixty or more feet above the water, almost the first object that caught my eye was a fine field of corn, potatoes, and squashes, growing luxuriantly. The next I knew was a discharge of muskets from amid the standing corn. We were directed to make the west side of the island where we should find a good landing and a place for encampment. In the mean time one continual hooting, yelling, and firing was kept up behind the bushes which lined the shore. On disembarking I found a musket in the hand of almost every little Indian boy, many of whom followed the example of their fathers, came forward and took us by the hand. All bid us welcome, and seem overjoyed that their father has come to see his children.

Evening. While our canoes were unlading, tent erecting, &c., I took a walk to see the field of corn in the northern extremity of the island, which we passed. But ere I had reached it, I passed no less than two or three other little fields, all of which remind me of New England,

where I never saw better corn, squashes, or potatoes, than I find here with Indian culture. The growth of wood and timber on this part of the island is entirely destroyed, save here and there a large oak or maple. All the high land is covered with rank grass and sumach, except the plats here and there under cultivation.

The soil is easy to work with a hoe, the only tool with which the squaw makes her garden. I say *squaw*, from the fact that she always makes the garden, inasmuch as the Indian deems it degrading to himself to use the hoe or axe. I next visited the lodges which were about half a mile south of our encampment. Here I found another piece of corn, potatoes, and squashes. While our party were procuring some small canoes suitable for our route to Elk lake, I went into one of the lodges, read several portions of Scripture, among others the ten commandments, and sung several Indian hymns. All listened with apparent interest and surprise. As I had not an interpreter, I was unable to communicate much more than to read such portions of Scripture and hymns as were familiar to me. In the lodge, directly before me, were suspended three human scalps. These were the trophies of victory with which they have just returned from the Sioux. Several of the warriors of this band joined the Leech-lake band in the recent excursion, and the Indian who was killed belonged here.

Before I had returned to our tent, which is pitched but a few yards from two graves, the greater part of the Indians had here collected and begun the scalp-dance. It was led by three squaws, each bearing in her hand one of the recent scalps. Two or three men sat beating drums and singing, while old and young, male and female, all joined them in the song. Occasionally all would become so animated that there would be one general hop, and all at the same time throwing their heads back, would raise a most horrid yell, clapping the mouth with the hand to render it, if possible, more terrific. Here were seen little boys and girls, not six years old, all looking on with the most intense interest, imitating their fathers and mothers, and participating in their brutal joy. Thus early do they learn by precept and example to imbibe the spirit of revenge and war, which is fostered in their bosoms, and in after life stimulates them to go and perform some deed of daring and blood, which shall gain for themselves the like applause.

A circumstance which rendered the scene not a little appalling, is, it was performed around the graves of the dead. At the head of one of those graves hangs an old scalp some ten feet above the ground, which the winds have almost divested of its ornaments and its hair. The grass and the turf for several yards around are literally destroyed, and I presume, by their frequent dancing. One of the scalps I examined. The flesh side had apparently been smoked and rubbed with some material till it was pliant, after which it was painted with vermilion. A piece of wood is turned in the form of a horse-shoe, into which the scalp is sewed the threads passing round the wood, which keeps it tight. Narrow pieces of cloth and ribands of various colors, attached to the bow, were ornamented with beads and feathers. A small stick, which serves for a handle to shake it in the air when they dance, was attached to the top of the bow by a string. While examining it a lock of hair fell from it, which the Indian gave me and which I still preserve.

March to Elk Lake.

13. Commenced our march this morning at six, and continued it till nine. The weather is warm and sultry and the mosquitoes more numerous and savage than can be imagined. We now leave this branch of the Mississippi and make a portage of six miles, when I hope to see the highest source of that river. At eleven A. M. took our effects on our backs and entered a swamp, leaving which we came to a ridge of small grey pines, which we followed most of the remaining distance, and at two P. M. reached Elk lake. This is a small but beautiful body of water, about eight miles in length and from half a mile to two or more in breadth. Its form is exceeding irregular, from which the Indians gave it the name of Elk in reference to his branching horns. The distance from Upper Red Cedar lake by the southeast fork is about 120 miles.

Elk lake is regarded as the highest source of the Mississippi river.

14. Embarked at half past five, and descended two or three strong and difficult rapids. In one of them a canoe was capsized, and all the men and their effects were thrown into the midst of the rapids. Hearing an outcry, I turned to see what was the matter, when the first I saw was a keg of pork, bounding down

the rapids over the stones with one head out. The next was a loaf of bread, which the Indian in my canoe took in with his spear. Nothing can exceed the grandeur and pleasure of the scene, in descending a large stream in one of these small canoes, when the current is strong, and the water smooth. The canoe is borne on, not only with all the rapidity of the current, but when the paddles are applied, its speed is like that of a race horse.

This afternoon passed the Sioux embankment. This consists of two considerable cavities in the earth sufficient to conceal thirty men. They are so situated on the bank of the river as just to overlook a bend, which is the commencement of a considerable rapid. Here, I am informed, a party of Sioux once intrenched themselves, and killed a large number of the Ojibwas as they were descending the river. When they once entered the rapids, there was no escape.

Return to Upper Red Cedar Lake.

Most of the party remaining at the Indian village on the island in Upper Red Cedar lake, Mr. Boutwell proceeded with Mr. S. and others up one of the streams that empty into that lake, as before stated, to Elk lake; and thence be crossed by a portage to another stream, also emptying into Upper Red Cedar lake, and descended to that lake again.

15. Sabbath. Reached the island early this morning having marched all night. Find all our men well and much recruited by resting four days during our absence. The party that have accompanied us are so much fatigued by our tour to Elk lake, that it is thought best to defer our service in English, while I devote what time and strength I have to the Indians. Retired in the morning with the three pious soldiers and spent an hour in prayer and conversation. I find them all much depressed. I read to some of the Indians who came to our tent this forenoon. In the afternoon collected seventy Indians or more, all of whom listened with apparent interest and good attention to the word of God, and most of them for the first time. Our place of assembling was near the graves, before mentioned, on the ground where the horrid scalp-dance is often exhibited. Never did I witness a more interesting, respectful, and attentive Indian audience. Mr. J. read to them the account of the creation and the flood, after which, I read the ten command-

ments from which I made some remarks, and informed them of the object of my visit. The inquiry was put to the principal man, the chief being absent, "Would you like to have a missionary come and live with you, instruct your children, and tell you about God?" To which he replied, "Neither myself nor any one present can answer the inquiry, as the chief is absent, and many of the young men are very vicious."

As we assembled for our worship five or six Indians were sitting near, engaged in a game of platter which was soon left. Not long after our meeting closed, the dance began and continued without cessation till eleven o'clock. I learn from some of the men who remained, that the Indians danced almost day and night during our absence. I am also informed that three canoes from Leech lake passed here yesterday on their way to Red lake to carry the wampum and the pipe to invite that band to join them in another war party to revenge the death of the Indian who was killed in their late excursion.

I much regret that I must leave this people without seeing the chief. The land is capable of raising corn, and I presume, wheat, barley, and rye. The first is already cultivated to a considerable extent. This land is far removed from all Catholic influence, and there is no very distinguished *medicine man*, or conjurer among them, whose influence is much to be feared. One would think, in looking at their growing corn, potatoes, &c., that they are already far advanced in the arts of civilized life. One requested a few beans to plant next year. Another asked for a little salt, and in return brought us some very fine potatoes, which were not merely a rarity to us, but a curiosity here at this advanced season. They obtained the corn which they have cultivated here many years, from Red River. The island is large and in the form of a cross. The lake is a large body of water and affords many fish. Much wild rice also is gathered in the vicinity. The only water communication is with the Mississippi river. The distance to Sandy Lake is 350 or 400 miles; and to the Falls of St. Anthony the distance is from 650 to 800 miles.

Wild rice is an important article of food among the Indians in this quarter. The kernel is long, slender, and of a dark color, but in taste much like common rice.

[To be continued.]

Proceedings of other Societies.

FOREIGN.

AMERICAN BAPTIST MISSION IN BURMAH.

In the last number, p. 153, the reader was presented with extracts from the journal of Mr. Kincaid, while on his journey from Rangoon to Ava. Other extracts will here be inserted, copied from the Baptist Missionary Register for April, giving some account of his proceedings and prospects after his arrival in the royal city. Mr. Kincaid's communication was addressed to Mr. Judson of Maulmein, and dated June 27th, 1833.

Difficulties encountered in obtaining a Residence.

In a former letter, I mentioned having asked the government for a piece of ground, on which to build a house; and, in the mean time, to be allowed to rent a house. I received fair promises, day after day, and nothing more. After travelling nearly all day through the streets of Ava, amidst clouds of dust, and almost suffocating heat, I received only a promise that something would be done to-morrow. Thus, I was put off day after day. I therefore made an effort to get a house without a government order. For this purpose, I dispatched Ko Shoon and Ko San-lone. They succeeded in getting one on the bank of the little river east of the city, owned by an aged woman of noble blood. Three days after taking possession of the house, the owner died; and, as she had no children, the property fell into the hands of the king.

On the 19th, a message came to me from Oo-boy, the king's doctor, saying, that the house had been assigned to him by royal favor, and I must leave immediately. The next day, the royal doctor came himself. At first, he talked loud, and behaved quite uncivil, threatening some Burmans who were listening to the gospel. At length, he became calm, and I reasoned with him. I said, This house is yours, but I cannot leave it until I obtain another; and another I cannot get without a government order. I am looking for a house, and expect an order soon. This seemed satisfactory. Every day, I called on a Woon-gee or At-wen-woon, and, sometimes, on two or three in a day, asking for permission to rent a house, and always met with encouraging words. They had excuses for every delay and every broken promise. The young prince must have his ears bored. This took up eight or nine days. The Chinese ambassador was just taking his leave of the Burman court. This was an excuse for four or five days.

Four wild elephants were to be caught. This took up three days. Thus it went on, from day to day, till the twentieth. On that morning, I called on Moung Sa, one of the Woon-gees, the same man who was an At-wen-woon, when brother Judson first visited Ava. His countenance changed. What had taken place, I could not tell. He had always appeared pleasant. I remained silent, waiting to hear the worst. The Woon-gee said, "The king is pained to hear that, in Rangoon, and in all the cities and villages along the river, you have given books, and preached to the people. It is not agreeable to the king, to have a new doctrine spread among his subjects. It is, therefore, the order of his majesty, that this English and American doctrine spread no further." I said, "You know that I am a teacher of religion, and can I not preach to the people?" He said, "Yes, but you must not give books;" and then added, "Why do you not preach and give books to the Mussulmans and Catholics?" I told him I had come to Ava to preach to all people, of whatever nation; and if I am not allowed to go on, I shall leave Ava, and go to some other nation. I could perceive in the course of this morning's conversation, that this nobleman had a rooted aversion to foreigners, or else that he felt it to be for his interest to appear so.

Very early on the morning of the 21st, doctor Oo-boy sent his furniture, with orders to put it in the house. I forbid them. In a little time, the doctor came with about twenty young men at his heels. They all came into the verandah, which was seven feet below the floor of the house. I was sitting in the door, and immediately began to reason with the doctor on the impropriety of using violence; that I was a stranger, in a strange land; that if our books and clothes were put in the street, they would all be destroyed.—The doctor was inexorable; cursed me, and all foreigners; reviled the Christian religion, and threatened my life. He then ordered his men to take his things in, and put me, my family, and all that belonged to us, into the street. Two young men in an instant rushed to the top of the stairs, to seize me. I pushed them down, and barred the door, so that from all their efforts, they could not force their way in.

The attack of Oo-boy on Mr. K. became known to the British Resident, who demanded of the Burman authorities that he should be punished.

Before noon I was requested to appear at the Loot-dau, where all the ministers of state were assembled, with the queen's brother at their head. After hearing the whole affair from first to last, they said, "We know you are right, and this man deserves punishment; but

as he is the king's doctor, and as you are a teacher of religion, which enjoins forbearance and forgiveness, we hope you will forgive him, and he shall confess at any time and in any place you direct." I said, you must understand that it was not I who brought up this subject, neither did I request it. However, so far as I am personally concerned, I cheerfully forgive the man; but he must confess his wrong in the presence of all the great ministers. They then said, "Do you wish him to be put in prison, and whipped?" I said, No; I only wish to secure myself and family from being insulted by rude and ignorant people. They further said, "The fact that you forgave a man who has done so bad will be known all through the empire, and many will be inclined to examine your doctrine." Thus we parted—the *Woon-gees* at the same time giving me a written document which was a permission to rent any house I should choose.

The Resident, still thinking that the offender was treated with too much lenity, demanded repeatedly that he should be punished more severely, on which Mr. K. remarks—

Immediately Oo-boy was put in the stocks, and the Resident sends a man every day to see that he is not screened from justice. I feel very much for his wife and children—they visit us every day and beg that we would intercede for him. The doctor is continually sending to me, to make an effort in his favor. I would gladly restore him to his family, if it was in my power.

I have procured a house, west of the palace, and near the centre of the city—we took possession on the 25th.

Prospects—Early Converts.

If you inquire, what is the prospect in Ava? will you be allowed to preach and give books, without being molested? I cannot answer this question; yet I do not think the government will lift its arm against the cross of Christ. We shall often be annoyed, I cannot doubt. In all ages the gospel has met with opposition. Can we expect it to be spread in Burmah without violent opposition on the part of the priesthood and many of its rulers? For my part, I do not expect it. The sooner this war begins, the sooner will Burmah be saved. I long to see the flame kindled that shall purify this land of all its abominations. We have visitors every day; some days 40 or 50, and every day from our first landing we have had more or less. Sometimes four or five persons come into evening worship. There are two interesting inquirers—one man, about sixty years of age, gives a little evidence of good.

Ko Thla, who was baptised thirteen years ago, in Rangoon, I found about twenty miles from Ava. He appears very well, but says he has been afraid to preach much to the people. He says, he has sometimes been reviled for not worshipping the pagodas, but otherwise

not persecuted. Ko Shoon and Ko San-lone are making daily excursions in different parts of the city, making known the things concerning the kingdom of God, and the name of Jesus Christ. These men are true and faithful. I think they have advanced considerably in the knowledge of divine things. *Moung Zoo-thy* and *Moung So* wished to stay a little time, to see how we should get on; so I send them out on little excursions into the neighboring towns and villages, to distribute tracts, and otherwise do what they can. *Moung Ouk-moo* is one of the best men I have ever known. He is never tired, never discouraged, and in all things is faithful. *Moung En*, *Moung Ye*, and *Moung Net*, I discharged on reaching Ava. They went about forty miles to a Catholic village where they had formerly lived. On refusing to worship the image of Mary, the priest, who was from Europe, ordered them to be beaten. This being done, they were stoned out of the village. They then went among the pure Burmans, and distributed a few tracts they had.

Prevailing Spirit of Inquiry.

Under date of July 17th Mr. Kincaid writes again to Mr. Judson—

Oo-boy, the king's doctor is liberated. He came and brought us a present,—says he feels ashamed of his conduct, and hopes I will forget it.

The very thing that ought to rejoice me, often troubles me: it is the numbers that are flocking to the verandah to read and hear the word of God. If I would, I could not resist the tide that is setting in. Our verandah is pretty well filled during the day, and sometimes forty or fifty come in at a time. Oh that the influences of the blessed Spirit might rest upon these troubled waters! that the church of Christ might rise up out of this confusion!

On the same day he wrote to Mr. Cutter—

The verandah is crowded nearly all the time; and, as far as I can see, Satan is asleep. It is time for us to be awake, and work while the door is open. More than two hundred were at the house yesterday. We have three promising inquirers. I really think the time of Burmah's deliverance is at hand. It is no passing cloud that hangs over the land: it is spreading in every direction; and the time must come, when showers large and rich will water this desert. Oh for that faith that heeds no mountains, and regards not the desert vallies.

Will not some brother be on his way soon? A better field never spread itself before the eye of a missionary. This is not a paradise, but it will be one in time. This minute, while I am writing, twenty-one persons are sitting before me, inquiring the way of life. Do not sit and make cold calculations; for the heathen are all going to hell, because we are afraid

the time has not come: the time has come, and we must not sleep.

To Mr. Bennett he adds—

There seems to be no fear on the part of the people about calling. I often tremble for the issue; but it is that over which I have no control. Inquiry is abroad, is spreading, and the smothered flame will burst ere long. Many government men call. Among these, two of the head writers call, read, and listen. Probably they are spies. I have always seen these men among the Woon-gees. Having begun to preach the gospel here, there is no going back. It is impossible to work in the dark, or work quietly, as some would call it. I am quite certain that I have not taken a step but a government man has been on my heels. It is well. I have adopted one course to pursue; that is, to preach Christ to every person, and leave the consequences to Him who has promised to give the heathen to his Son for an inheritance.

Mr. Mason, writing from Mata-mya, makes the following remarks relative to the

Opposition and Difficulties to be encountered.

It will require the labors of ten men now to do what one man might have done, had he been on the ground a year ago. The devil does not sleep, if we do. The old conjurer, who first came to brother Boardman, after repeated and fruitless trials to be admitted into the church, has, at last, thrown off the mask, and has been travelling around, all the season, exhorting people to worship the demons. He seems disposed to engraft some of the usages of Christianity on his system, forbidding the use of spirituous liquors; and, when among Christians, at least, professing a reverence for the Sabbath. He is doing no little to strengthen the cause of iniquity, and gives a boldness to the enemies of the truth, of which they were heretofore destitute. Add to this, the Catholics are active, far beyond any thing that they have exhibited in this province before. The old priest has been removed, and an energetic young man from Italy has been appointed in his stead. His attention appears to be wholly given to the Karens; and already has a station been taken, and house built at Pyee-kya, in the southern part of the state. Nor are they satisfied with one station. I saw two Karens last Sabbath, from Pa-Jan, nearly on the Mergui boundary, who told me that they had just been visited by one of our teachers from Maulmein. This was too good, I thought, to be true; and, on further inquiry, I found this teacher of ours had set up a cross, to frighten away the demons. He promised to come and live among them soon.

Comparing the Hindoos and Burmans, he remarks—

1. *Population.* Taking the extent of the provinces, at five degrees long, by fifty miles

broad, which will be hardly thought too much, and we have an area of 15,000 square miles. The aggregate population of the four provinces is, by census, something short of 70,000; but, were it 75,000, we should have only five inhabitants to a square mile; while, in India (Hindoostan,) there is a hundred to a square mile. The probability of obtaining scholars, then, so far as population is concerned, is as one to twenty in the two countries, and against us.

2. *Poverty of the people.* In India, the people are often literally in a starving condition, as missionary accounts abundantly testify. In a day's walk through the streets of Calcutta, a person will often meet with more than a hundred public beggars. If he walks down to the banks of the Hoogly, he is surrounded by twenty persons, all vociferating at once, "Take my boat, sir; take my boat, sir." If he buys an article, it will be literally torn away from him, by persons waiting in crowds at the shop doors, to earn two or three cents by carrying bundles. Wholly different is the state of things here. I have never yet met with a public native beggar; and such is the difficulty to obtain boats and porters, which we often need, that, after our boxes arrive in the river, we have often to wait a day or two before we can obtain them. The people here are not a poor people. They can sustain themselves in what they consider a comfortable manner, by working less than half the time; and work of some description or other is always awaiting them.

3. *National character.* The Hindoos are characterized by covetousness. The trifling reward given in the missionary schools, are alone a sufficient inducement for them to send their children. On the contrary, the Burmans never think of saving money. We lately had an illustration of this trait in their character. Mrs. Boardman sent to a woman who makes pasteboard books, used in schools, for a new supply. She replied with great simplicity, "I don't want to make any more now. I have a little money left yet, of what I got for making the others. When that is gone, I will make some."

Printing and Distribution of Tracts and Testaments.

Mr. Bennett states that from April 1, 1830, to December 31st, 1832, one edition of the New Testament, consisting of 3,000 copies, and 240,000 tracts, making in all 4,237,800 pages; to which adding 2,000,000 pages printed between the latter period and April 1st, 1833, makes a total of 6,237,800 pages.

Respecting the distribution, Mr. Bennett writes—

It may not be uninteresting, perhaps, to state, that, of the foregoing amount of tracts, &c., issued from March, 1830, to April 19th, 1833,—129,447 were sent to this place, and have been distributed in this empire,—making

a total of 1,714,046 pages,—to which, add 16 bound Testaments, of 9,984 pages; and there has been 1,724,030 pages distributed in Burmah proper. But much is yet to be done, ere all the people will be supplied with even a 12 page tract. A commencement, a small beginning only is as yet made. Of the above number of tracts, given in this place, 7,927 were parts of the New Testament. Many tracts were sent to Rangoon, when I was absent in Bengal, which are not included in the above statement.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN WEST AFRICA.

THE state of the congregations and schools in connection with the mission is regarded by the missionaries as, on the whole, improving—though the progress is slow and there are many discouragements. Rev. J. F. Schon, missionary at Kiskey, in Sierra Leone, makes the following remarks respecting the

Defective Character of Communicants and Converts.

It was a trying time for me, when engaged, previously to administering the Lord's supper, in examining into the state of the communicants, and hearing the charges which were made against some of them.

A few of the candidates for baptism are in a promising state: others are exceedingly ignorant, and scarcely able to answer the most simple question: and for this reason I find it very difficult to become acquainted with the state of their hearts, and the motives which excite them to apply for baptism. One of them, who was laid up by sickness for a considerable time, was encouraged by his country people to forsake God, and to play again country-fashion—that is, to sacrifice to idols; and they induced him to believe that, by doing so, his health would be restored. He listened to them, and told one of the communicants who visited him, that he intended to forsake God, and no longer to pray to Him, till his idols had made him well; and after that to serve God again. The communicants admonished him not to do so, but to believe in God, and to continue praying to Him; and that He would certainly relieve him of his pains, and restore his health, if He thought it to be for his good; and should he not do that, he could save his soul. But, as they said, he paid no attention to their admonitions; and died, a few days afterward, in this doubtful state of mind.

On the 25th of June Mr. Schon writes—

As to the communicants at this place, I humbly trust I may say that their conduct, on the whole, has been more satisfactory; and I am thankful for having not been obliged to suspend so many from the sacrament, as was

the case last quarter. They regularly attended the private meetings which I held with them in my house; and in such meetings, as well as in private conversations, I think I have discovered, in some of them, heartfelt piety.

Among the 28 candidates for baptism, who are at present under special instruction for that solemn ordinance, are several who grow in grace as they grow in knowledge. But others, although they have been under instruction for more than four years, have been sent back to another class, because they were incapable of answering the easiest question that was put to them.

I have, on the other hand, to mention, that whilst some are sent back, there are others who make application for being received as candidates for baptism, or, having been baptised as infants, desire admittance to the Lord's supper. One man, who was well known as a devoted idolater, and of whom others bought greegrees (charms,) came lately to me, requesting me to tell him "Jesus' palaver," as he expressed it. I asked him what he knew of Jesus: upon which he answered: "Mr. Metzger tell us we must believe in Him; Mr. Young say we must believe in Him; and now you come and say we must believe in Him;—and now I believe in Him, put down my name in the book. I no more believe in greegree—greegree nothing, greegree cannot help me." From what I have heard and seen of him, since the time he first came to me, I believe him to be sincere.

Mr. Schon remarks again respecting the

Continuance of Idol-worship.

As it regards those who are still addicted to idolatry, and are *aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world,* and living under the delusions of Satan, and serving their idols, I had no opportunity of becoming acquainted with them and their manner of worshipping for a considerable time, though I was assured that multitudes of them were living in the town. A few days ago, however, an opportunity offered itself, by which I at once saw the detestable character of idolatry. A number of people, from 30 to 60, of both sexes, assembled in and near a house situated on a hill opposite to the house in which I am living. I considered their drumming and shouting as a challenge, and did not hesitate to face them. When approaching the house, they said to each other, "Minister come! minister come!" and all drumming and shouting abated. Coming nearer to the place where they were sitting, one of them took hold of the bridle of my horse, saying, "Tabu massa! tabu massa!" He probably thought my horse would die if he should touch the ground which was tabued. I asked what they were doing. They replied, "Nothing, nothing; we only have dinner here." I said that their crying "tabu, tabu," gave me to understand that they were worshipping

idols; and that I had come to tell them of the only true God, whom alone they ought to worship. After I had spoken to them a little while on the folly and abomination of idolatry, a woman cried, "One person sick." From this I learnt that all these things were intended to make the person well; and therefore told them that their idols could not restore health; that it was only in the power of God to do it. I begged them to allow me to look into the house, but they would not; and when I attempted to look in without permission, they were enraged; so that I did not persist, but left them. Several persons followed me, saying, "Minister say true; minister say true;" and a woman, laughing, cried, "Minister say, country-fashion nothing, country-fashion nothing;" but I do not know whether she approved of what I said, or accused me of irreligion. As soon as I had reached my house they began their work anew, and their number was increased. Toward evening the Rev. G. W. E. Metzger and I went to them, and entered the first room without much ceremony; but they would not allow us to look into the second room, which caused us to try another method. The house standing on the side of a hill, the back part of it was sufficiently low to look into the room; and by uncovering a little of the roof, which was done by putting aside a handful of grass, we had a full view into their temple. About ten or twelve women had prostrated themselves before the idol, which stood in a corner of the room. When they observed that they were discovered, they were in the greatest confusion; and the door, which they said could not be opened, was then immediately opened, and we could walk in without resistance: the mere view was enough to fill the mind with horror. The large idol actually represented the devil, with a blood-stained face and two horns: before him stood a water-pot, half filled with the blood of animals that were sacrificed to him. In another corner of the room were smaller idols and greengroes (charms,) lying and hanging, in great number; and fowls which were sacrificed to them were lying in their blood on the floor of the room. When the people saw that their gods were disgraced, they became very calm, and listened attentively while Mr. Metzger read and explained Psalm 115; but would not have him pray in their house.

You see, by this single instance, that darkness still covers the place where the gospel has been preached for a great length of time, and that your servants are still in conflict with the actual worshippers of Satan; not to mention the troubles they have to sustain, from time to time, from those who are, indeed, no worshippers of Satan, but are, notwithstanding, employed in his service. Assist us with your prayers, that we may stand, and may have strength to conquer by the sword of the Spirit, which is the word of God. I must beg your kind indulgence for dwelling so largely upon the last subject. Being the first scene of the kind which I have witnessed, it could not fail to engage all my attention.

General Statement.

After surveying the seven stations embraced in this mission, the following summary is given.

Average attendance on public worship:

(No return from Gibraltar chapel.)	
Sunday morning,	2,300
Sunday evening,	1,300
Week day,	708
Early morning prayers,	139
Communicants,	447
Candidates,	268
Baptisms,	60
Students in the Institution,	12
Day scholars,	1,578
Evening do.	220
Sunday do.	894

LONDON SOCIETY'S MISSION IN SOUTH AFRICA.

Speeches of Natives at a Temperance Meeting.

IN December 1833, a temperance meeting was held in the Kat-River settlement, at which about 700 people attended; and in the course of six hours, during which the meeting continued, twenty-three native speakers addressed the audience.

This settlement was formed on occasion of liberating the Hottentots from the slavery in which they had been held by the farmers. Out of 30,000 thus liberated, 25,000 settled down, in six months, as steady laborers in the colony, and worked better than they had ever worked before. The remaining 5,000 were established in a settlement on the Kat River; and now form a community not surpassed in industry in any part of the British dominions.

The Kat-River settlement furnishes one of the most splendid illustrations of the absurdity of all the hackneyed objections to the freedom of slaves, from the necessity of making them fit for freedom. There is no class of men on earth more fit to be made free, than those who have been all their life in chains.

The following is a report of some of the speeches delivered at the meeting referred to above, furnished by the "South-African Commercial Advertiser."

— I am a ghona, and I can bear witness that a ghona is a man who gets drunk. I went to Grahamstown, and the drink took away my victuals. It made me so blind, that if I had set a house on fire I could not have seen it. It made me quarrel. I do not think the Ghonaquas could quarrel now; for they have thrown every thing away, even their bows and arrows: they have nothing to quarrel with. When I first drank brandy, the ground turned round, and I got sick. The ground was above me, and I held fast. The brandy put me under the ground. We ought to thank God for having shewn the teachers the

way to set us free from such a state. Like the Samaritan girl who told the people of her kraal where to find Jesus, so have they told us about God, who knows all the things that ever we did. And where did the teachers get that knowledge from? If you ask them, they will tell you. The writer must put every thing down. He must not get tired till the meeting is over.

Andries Stoffles.—Why do you speak so much against brandy? It never hurt our fathers: my grandfather did not know what it was: he never saw a vinestock in his life. But we speak too much about it: let us talk of something else. When I was a slim little boy, I have seen four or five hundred men ordered out by a law of the governor or the king, to go after people who stole cattle: sometimes a sheep had been stolen, and a commando was sent out to shoot the thieves; but now these commandoes are off. Who ever heard of a Bushman commando now? But look out! look out! have you not a commando after your heels? Have you not a governor at home? have you not a king on the place? is not brandy a governor? is he not king? Take care! take care! Who dare speak against him? He can make you pay double taxes: he can destroy lands, and make nations go backward. Yes! the Bushman commandoes are done away with, but there is a commando that destroys hundreds of our people—not in the field—not with five hundred men—but at home, and with a bottle. But there is a new kind of men now, called judges. If you do wrong, take care! take care of the judges! They do not send into the mountains, as in the old time, to shoot people: they come to their houses, and hang them in the road. But what is it that brings the judge round? What puts fresh horses to his waggon? And what fills the trunk at Grahamstown for him? what is it, I ask? It is what our fathers never knew. If any man say it was a fault of our fathers, I could argue with him for a week. But I will say no more. I have spoken only of kings and commandoes—who dare speak against brandy?

Marthinus Uppels.—Before I belonged to this society, when I went to Beaufort to buy necessaries, I used commonly to spend a dollar or two in brandy; and, after my return, I was always sick, and used to send for more to make me well again. When I came home, I used to quarrel with my wife: if the victuals was not well cooked, I would fly into a great passion; and when there was no bread, I would say, "How is this? why is there no bread?" though I knew that there was no flour in the house. I used to call to my wife to bring out the meat; when, instead of killing a sheep, I had been to the canteen. But since I signed, I have drank nothing but water; and I thank God! am both cheerful and healthy; and when I go to Beaufort, I come back with money in my pocket. One thing more I have to say. When I signed at Beaufort, I told Mr. Thomson that I was doubtful if I could live without brandy, but I wished

very much to try. Mr. Thomson then told me, that if ever I wanted to drink again, I must come and tell him, and he would blot my name out of the book: but I have never once wished to taste brandy since that day. I am very thankful for what the society has done, and I hope it may conquer more and more.

Hans Jan.—What have I got by brandy? I have got this, (pointing to a bald spot on his head.) Every person should confess his faults; and I tell you I have lost part of my head through the brandy. I was riding on a horse, drunk, and I fell on a stone: when I got up, I saw a great deal of hair and a piece of my head upon the stone. I have to thank Mr. Read and Mr. Thomson for the society which they have made, and I hope God will keep me from being as before. When you drink brandy, it makes you think of every thing that is bad: it makes you wish for things which do not belong to you; and, after you have drank, it makes you thirsty again. But this river is very sweet, and you may drink the water in peace.

Gert Samson.—I have never drank brandy, but I have seen many spectacles from it. I was three years store-keeper to Mr. Hart. I had then to give out the brandy, and I have seen its bad effects. We ought not to come here to laugh. Those who drink are poor lost people, and we should pity them. We should search our own hearts, and see if we are not like them in too many things. I think we may all say, with the prodigal son in the 15th chapter of St. Luke, v. 18—*Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.* These are my words. I am not come here, children, to preach to you, but I have seen many spectacles. I have known men break open large houses to get brandy; and what did they profit?—what did they get?—condemnation, and death, and hell! I am not one born in a Hottentot kraal: my mother was a Hottentot, and I was born among the Dutch; but we should all live as one people, for we have one Maker.

DOMESTIC.

SEVENTEENTH ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

THE following abstract is given generally in the words of the report.

Emigrants sent to Liberia during the year.

The brig Ajax sailed from New Orleans on the 21st of April. 1833, with 150 emigrants; of which 102 were from Kentucky, 44 from Tennessee, and the remainder from New Orleans, St. Louis, and Ohio. More than 90 of those from Kentucky, and several of those from Tennessee, were slaves manumitted, that they might proceed as freemen to Liberia.

Of the whole number, only six were above fifty years of age, and but five between forty and fifty, and the entire company of the most respectable character. Twenty-nine of the emigrants in this vessel fell victims to the cholera.

On the 10th of May, a small company of emigrants, mostly from the state of New York, embarked at Philadelphia in the brig American.

The ship Jupiter sailed from Norfolk on the 5th of November, with 50 emigrants; 44 of whom were liberated slaves, most of them from Virginia.

This vessel was followed on the 25th by the brig Argus, which, with ample supplies of goods and provisions, received on board at Norfolk 51 emigrants, 35 of whom were manumitted slaves, and nearly the whole number from Maryland, the District of Columbia, and Virginia.

Health of the Emigrants and of the Colony.

The Board regret to state that the health of the colonists, particularly of those who arrived in the early part of the year, has suffered severely; and the mortality among the emigrants by the latest expeditions, has been unusually great. By the return of Dr. Mechlin to the United States, within a few days past, certain facts on this subject have come to the knowledge of the Board, which they deem it their duty to submit to the general meeting. From the Lafayette, Roanoke, Jupiter, American, Ajax, and Hercules, were landed 649 emigrants, of whom 134 have died.

The loss of so many lives, in the opinion of the Board, is to be attributed rather to the extraordinary unhealthiness of the season, the want of medical aid, and the incautiousness and use of improper medicines on the part of the emigrants, than to the general and permanent character of the climate.

The Managers are confirmed in this opinion, by the colonial census, just received, which, though certainly unfavorable to the health of the colony, will not induce those to despair of success, who are familiar with the history of colonization. The number which had been sent to the colony before the arrival of the expeditions above mentioned as so severely afflicted, was 1,872 persons; and the actual population of the colony (not including the recaptured Africans) in 1832, 1697. The whole number of emigrants, including the expeditions of last year, and the recaptured Africans, (a part of whom only were removed from this country) has been 3,123, while the present population of the colony is stated to be 2,816. About 50 of the colonists are believed to have been absent in the country, at the time this census was taken. Now it should not be forgotten, that the early emigrants were exposed to almost every variety of hardship and suffering; that several fell in a contest with the natives; that from twenty to fifty at least have returned; that some have perished by disasters upon the rivers and at sea; that all have had

to contend with difficulties inseparable from their enterprise in an untried climate and on a distant and uncultivated shore; and finally, that neither the information nor the pecuniary means of the society, have at all times been such as to enable it adequately to fulfil the dictates of its own benevolence.

It is the opinion of Dr. Mechlin, that the settlement just commenced at Grand Bassa, is more favorable to health than Monrovia; and that future emigrants should be first sent to that place. It is stated that, at a small expense, a road might be opened to the distance of fifty miles in the interior, where the elevation of the country affords reason to believe, there exist few if any unusual causes of disease.

Enlargement of Territory.

A very valuable tract of country at Grand Bassa, lying between the central trunk south-eastern branch of St. John's river, the latter known by the name of Benson's river, and extending fifteen miles into the interior, containing from one hundred and fifty to two hundred square miles of the best land, with two eligible mill-seats, and abounding in valuable timber, has, since the last anniversary, been added to the territory of the colony.

On the tract of land purchased on the Little Bassa side of St. John's river, about one hundred and fifty emigrants established themselves early in the year, and have already built houses, enclosed their lots, and made encouraging progress in agricultural improvements. The town which has been commenced, commands a fine view of the ocean, and is called Edina, in honor of the liberality of the citizens of Edinburgh, in Scotland.

Provisions are much cheaper at Grand Bassa than at Monrovia: the St. John's river abounds in fish; and Indian corn, and a great variety of vegetables may be successfully cultivated. One of the native chiefs desired that his town might be included within the limits of the settlement, so that he might share in the privileges while he obeyed the laws of the colony. The natives in the vicinity of Edina manifest the most friendly disposition, and several of the Bassa chiefs have expressed their willingness to make grants of land to the society.

Commerce, Agriculture, and Education.

The commercial prosperity of the colony, has continued to increase; and the managers have only to regret that the immediate gains of trade are too generally preferred to the slower but surer profits of agricultural labor. Several vessels have been built at the colony: the Liberia Herald gives a list of sixty to seventy arrivals in the course of the last eight months; and measures have been taken to explore the country with the view of establishing commercial connections with the powerful tribes of the interior.

The Managers state with regret, that the hopes expressed by them in their last report,

in regard to agriculture, have not been fully realized. They have deemed a vigorous cultivation of this great interest essential to the common prosperity, the durable independence of the colony. They have instructed their agent, and urged the settlers to consider it of primary importance; and premiums have been offered to encourage agricultural industry and enterprise. But the temptations to indolence and trade with the natives, and in some instances the pressure of daily want, not to be satisfied with future relief, have overcome all opposing inclinations.

The cause of education is making progress; nearly all the settlers wish their children to enjoy its advantages, and the common schools, six in number, (three of them sustained by a benevolent society of ladies in Philadelphia,) are well conducted and attended. The Auxiliary Colonization Society of Massachusetts, appropriated early in the year \$1,000 towards the establishment and support of a school, with two teachers, to be called the Massachusetts Colonial Free School. Associations have been formed in the city of New York for supporting schools and sending out teachers.

Religious prospects of the Colony and Vicinity.

The Managers can add little to the statements in their last report, in regard to the moral and religious interests of the colony. The number of churches or meeting-houses in the various settlements, is nine; the Sabbath and public worship are well observed; many of the re-captured Africans have united themselves to the church; and the Christian community have manifested a desire to impart religious knowledge to the African tribes; and the first Baptist church has appointed a missionary to the Vye people at Cape Mount.

All the native Africans in the neighborhood of the colony, are prepared to receive instruction in letters, the arts, and Christianity; and many of the chiefs have offered to make grants of lands, on the simple condition, that their youth shall enjoy the advantages of an English education. Thousands of human beings, debased in intellect and darkly bound in vice, invoke the spirit of missionary enterprise to extend its triumphs over an almost unlimited field; and in their characters renovated, and lives purified by its influence, to find for every labor and sacrifice, an ample and durable reward.

Three ordained missionaries and two assistant missionaries of the Presbyterian church, and two ordained missionaries and three female assistants of the Methodist church, have proceeded to the colony during the last year. The Rev. Melville B. Cox, of the latter church, who proceeded to the colony the previous year, died at Monrovia on the 11th of March, 1833.

The Colonial Agent, Dr. Mechlin, has returned to the United States and resigned his office.

The receipts during the year amounted to about \$48,000.

The receipts were inadequate to meet the current expenses of the year, together with the debt that had accumulated during previous years, by about \$40,000.

CONGRESSIONAL TEMPERANCE SOCIETY.

THE first anniversary of the *Congressional Temperance Society* was held in the Capitol, in the City of Washington, on the evening of February 25th. Hon. Mr. Wilkins, senator from Pennsylvania, took the chair. The Hon. Walter Lowrie, Secretary of the Senate, read the annual report. The meeting was addressed by the Hon. B. F. Butler, Attorney General, in behalf of the general objects of the society. The Hon. Mr. Hendricks, Senator from Indiana, followed with a few remarks in support of a resolution in favor of the formation of legislative temperance societies. The Hon. Mr. Pickney, of South Carolina, offered a resolution relating to temperance in the army and navy. Resolutions were offered by the Hon. Mr. Grennell, of Mass. inviting the co-operation of literary and scientific societies; by the Honorable Mr. Frelinghuysen, recommending the abolition of the sale and use of ardent spirits in steamboats and public houses; by the Hon. Mr. Wardwell, of New York, recommending the temperance publications; by the Hon. Mr. Bell, of New Hampshire, inviting the example and energetic action of the young men of this country; by the Hon. Harman Denny, recommending the disuse of the custom of furnishing spirits to laborers, &c.; by the Rev. Dr. Edwards, in reference to the effect of American efforts upon the cause of temperance in foreign countries; by the Hon. Felix Grundy, declaring the practice of not using ardent spirits on the 4th of July to be truly republican, and highly promotive of the true glory of the country; by the Hon. Mr. Briggs, of Massachusetts, declaratory of the beneficent influence of temperance on the temporal and eternal destinies of man; and another by the Hon. Mr. Frelinghuysen, in reference to female influence as one of the main supports of the cause of temperance.

Mr. Butler dwelt particularly on the propriety of founding all temperance associations on the principle of total abstinence, and on the necessity of suppressing the manufacture and sale of ardent spirits.

Miscellaneous.

CHINA.

Geographical Account of the Chinese Empire.

[Concluded from p. 158.]

THIBET is perhaps the least known of all the countries of central Asia,—although not a little has, at various times, been written concerning it. We hesitated, at first, whether to include it among the colonial possessions of China or not; but our map plainly points it out as a colony; as does also the form of its government.

The name Thibet is derived from the native name Toup'ho, afterwards corrupted to Toufan and Toubet. The country is otherwise called Tangout; but in Chinese it is usually denominated Se-tsang, i. e. western Tsang. It bears also several other names, such as Boutan and Baran-tola; and by a corruption it was formerly called Ous-tsang, from an improper junction of the names of its two provinces Oui and Tsang. In its full extent, Thibet comprises nearly twenty-five degrees of longitude, and above eight of latitude. Its boundaries on the north are Tsing-hae, or Koko-nor, and the dependencies of Ele in East Turkestan, extending half way across the desert of Cobi; on the east it is continuous with Szechuen and Yun-nan; on the south, with the tribes Noo-e and Simang-heung, and the kingdom of Gorka; and on the west, with the countries of Badakshan in Great Bukharia and Kashmere in Hindostan.

The present divisions of Thibet are two, Tseen-tsang and How-tsang, or anterior and ulterior Thibet, otherwise called Oui, or Wei, and Tsang. Wei, or anterior Thibet, is that part bordering on China, the capital of which is Lassa (more correctly written H'lassa,) the residence of the Dalai-lama. This province contains eight cantons, viz. H'lassa,—to the east of H'lassa, Chamdo or Tsiampo, Shobando, Podzoung, H'ari, and Kiangta,—and to the west thereof, Chashi, and Kiangmin. It includes, also, thirty-nine feudal townships, called *Toozes*, which lie toward the north, bordering on some similar townships in the country of Ko-ko-nor.—Tsang, or ulterior Thibet, is on the west of the other division, from which it is separated in about the 28th degree of longitude west from Peking. Its capital is Chashi-lounbou, the residence of the Bantchin-erdeni;—besides which it comprises six other cantons, all situated to the west of the capital. The names of their chief towns are,—Dinghie, Jounghai, Nielam or Ngiam, Dsiloung, Dsounggar, and Ari or Ngari.

The province of Wei, or anterior Thibet, was formerly divided into two parts, K'ham and Wei, K'ham being then called anterior, and Wei, central Thibet. Ulterior Thibet is also divided by some into Tsang and Ari, the latter being the most western portion. But

the division into two provinces, given above, is now the more correct one.

These two provinces are under the direction of two *Ta-chin*, or great ministers, sent from the Imperial cabinet called *Nuyko*, at Peking; and of two Thibetian high priests, called Dalai-lama and Bantchin-erdeni. The ministerial residents govern both provinces *conjunctly*, consulting *only* with the Dalai-lama for the affairs of anterior Thibet, and *only* with the Bantchin-erdeni for those of ulterior Thibet. All appointments to offices of the government, and to titles of nobility, must obtain the knowledge and consent of the Chinese officers. But in minor matters the residents do not interfere, leaving such affairs to the secular deputies of the high priests, called *Tepa* or *D'heba*; for the sacred character of the two lama dignitaries forbids their handling secular concerns themselves. The government of the thirty-nine feudal townships, or *Toozes*, in anterior Thibet, and of the *Tamuh* or Dam Mongole, inhabiting the whole northern frontier, is entirely in the hands of the residents, unconnected with either of the high priests. The residents have their court, with the Dalai-lama, at H'lassa, which is but a short distance from Chashi-lounbou, the capital of the Bantchin-erdeni.

Thibet had relations with the Chinese Empire, at a very early period of its history, but it was not until the succession of the Tang dynasty, about the seventh or eight century, that any close connection existed between the two countries. The introduction of Buddhism into China, under that dynasty, brought Thibet into considerable notice; and from that period, each successive *Gialbo*, or king of the country, began to aspire to be connected, by marriage, with the imperial line of China. Under many changes and reverses (which are foreign to our present subject,) Thibet continued to maintain some degree of independence, nor ever entirely lost the title of *Gialbo*, until nearly a century after she had submitted wholly to China in the reign of Kanghe. And it was not till the reign of Keenlung, when the last who bore that title had revolted, that it was finally abolished. When this event took place, the tributary dominion of the country was given to the Dalai-lama, who had before possessed a large share of authority. But his government not corresponding with the emperor's wishes, and the country having again revolted, the present form was established towards the close of Keenlung's reign, about the period when the English embassy under lord Macartney was in China.

The Lamas of Thibet and Mongolia are not merely a race of priests, unconnected with and disregarded by the government, like the priests of Budha and of Laou-keun (or the Taou sect,) in China. The latter belong, usually, to private establishments, monasteries, and temples, and possess no rank or superiority over the

people generally. But the Lamas form a public body, acknowledged, and in part maintained, by the government; and are of various ranks,—from the Dalai-lama, who claims equality with, and even superiority to, the khans of Mongolia, down to the crowd of *Bante*, who by offering themselves as servants and scholars to the lamas, become candidates for attaining in time a higher degree of priesthood. The chief distinction between the several classes of lamas is,—of those who are *Koubilkan*, i. e. are the avatars or incarnations of some living, indwelling, divinity, and those who are mere men, hoping by their merits to attain a higher grade of existence after death. At the head of the first class are the Dalai-lama and Bantchin-erdeni, who are independent of each other, in their respective domains, and of nearly equal rank in point of fact, though in general opinion the Dalai-lama is much superior to all other individuals. He is considered as the habitation of Budha himself, and his ordinary abode is called Budhala, or the hill of Budha. Next to these two are the Koutouktous, of whom there are several to be found in Mongolia, as well as in Thibet. There is also a third class, called Shaboloung which is considered *Koubilkan*. On the death of a lama who is Koubilkan, the divine essence removes to some other individual, generally, if not always, a child. Formerly, an officer of the Dalai-lama was always employed to find out in whom the god had taken his abode; but the emperor Keenlung, perceiving the trickery and deceit necessarily incident to this system, made enactments to regulate the finding out of the favored individual, by a number of principal lamas, both in Thibet, Mongolia, and Peking. The relatives of Koubilkan lamas cannot become Koubilkan.—The inferior class of lamas includes numerous grades, nearly resembling the Buddhist priests of China, in power and relative rank, each over their inferiors.—The heads of large establishments of lamas are called Kanbou or Kianbou; and rank sometimes with the Koutouktous. Not only the relative rank of each class of lamas, but also the precedence of the several lamas of one class, is settled by minute imperial enactments.

We have entered thus into detail respecting the priesthood of Thibet, because the superior class of these lamas form a kind of nobility in their own country, and have, in general, a considerable number of people subject to their direction. There are also a few classes of secular nobility, whose appointment and succession, like that of the lamas, is under the control of the two ministerial residents and the two high-priests of Thibet. The chief of these are the Kobloun, of whom there are four, holding government over the four provinces of Thibet. Lamas holding secular office are not permitted to wear the official button or top-knob to their caps.

Rivers. Thibet, like Koko-nor, is watered by several large rivers, and also by a great number of minor streams. In particular, it gives rise to the great river of Burmah—the

Irrawaddy or Errabatty, named in Thibet the Yarou-tsangbo,—and to the Ganga, formerly supposed to be the Ganges, but now generally considered as the source of the Indus. The Bo-tsangbo or Gakbo-tsangbo, the Khara-ousou or Noo-keang, the Lan-stang-keang, the Mou-tchou, and the Peng-tchou, also have their origin in Thibet.

The Yarou-tsangbo-tchou, or Irrawaddy, is the chief river of Thibet. Its source is in the Tam-tchouk hills, a branch of the chain of Kentaisse or Kangtise-ri, on the eastern frontier of Ari.

It is evident, from Chinese works, and from a variety of circumstances, that the Yarou-tsangbo is the Irrawaddy of Burmah; and it is probable that the Berhampooter has its origin in the Brahma-kound, among the barbarous and almost unknown tribes on the south of Thibet.

The Ganga has two sources, Lang-tchou and La-tchou; the former of which rises in the lake Mapam-dalai, north of the mountains of Kangtise, or Kentaisse, between the provinces of Tsang and Ari, in about the 30th parallel of latitude; the other rises a little farther northward, in the Senkeh hills. These two streams, after flowing about six degrees westward, nearly parallel to each other, in the province of Ari, or Ladak, meet and receive the name of Ganga.

The Bo-tsangbo, Khara-ousou and Lant-sang-keang, all flow in a S. S. E. direction, into Yunnan, where they assume other names. The Bo-tsangbo takes the name of Lung-chuen-keang; the Khara-ousou that of Noo, and afterwards Loo-keang; and the Lantsang that of Kew-lung-keang. The two former pass southward into Burmah, and the latter south-eastward into Camboja.—The Mou-tchou rises on the southeast of the lake Palte, and appears to join the Berhampooter, though it is said by the Chinese, to flow into the Yarou-tsangbo. Formerly, it was regarded as the source of the Berhampooter. The Peng-tchou is a considerable river, on the south of Yarou-tsangbo, in the province of Tsang: it flows southward, into the kingdom of Gorka.

Mountains. Thibet is not only a very elevated, but also a mountainous country. But if we can rely on Chinese authorities, it does not possess any of those lofty and extensive ranges of mountains, which are commonly represented as forming one of its most prominent features. If, indeed, with Malte-Brun, we include the kingdoms of Boutan, Nepaul, and Gorka among the component parts of Thibet, then we must acknowledge it to possess the most majestic and lofty mountains in the world,—the great Mimalaya chain, which forms the southern support of all the elevated tracts of central Asia.

The great elevation of Thibet renders its climate extremely cold; and its mountainous nature does not admit of much fertility in the soil. It is a country which has hitherto been but very little known, and which therefore presents a wide field for geographical and scientific research.

In concluding this account, the conductors of the Chinese Repository remark—

We have thus turned the attention of our readers to each of the extensive territories, which, as they form part of the Chinese possessions, are delineated on the map before us. We have hastily run over the names of the places it enumerates, and the remarks of its chirographer, making such additional observations as occurred to us, from the perusal of other works. And we have found no reason to complain of its inaccuracy: on the contrary, when we consider it as a whole, and compare it with other maps, whether native or foreign, we cannot, we think, bestow too much praise on its author. It certainly has given us a far better idea of the form, extent, and geographical features of this great empire, than the disjointed maps of an atlas can possibly do. It presents at once to our view, the whole empire, in all its vast extent; and this is what no other map has hitherto accomplished so correctly.

When we regard these spacious dominions; when we consider the immense extent of them, and the enormous amount of population (in our opinion by no means exaggerated) which they are stated to contain;—when it is remembered, that these vast and populous countries are yet under the delusions of Satan,—and that their innumerable inhabitants, with the “one man” who governs them, and has their persons and property at his command, are yet living in ignorance of the true God, and at enmity to the Lord Jesus Christ, whom he has sent;—when these things, we say, are duly considered,—who is not ready to sigh and weep over the desolations which sin and Satan

have made in the world? When, again, we look not only on China and her immediate dominions, but passing beyond these—alone so vast,—we see all her host of tributary states, and those kingdoms which, though not brought to kneel before the throne of her sovereigns, yet pay homage to her language and her literature;—when we see all these kingdoms and states involved in the same thick Egyptian darkness, and equally ignorant of their Creator:—and when we further behold all these wide-spread empires, states, and kingdoms, shut out against the light of the gospel, and closed against the admission of science and civilization; and see Christian ministers and teachers (few though they be) stopped at the threshold of their gates, unable to enter;—are we not ready to give up in despair the hope of their conversion, and to conclude that “God has given them over to a reprobate mind,” to bring upon themselves their own destruction? If such is ever the nature of our feelings, and such the low state of our hopes, we should turn to the blessed promises of assistance which are contained in holy writ. We should remember that all the ends of the earth are given to Christ,—that his kingdom shall be established over the world, wherever the voice of man is heard,—and that “to him every knee shall bow,” whether in heaven or on earth. And when any of the ministers of Christ are tempted to exclaim, “who is sufficient for these things?” they should recal to their memory Christ’s injunction, and should “pray the Lord of the harvest, that he would send forth more laborers into his harvest.” And knowing that God has promised, that he will hear and answer such requests, they should go on their way rejoicing.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

GREECE.—Messrs. King and Riggs visited several of the Greek islands in September, and performed a journey through Argolis, the eastern district of the Peloponnesus. Traveling in the peninsula was not yet safe, in consequence of the recent disbanding of the army.

MALTA and SMYRNA.—The printing establishment of the Board, which has been at Malta for the twelve years past, was removed to Smyrna in December. Mr. Temple, the superintendent, and Mr. Hallock, the missionary printer, of course accompanied it, with their families. The tempest, which swept over the Mediterranean on the 13th of December, found Mr. Temple and his company off the gulf of Smyrna, but they found shelter in a port of the island of Mitylene. Mr. and

Mrs. Perkins were bound to Constantinople, at the same time, in another vessel, but happened providentially to stop at the island of Syra before the storm commenced. Mr. and Mrs. Smith were to have left Malta for Alexandria on the 11th. It may be hoped they did not leave so soon.

Soon after Mr. Temple’s arrival, he received an order from the pasha, through the American consul, to leave Smyrna in ten days, on pain of being sent a prisoner to Constantinople. The consul kindly interested himself in the case, and had no difficulty in making satisfactory explanations. It appeared that unfriendly representations had been made to the pasha by certain papal and Armenian inhabitants of Smyrna, and that the chief causes of these were, 1st, the public renunciation of a papal priest, a short time before Mr. Temple reached the city, (who recanted, however, on the next week;) and 2dly, the fact that bishop

Dionysius (or Carabet,) who has long been connected with the printing establishment of the Board as a translator, accompanied it to Smyrna. But even this might have attracted little notice, had not an ex-patriarch in the Armenian church, who was a personal enemy to Carabet, been residing there at that time, and interested himself much in procuring the expulsion of Carabet, professedly because he had married a wife contrary to the canons of the church. It was thought best for Carabet to proceed to Beyroot, and he accompanied Mr. and Mrs. Whiting to that place, at which he formerly resided.—These excitements and oppositions are certainly unpleasant; but are they not to be expected? and have such things been invincible obstacles to the propagation of truth? The oppositions of unreasonable men are not to be courted; but when they come, they are to be met and surmounted by the meek but firm spirit of the gospel.

CONSTANTINOPLE.—Mr. and Mrs. Perkins, of the Nestorian mission, arrived at Constantinople on the 21st of December. Mr. P. had heard of the death of Abbas Mirza, the heir apparent to the throne of Persia, and anticipated violent commotions as almost sure to follow the decease of the present king, who is aged and infirm. His resolution, however, to proceed as soon as a medical associate should be provided for him, was not shaken. It must be added with regret, that no physician possessing the suitable qualifications, has yet been found able and disposed to engage in this mission. One is greatly needed, to proceed to Constantinople without delay.

BROOSA.—Messrs. Johnston and Schneider and their wives arrived at Smyrna on the 19th of January, and early in February sailed from thence for Constantinople, on the way to the place of their destination.

SYRIA.—Mr. Thomson was only waiting, in December, to be sufficiently recovered from fever to commence a station at Jerusalem—a city which is destined to be interesting to the Christian church as long as the church shall exist on earth. Mr. Nicolayson, of the London Jews Society, was already in the holy city.

BOMBAY.—A particular account has been received of the last hours of Mrs. Stone, from the pen of the bereaved husband. It is found on the previous pages of this number.

CEYLON.—Mr. Winslow, and the children of the mission, mentioned at p. 159 of the last number, arrived at Philadelphia, in the ship *Star*, on the 25th of March. There can be no doubt that if the life of Mr. Winslow is spared, his visit to this country will be very useful to the cause of missions.—The company of missionaries, who proceeded to Madras in the *Israel*, capt. Bray, reached Jaffna on the 23th of October. Mr. Winslow, in the *Star*, and the brethren in the *Israel*, acknowledge themselves under high obligations to the captains and officers of their respective vessels for the uniformly kind treatment they experienced while on their way. On board the *Israel*, the instructions of the missionaries were apparently blessed to one of the seamen.—Doct. Ward resides, for the present, at Batticotta, Mr. Todd at Panditeripo, Mr. Hutchings at Oodooville, Mr. Aphorpe and Mr. Hoisington at Manepy. Doct. Scudder was expecting to commence a new station at Chavachery, (spelled Chavoocatchary in the map of Jaffna in the Monthly Paper for October 1833,) or one of its neighboring parishes, beyond Salt river, and about twelve miles eastward of Oodooville. The population is numerous.

CHINA.—The following is extracted from a letter of Mr. Bridgman, dated Canton, Nov. 11, 1833.

All your inquiries in behalf of the Bible and Tract societies shall be answered, and your instructions executed as speedily as possible. Their appropriations were no doubt dictated by Him, who knows the wants of the heathen, and whose good pleasure it is that the gospel be published to them. These appropriations have come in good time, as the following notes from Afa will abundantly testify. The first was written October 7, 1833.

"Yesterday," says he, "I went into the streets with a fellow-disciple, *Achang*, and we took with us two boxes of books for distribution among the literary graduates, [about 24,000 of whom were then present at the examinations in this city.] In the space of an hour we distributed sixty sets (180 vols.) of the Scripture Lessons; and eighty sets (720 vols.) of the "Good Words to admonish the Age." All the graduates, (to whom books were given) received them with extreme joy and gladness. I have now 100 sets (300 vols.) of the first kind, and somewhat more than 200 sets (1,800 vols.) of the second; but at this rate of distribution, they will not last more than three or four days; and, alas! where shall we obtain such a number of holy books of the gospel as are now required for distribution. Had we 10,000 copies, in three months they might all be distributed."

Both this and the following were mere private notes, simple statements of what he had been doing. Two days subsequently, Oct 9, he wrote the second, which is as follows:—"Yesterday I went into the streets with two fellow-disciples, and we distributed 100 sets (300 vols.) of the Scripture Lessons, and 160 sets (1,440 vols.) of the 'Good Words to admonish the Age.' I have now only 130 sets of the latter, and the former are all gone. While distributing the books, yesterday, the literati received them with great joy and gladness. There were also a great many tradesmen, who came to ask for books; and there were some, who when they received only a single set of the Scripture Lessons, were displeased because they could obtain no more. There were many who came a second time, in order to receive several sets. And there were a few, who when they had obtained the books went away and sold them. A vast number of persons came to ask for the Scripture Lessons; but alas, we had not a great many books to give to the whole multitude. If it should seem desirable now to print more of the Lessons, we can consult and determine on the measure immediately, and have many thousands printed without delay. This opportunity (the examinations) of distributing books to multitudes, I think is the favored time, when our Lord and Savior will open a wide way for the gospel, and allow us, without molestation, to scatter widely the holy books of the joyful sound, that the souls of men may be saved."

On the day after he wrote this note, he went again into the streets and distributed the remainder of his "Good Words to admonish the Age." These latter are his own tracts, and will by and by be translated for the Tract Society.

The whole sum now on hand will be appropriated as speedily as possible for Scripture tracts. One of Dr. Milne's best tracts I am now translating, and shall soon forward it to the Tract Society. I have also a letter from Asa to that society.—I have letters partly prepared for the Bible Society; they will be ready soon.

SIAM.—Messrs. Johnson and Robinson, with their wives, had proceeded as far as Singapore, at the latest dates, on their way to Siam.

CHEROKEES.—The following is a copy of a notice sent to Mr. Worcester at New Echota, Feb. 20th.

SIR—It becomes my duty to give you notice to evacuate the lot of Land No. 125 in the 14th district of the 3d section, and to give the houses now occupied by you up to Col. William Harding, or whoever he may put forward to take possession of the same; and that you may have ample time to prepare for the same, I will allow you until the 28th of this month to do the same.

Given under my hand this 15th Feb. 1834.

WM. SPRINGER,
Agent for the Cherokees in Georgia.

On which Mr. Worcester remarks—

Col. Springer was in town on the day of the date of his communication, and gave notice to other persons to remove, but did not call on me, and I had no word from him until yesterday. As he is clothed by the state of Georgia with authority to execute his mandates, I suppose I must regard this note as compulsion, and act accordingly.

Mr. W. removed his family to Brainerd, which is without the limits of the territory claimed by Georgia. The buildings occupied by him at New Echota were erected entirely at the expense of the Board, less than six years ago, and were valuable.

Doct. Butler had, on similar grounds, previously been compelled to remove his family from Haweis to Brainerd.

CENTRAL BOARD OF FOREIGN MISSIONS.

The Central Board of Foreign Missions, connected with the American Board of Commissioners for Foreign Missions, formed last fall by the Synods of Virginia and North Carolina, [*Missionary Herald* for February, p. 75] held its first meeting for organization and the choice of officers, at Petersburg, Va., on the 27th of March, 1834. The meeting was opened with a sermon by the Rev. Michael Osborn, of Raleigh, N. C., on Mark xvi, 15, 16. It was determined that Richmond, Va. be the seat of executive operations of the Board. The following officers were elected.

Dr. Thomas P. Atkinson, Halifax co. Va.,	<i>President;</i>
James Fitzgerald, Fredericksburg, Va.	<i>Vice</i>
Warner M. Lewis, Milton, N. C.	<i>Presidents;</i>
Rev. William J. Armstrong, Richmond, Va.,	<i>Sec'y;</i>
James Gray, Richmond,	<i>Treasurer;</i>
Fleming James,	<i>Auditors;</i>
Samuel Reeve, Richmond,	
Rev. William S. Plumer, Petersburg, Va.	<i>Executive Committee.</i>
Rev. Stephen Taylor,	
David I. Burr,	
James Cooke, and	
Charles B. Williams, Richmond,	

The business of the Board being concluded, a numerous public meeting was held in the Presbyterian church in Petersburg, on the evening of the 28th, at which the Rev. B. B. Wisner, one of the Secretaries of the A. B. C. F. M., made statements in relation to the foreign missionary enterprise, and addresses were delivered by the Rev. Dr. M'Pheters, of Raleigh, N. C., Rev. Mr. Chester, Agent of the General Assembly's Board of Education. Rev. Mr. Armstrong, of Richmond, Va., and the Rev. Dr. Hill, of Winchester, Va.; and the following resolutions were adopted.

Resolved, That this Board acknowledge, in its full force, the obligations of every member

of the visible church to live for the conversion of the world.

Resolved, That all the steps by which this Board has been brought into existence, and to its present organized state, manifest the kind and special guidance and interposition of the God of missions, and call upon us for a solemn expression of fervent gratitude.

Resolved, That one of the cheering indications of Providence respecting our Southern Zion is the fact, that a considerable proportion of our candidates for the ministry have either determined to become foreign missionaries, or are seriously considering the claims of the hundreds of millions of our unevangelized fellow-men.

Resolved, That, after we have done all that man can do, our whole reliance for success is upon the presence and grace of the Holy Ghost; and that, therefore, the necessity and duty of unceasing prayer for help from God are most manifest.

All the proceedings of the meeting were conducted with entire unanimity; and the prospect is most favorable, that this portion of the Presbyterian church will henceforth be more heartily and efficiently engaged than ever in the work of extending the blessings of Christianity through the earth.

Donations,

FROM MARCH 11TH, TO APRIL 10TH,
INCLUSIVE.

L. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.	
Bridport, Gent. 71.75; la. 37.37;	
(of which to constitute PHINEAS	
KITCHELL an Honorary Member	
of the Board, 100;) av. of	
ring, 37c.	109 49
Cornwall, Gent. 30.38; la. 18.14;	
J. Bingham, 50; mon. con. 5;	103 52
Middlebury, Gent. 75; la. 56.87;	131 87
Shoreham, Gent. 21; la. 22;	43 00—387 88
<i>Ashtabula co.</i> O., L. Bissell, Tr.	
Andover,	9 25
Austinburg, Mon. con.	12 06
Rome, E. Crosby,	5 00
Wayne,	19 50
A friend,	3 62—43 50
<i>Central aux. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Casandauqua, Gent. viz. W. Hub-	
bell, 36; N. W. Howell, 20; H.	
Chapin, 16; Rev. A. D. Eddy,	
15; W. Antis, 13; indiv. 72;	174 00
La. 118.25; mon. con. 59.50;	175 84
Castleton,	43 62
East Bloomfield,	100 00
Geneva, Miss Black,	1 50
Hector,	27 00
Junius, 16.31; Rev. I. Merrill, for	
a child in Ceylon, 12;	28 31
Lyons, Gent. 23.31; la. 19.14;	42 45
Newark,	10 00
Ovid, (of which to constitute	
Rev. T. LOUNSBURY an Honorary	
Member of the Board, 50;) 164;	
a widow, 50;	214 00
Palmyra,	43 00
Pennyran, 100; la. to constitute	
Rev. STEPHEN CROSBY an Hon-	
orary Member of the Board, 50;	150 00

Prattsburg, Mon. con.	69 00
Richmond,	32 64
Romulus,	80 00
Rose, E. F. 1.50; mon. con. 3;	4 50
Seneca Falls,	24 65
Sodus,	24 15
Waterloo,	100 00
West Dresden,	23 25
West Fayette,	3 00
	1,370 92
Ded. am't ackn. in April,	500 00—870 92
<i>Cheshire co.</i> N. H., S. A. Gerould, Tr.	
Fitz William, Mon. con.	25 50
Keene, Mon. con.	5 17
Rindge, Mon. con.	25 00
Troy, Mon. con. 12.67; Rev. E.	
Rich, 12;	24 67—80 34
<i>Essex co. North,</i> Ms. J. S. Pearson, Tr.	
Haverhill, Rev. Mr. Whittle-	
sey's so.	50 00
Ipswich, Linebrook par. La.	7 54
Newbury, Belleville par. La.	98 00—85 54
<i>Essex co. South,</i> Ms. J. Adams, Tr.	
Essex, Gent. 66.37; la. 44.50;	110 87
Gloucester, La.	20 00
Marblehead, La.	100 00
Salem, S. so. Gent. 68.87; mon.	
con. 4.04;	72 91
Wenham, Contrib.	23 00—326 78
<i>Essex co.</i> N. J., T. Froelinguysen, Tr.	120 17
<i>Gaucha co.</i> O., J. H. Mathews, Tr.	
Huntsburg, M. T. C.	56
Madison, Mon. con. in 2d chh. 6;	
indiv. 13.50;	19 50
Palmer, U. Seeley,	5 00
Parkman, Rev. N. C. 2; Mrs. C.	
1; M. C. 37c.	3 37
Welchfield, J. F. 3; Mrs. L. F. 3;	
J. N. 1; Rev. J. B. 1; Mrs. C.	
K. B. 1; M. A. K. 1; coll. 3.57;	13 57
	42 00
Ded. ackn. in Dec. and in-	
cluded in am't ackn. in Nov.	12 16—29 64
<i>Groves co.</i> N. Y. Rev. Dr. Porter, Tr.	
Windham, Osbornville, Mon. con.	20 00
Science Hill, Mon. con.	7 22—27 22
<i>Hillsboro' co.</i> N. H., E. Boylston, Tr.	
Deering, Mon. con.	10 54
Hillsboro', Gent. 19.75; la. 13.50;	33 25
Pelham, Gent. 29.38; la. 29.56;	
mon. con. 34.36;	93 32—137 11
<i>Lincoln co.</i> Me. Rev. S. White, Tr.	
Bath, \$190.50; ackn. in April	
Herald, p. 163.	
<i>Merrimack co.</i> N. H., S. Evans, Tr.	
Boscawen, W. par. Gent. 23;	
la. 18;	41 00
Concord, La.	68 84—109 84
<i>New Haven co. West,</i> Ct. W. Stebbins, Tr.	
Milford, La. of 1st eocl. so. for	
Milford school in Ceylon, 30;	
sab. sch. for bibles for hea. chil.	
in Ceylon, 1;	31 09
<i>New York city,</i> Board of for. miss. in	
R. D. chh. W. R. Thompson, Tr.	
Blenheim, R. D. chh. to consti-	
tute Rev. WILLIAM SALISBURY	
an Honorary Member of the	
Board,	50 00
Brooklyn, Mon. con. in R. D. chh.	30 70
Broome, R. D. chh. (of which	
to constitute Rev. WINSLOW	
PAISON an Honorary Member of	
the Board, 50;)	65 00
Buskirk's Bridge, Mon. con. in R.	
D. chh.	10 00
Coxackie, L. Brook, Jr.	20 00
Kinderhook, T. Harder, for miss.	
to China,	10 00
Kington, Mrs. M. Gorman, 10;	
Mrs. J. F. Hasbrook, 10; Miss	
C. H. Grosvenor, 5;	26 00
New Harley, R. D. chh.	11 09
New York city, Mon. con. in col-	
leg. N. R. D. chh. 2.25; do. in	
S. R. D. chh. in Exchange	

Place, (of which to constitute ALEXANDER R. THOMPSON an Honorary Member of the Board, 100;) 116,62; pray. so. in R. D. chh. Franklin-st. for <i>Wise-</i> <i>born Folk</i> in Ceylon, 12; 130 87			
Prattsville, Chh. and cong. to constitute Rev. HAMILTON VAN DYCK an Honorary Member of the Board, 50 00			
Schoharie, R. D. chh. to consti- tute Rev. PAUL WEIDMAN an Honorary Member of the Board, <i>New York city and Brooklyn, W. W.</i> <i>Chester, Tr.</i> 50 00—452 57			
<i>Onida co. N. Y., A. Thomas, Tr.</i> Angusta, Mon. con. 15,93; S. Moss, 12; fem. benev. so. for <i>Julia Ann Hall</i> at Mackinaw, 12; 39 93			
Chenango Forks, Mon. con. in cong. so. 21 93			
Little Falls, Mon. con. 17 94			
Mount Vernon, Presb. so. mon. con. 24 06			
New Hartford, Family of Rev. J. Watson, 25 00			
Norfolk, Cong. chh. mon. con. 7 09			
Norway, Chh. and cong. 15 00			
Potdam, 1st presb. chh. mon. con. 20 00			
Rome, 1st chh. coll. 19,37; M. W. Bloomfield, to constitute ARTHUR B. BRADFORD of Co- lumbia, Pa. an Honorary Mem- ber of the Board, 100; ded. am't prev. rec'd, 40; 79 37			
Salisbury, Mon. con. 5 00			
Trenton, Mon. con. 13 00			
Waterville, Mon. con. in presb. chh. 28 00			
West Stockholm, Fem. benev. so. 6,47; indiv. 3,53; 10 00			
Winfield, Mon. con. and coll. in cong. so. 39 45—345 68			
<i>Palatine miss. so. Ms. E. Alden, Tr.</i> Braitree, Mon. con. 60 50			
Hanson, Gent. and la. 20,96; mon. con. 6,76; 27 72			
Randolph, 1st par. A friend, <i>Portage co. O., I. Swift, Tr.</i> 52 70—140 92			
Hudson, Western Res. College, Stow, Cong. so. 12,40; mon. con. 3; 51 90			
<i>Valley of the Mississippi, W. T. Truman, Tr.</i> Alleghanytown, Pa. Mon. con. in sab. sch. in 1st presb. chh. for Sandw. Isl. miss. 4 00			
Cincinnati, Mon. con. in 2d presb. chh. 24,50; do. in 3d do. 28,89; do. in 6th do. 13; av. of jewelry, in part, 3,32; 69 71			
Danville, Ky. Mon. con. 35 00			
Dehi, Presb. chh. 11 00			
Georgetown, Ky. Presb. chh. for a child in Ceylon, 6 00			
Granville, Mon. con. 15 12			
Greenfield, Miss. so. 18 87			
Hamilton and Roseville, Coll. in presb. chh. 71 33			
Jefferson co. Indi. Sub. in Mr. Gregg's cong. 6 26			
Lexington, Girls work so. for sab. sch. at Sandw. Isl. 40; a lady, av. of articles, 9,05; 49 05			
Madison, Indi. Mon. con. in presb. chh. 15; do. in 2d do. 5,60; sub. 20,85; 41 45			
Marietta, Mon. con. 26,24; stu- dents at Colleg. Insti. 51; D. Putnam, 10; Mrs. B. 5; 92 24			
New Albany, Indi. P. Shields, for miss. to China, 15 00			
Newark, Presb. chh. 6 19			
New Providence, Ky. Mon. con. for support of Rev. Mr. Alexan- der at the Sandw. Isl. 6 50			
Oxford, Mr. Lane, 1,25; a child, 1; 2 25			
Preble co. J. Boyce, 20 00			
Red Oak, Asso. 52 00			
Rising Sun, Indi. Mon. con. in Rev. Mr. Lewis's chh. 10 00			
Round Prairie, Mo. 5 00			
Salem, Indi. Presb. chh. 20 00			
South Hanover, Rev. Mr. C. Springfield, Ky. Mon. con. for Rev. Mr. Alexander at the Sandw. Isl. 20 00			
Versailles, Ky. R. T. Milton, Vevay, Indi. Presb. chh. 10 00			
Walnut Hills, Lane Sem. chh. 8; mon. con. 21,45; D. K. 5; a stu- dent, 25c. 34 70			
Washington, Miss. so. 16 56			
Worthington, Mon. con. in presb. chh. 4 00			
			662 23
Ded. salary of agent, annual re- port, &c. paid by aux. so. 467 12—195 11			
<i>Washington co. N. Y., M. Freeman, Tr.</i> (Of which fr. Cambridge, Jack- son, and White Creek asso. to constitute Rev. ALVA DAY an Honorary Member of the Board, 50;) for miss. to China, 500 00			
<i>Western Reserve, O. Rev. E. Nutting, Tr.</i> Bloomsfield, Mon. con. 2 37			
Bristolville, W. M. 1 00			
Cleveland, Mon. con. in 1st presb. so. 6 00			
Elsworth, A. W. A. 5; S. A. 2; three indiv. each 1; 10 00			
Farmington, Mon. con. 2,25; T. W. 5; E. W. 3; S. W. 3; seven indiv. 2,25; indiv. 1,06; 23 56			
Gustavus, Mon. con. 2 37			
Hartford, Mon. con. 8,56; la. 7,56; Johnson, 5 85			
Mesopotamia, Mon. con. 10,09; four indiv. 6; indiv. 4,17; 20 26			
Portage co. A young lady, av. of labor, 5 00			
Troy, M. T. Asso. 10 00			
Trumbull co. A fem. friend, 20 75			
Vernon, Mon. con. 8 34			
Vienna, Asso. 19,50; E. B. D. 12c. Warren, Fem. char. so. 20; con- trib. 19,10; mon. con. 13; Z. Fitch, 10; I. A. W. 5; 67 10—218 34			
<i>York co. Me. C. W. Williams, Tr.</i> Kennebunk, Mon. con. 19 92			
Newfield, Mon. con. 16 00			
Parsonsfield, Mon. con. to consti- tute Rev. DAVID SMITH an Honorary Member of the Board, 50 00—25 92			
<i>Total from the above Auxiliary Societies, \$5,465 54</i>			

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Abington, Ms. Mon. con. in Rev. Mr.</i> <i>Thomas's so.</i> 17 26			
<i>Albany, N. Y. Mon. con. in 2d presb. chh.</i> 28,21; do. in 3d do. 7,65; 35 86			
<i>Albemarle co. Va. Mrs. S. Robertson,</i> <i>Amesboro', N. C. Chh. 15; av. of ear-rings, 50c.</i> 15 50			
<i>Andover, Ms. Boys juv. so. for Zoolah miss.</i> 8; B. W. Reynolds, 5; Rev. Dr. Edwards, 4; Mrs. E. 2; their six chil. each 1; 25 00			
<i>Attica, N. Y. To constitute Rev. HILAM</i> <i>HUBBARD an Honorary Member of the</i> <i>Board,</i> 65 00			
<i>Attleboro', Ms. Mon. con. in Rev. Mr. Col-</i> <i>burn's chh.</i> 44 00			
<i>Bakersfield, Vt. Mon. con.</i> 6 00			
<i>Ballston, N. Y. Fem. hea. sch. so. 1st pay.</i> <i>for Agnes Henry and Mary Waterman in</i> <i>Ceylon</i> 35 00			
<i>Berkley, Ms. Fem. asso.</i> 7 25			
<i>Bethabara, Ark. Ter. N. Fitzsimmons,</i> <i>Bolton and vic. Ms. Sab. sch. miss. so.</i> 2 00			
<i>Boston, Ms. Fem. so. for pro. chris. among</i> <i>the Jews, for support of Mr. Schauffer at</i> <i>Constantinople, 1,243,97; D. F. 20; W. S.</i> <i>Porter, 5;</i> 1,268 97			
<i>Brantford, U. C. Mon. con. in presb. chh.</i> 10 00			
<i>Brooksville, Me. T. Shepardson,</i> 1 00			
<i>Buenos Ayres, S. Amer. Mon. con.</i> 20 00			
<i>Campo Bello, N. B., C. box of H. and J.</i> <i>Curry, to ed. hea. chil.</i> 85			

<i>Carlisle</i> , Ms. Mon. con. in Orthodox chh.	12 00	<i>Salem</i> , Ms. Howard-st. chh. and so. (of which to constitute Rev. GEORGE B. CHERRY an Honorary Member of the Board, 50;)	100 00
<i>Center Lisle</i> , N. Y. Rev. S. Burt, 6; Mrs. J. S. Burt, 4; mon. con. 6; fem. so. 4;	20 00	<i>Schaghticoke</i> , N. Y. Mon. con. in 1st presb. chh.	98 00
<i>Charlestown</i> , Ms. Fem. relig. char. so. of 1st chh. and so.	33 00	<i>Seneca Indians on the Buffalo, Cattaraugus, and Alleghany Reservations</i> , Mon. con. for Ojibwas at Leech Lake,	36 00
<i>Charlotte co.</i> Va. Mrs. P. LeGrand, for Thomas P. Hunt in Ceylon,	20 00	<i>Sinking Valley</i> , Pa. Presb. cong.	24 00
<i>Chazy</i> , N. Y., J. C. Hubbell,	15 00	<i>Smithtown</i> , N. Y. Mon. con.	10 00
<i>Churchville</i> , Md. La. for miss. to Broosa, 4,50; sab. sch. for China miss. 4;	8 50	<i>Steuensville</i> , O. Mrs. Susan F. Beatty, to constitute Rev. CHARLES C. BEATTY an Honorary Member of the Board,	50 00
<i>Constantinople</i> , W. Withers, for schools,	5 00	<i>Stoneham</i> , Ms. Mon. con. 15; juv. so. for Washington Isl. miss. 6;	21 00
<i>Danbury</i> , Ct. Indiv. for fem. sch. in Bombay,	75 00	<i>Stratham</i> , N. H. Mon. con. 6,50; la. asso. 6; young la. circle of industry for Medit. miss. 5; females, 90c.	18 40
<i>Danville</i> , Va. Miss Ann Benedict,	10 00	<i>Strongsville</i> , O. Chh. benev. so.	10 00
<i>Darlington</i> , S. C. Mon. con.	15 00	<i>St. Johnsbury</i> , Vt. Mon. con. in 1st chh.	15 00
<i>Dover</i> , N. J. For. miss. so.	3 00	<i>Temple</i> , Ms. Mon. con.	35 00
<i>Doylstown</i> , Pa. Mon. coll. in presb. chh. 19; sab. coll. in do. 4,43; la. of do. for for. distrib. of tracts, 6,50;	29 93	<i>Troy Presbtery</i> , N. Y. Stephentown presb. chh. and cong. 20,25; S. V. S. Jolles, 33;	53 25
<i>Enosburgh</i> , Vt. A stranger,	25	<i>Westford</i> , Vt. R. A. Avery,	5 00
<i>Fayetteville</i> , N. C. Mon. con. in presb. chh.	6 29	<i>Wilmington</i> , N. C. La. for. miss. so.	26 00
<i>Genoa</i> , N. Y. 1st presb. chh. 41,12; mon. con. 20,64;	61 76	<i>Whole amount of donations acknowledged in the preceding lists, \$9,032 15.</i>	
<i>Greenville</i> , N. Y.	20 00	III. LEGACIES.	
<i>Highgate</i> , Vt. J. Slater,	2 00	<i>Newburyport</i> , Ms. Benjamin Balch, for Benjamin Balch and Hannah Sigourney Balch, to be educated among the Cherokees or Choctaws, by Daniel Smith, Adm'r.	100 00
<i>Honesdale</i> , Pa. Mon. con.	7 00	<i>New Hartford</i> , N. Y. Isaac Waters, by Rev. J. Waters,	50 00
<i>Kingston</i> , N. J. Sab. sch. and fem. miss. so. to constitute Rev. ROBERT H. LILLY of Granger, Ky. an Honorary Member of the Board, for ed. of females in Ceylon,	50 00	<i>Orford</i> , N. H. Miss Sarah Niles, by W. Green,	30 90
<i>Lee</i> , Ms. Sab. sch.	4 00	<i>Pompey Hill</i> , N. Y. Miss Mary Williston, to constitute Rev. JAMES B. SHAW an Honorary Member of the Board,	50 00
<i>Larington</i> , Va. Mon. con. in presb. chh. 38,86; J. F. C. for sab. sch. chil. 2,96; A. L. 50c. cash, 25c. Mrs. F. J. 13c.	42 50	IV. DONATIONS IN CLOTHING, &c.	
<i>Little Rock</i> , Ark. Ter. Mon. con.	2 50	<i>Boston</i> , Ms. Annals of Education, fr. a friend, 20; fr. T. A. Davis, 10; fr. W. C. Woodbridge, 90; fr. do. and Mr. D. 10; a box, fr. ladies, for Miss E. Stetson, Dwight; 24 yds. shirting, fr. C. A. 3.	50 00
<i>Livonia</i> , N. Y.	14 50	<i>Dedham</i> , Ms. A bale of cotton shirting, 700 yards, fr. F. A. Taft,	25 39
<i>Machias Port</i> , Me. Mon. con. in cong. chh. and so.	3 00	<i>Hardwick</i> , Ms. A box, fr. fem. char. so.	15 00
<i>Marshfield</i> , Ms. A. Ames,	10 00	<i>Livonia</i> , N. Y., A box,	37 69
<i>Mecklenburg co.</i> Va. See Oxford, N. C.		<i>Lowville</i> , N. Y., A box, fr. fem. benev. so.	
<i>Middleton</i> , Pa. 1st presb. chh. for support of Rev. W. Ramsey,	21 25	<i>Monson</i> , Ms. A box, for Rev. R. Armstrong, Sandw. Isl.	
<i>Milford</i> , Ms. Mon. con.	15 00	<i>South Coventry</i> , Ct. A barrel, fr. sew. so.	27 38
<i>Montgomery co.</i> Pa. Indiv. of Providence chh.	9 25	<i>Springfield</i> , Ms. A bundle, fr. a teacher and her scholars.	
<i>Napoli</i> , N. Y. Mon. con.	5 00	<i>Stratham and Newfield</i> , N. H., A box, fr. females.	20 00
<i>Neshaminy</i> , Pa. Miss. so. 61; mon. con. 30; for support of Rev. W. Ramsey at Bombay,	91 00	<i>Strongsville</i> , O., A box, fr. fem. so.	20 00
<i>Newbury</i> , Ms. Belleville par.	14 25	<i>Sullivan</i> , N. H., A box, fr. fem. circle of industry,	20 00
<i>New London</i> , Ct. La. so. (of which to constitute Rev. DANIEL HUNTINGTON an Honorary Member of the Board, 50;)	91 00	<i>Temple</i> , N. H., A barrel, fr. la. char. so. for wes. miss.	
<i>New Orleans</i> , Lou. Mon. con. in Rev. Mr. Parker's chh.	181 80	<i>Valley of the Mississippi</i> , Aux. so. A box, fr. Greenfield miss. so. 8,75; a bundle, fr. Washington miss. so. 4,63; a box, fr. Red-Oak asso. 52,22;	65 60
<i>New York city</i> , H. Aikman, 3; a friend, for China, 5; an inmate of asylum of N. Y. fem. benev. so. 1;	9 00	<i>Wendell</i> , Ms. A box.	
<i>Northbro'</i> , Ms. Gent. and la. which constitutes Rev. SAMUEL A. FAY an Honorary Member of the Board,	50 00	<i>The following articles are respectfully solicited from Manufacturers and others.</i>	
<i>Northford</i> , Ct. Rev. JULIUS MALTRY, which constitutes him an Honorary Member of the Board, 50; la. benev. so. 50;	100 00	Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.	
<i>Northumberland</i> , Pa. Fem. miss. so. 17; mon. con. 5;	25 00	Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.	
<i>Oxford</i> , N. C. Mon. con. in presb. chh. 43,70; m. box of Miss A. N. Mecklenburg co. Va. 6,30; to constitute Rev. EDWARD HOLLISTER of Oxford, an Honorary Member of the Board,	50 00	Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
<i>Pendleton</i> , S. C. La. of two cong. for ed. of hea. chil. in India,	30 00	Blankets, coverlets, sheets, &c.	
<i>Philadelphia</i> , Pa. Mon. con. in 5th presb. chh. 54,14; bible class in do. 5; do. of E. S. W. in do. 1,25; 12th presb. chh. 30; Mrs. E. Hildeburn, 20; Mrs. Hooker, 3; av. of jewelry, 2,63;	115 02	Fulled cloth, and domestic cottons of all kinds,	
<i>Pittsburgh</i> , Pa. Sab. sch. in 3d presb. chh. for Ceylon miss.	2 16		
<i>Portsmouth</i> , N. par. N. H. Fem. miss. asso.	22 61		
<i>Poughkeepsie</i> , N. Y. Fem. union benev. asso. for China miss. (of which to constitute Rev. WILLIAM PAGE of Greenwich Village, an Honorary Member of the Board, 50;)	200 00		
<i>Prince Edward co.</i> Va. So. of inquiry in Union theol. sem. 20; contrib. 11,35; Miss B. 50c.	31 85		
<i>Raleigh</i> , N. C. Rev. M. Osborne,	2 00		
<i>Rockaway</i> , N. J. For. miss. so.	23 18		

THE

MISSIONARY HERALD.

VOL. XXX.

JUNE, 1834.

No. 6.

American Board of Commissioners for Foreign Missions.

Ceylon.

EXTRACTS FROM A JOINT LETTER OF
THE MISSIONARIES, DATED SEPT. 4,
1833.

Anticipations of the Reinforcement.

It was mentioned at p. 159 of the last number that the families which sailed from Boston on the first of July last, destined to strengthen the Ceylon mission, arrived at Madras on the 12th of October. Acknowledging a letter which gave information that additional laborers were soon to be sent to them, the missionaries remark on the fields which were open for them, especially for a printer.

He will find full employment in this district, as many books and tracts will be constantly needed for our Seminary, for the boarding-school for girls, for native free schools, and for general distribution, not only on this island, but among an immense population speaking the same language on the neighboring continent. Indeed, if we accomplish our wishes in establishing a mission there a few years hence, the demand for Scriptures and tracts will be much greater there, than on this island. With ultimate reference to that great field of missionary operations, we most heartily rejoice in the prospect of so large a reinforcement. We shall look forward to the time of their arrival among us with lively interest, and hail them as fellow-laborers in the great and good work of publishing the gospel to the heathen. Indeed there is ample room for them all to labor profitably in this district. Besides strengthening Batticotta and supplying Manepy, which will be left destitute by the departure of Mr. Winalow

for America, we think it highly expedient to establish one or two stations in the eastern part of the district, where there is a large and destitute population, to whom the gospel should be preached.

New Stations—Temperance—Bibles and Tracts.

We have lately established a native station at Valverty, a populous village near the sea-shore, about twelve miles east of Tillipally, where there have been for some time two schools in operation; and where there are now one reader and two Christian schoolmasters. A commencement is also made on the island of Caradive, west of Batticotta. We also purpose ere long to send native assistants to Varany, a parish in the eastern part of the district.

We are now engaged in repairing many of our school bungalows, so as to render them more decent places for village preaching than they have been; as this method of making known the gospel is becoming increasingly interesting and important.

We rejoice to hear that the great cause of temperance is making rapid progress both in America and Great Britain, and earnestly desire to co-operate in this good work. So far as our own families are concerned, we have for five or six years acted in conformity with the rules of the American Temperance Society. As we are foreigners, however, in this remote corner of the world, and have but comparatively little intercourse with European society, we have found it difficult to act very efficiently as agents in disseminating our principles among them. We have, however, done something by our example, by conversation upon the subject with

several individuals—by distributing and lending the various reports, pamphlets, and newspapers which we have received from America; and by publishing a tract containing the address of Dr. Sewall, with extracts from some other publications. We have evidence to believe that light has been diffused upon the subject, and in some instances at least, reformation effected, though many who approve the principles of temperance societies, have not courage to put them in practice. We have also printed a tract in Tamul upon the subject, and distributed it among the native population.

We rejoice to say that, through the benevolence of the British and Foreign Bible Society, the American Bible Society, and the Bible society in Madras, we have received many copies of the Tamul Scriptures, which have been given to the native members of our church, to the members of our Seminary and boarding-school for girls, to the readers in the native free schools; and some also used for general distribution among the people. We shall, however, soon need a larger supply.

The press at Nellore has been kept in operation in printing tracts, a catechism, and school-book in Tamul, for the use of our schools, and for general distribution. Many tracts have been distributed in the bazars and at heathen and Catholic festivals, as well as by our assistants on tours in different parts of the district. They are also used as reading lessons in our native free schools. The third triennial report of the Seminary has also been printed at Nellore, and copies distributed to our friends on the island.

Seminary—Cholera—Monthly Prayer meetings.

The Seminary we are happy to say continues to prosper, and bids fair, in a good degree, to answer the great purposes for which it was established. In January last a class of twenty-three lads was admitted to be instructed in certain branches of science, but only in the Tamul language. They will be greatly needed as schoolmasters and helpers, while they will be more easily educated, and more easily retained in the service of the mission, than those who acquire a knowledge of English.

The cholera, we are sorry to say, has again made its appearance in several parts of the district, and we have reason to fear that it may again prevail as it did

the last year. We have indeed great reason to dread its ravages. In many ways its effects are very unfavorable to our missionary operations. Whenever it prevails in a village, the people become so much alarmed, that our schools are deserted, and the people will not attend our village preaching. When it prevails near our churches, they are also nearly deserted except by our immediate dependants. A few weeks ago we observed a special season of fasting and prayer, with reference to this awful judgment. It is our earnest prayer that God would stay the plague and spare the people a little longer, that they may have opportunity to hear the gospel, repent, and live.

Our monthly missionary prayer-meetings have latterly been unusually interesting. We have observed an increased spirit of prayer, and are led to hope that better days may be at hand. In August last we celebrated the fourteenth anniversary of their establishment on the present plan. They have proved the means of inestimable blessing to ourselves and families, and through us to many of this people. We rejoice to believe that they will continue to be increasingly interesting and profitable. Our native members also observe the first Monday in each month as a special season of prayer. Twenty-two members have been gathered into our churches since the commencement of the year, and there are now several candidates. Our general course of missionary labor is similar to that of former years.

NOTICES OF MANEPY, BY MR. WINSLOW.

Church—Printing and distribution of Tracts.

THE church here remains the same in regard to numbers as at the close of the last quarter; four only having been received the present year, and those in January. There are, however, eight candidates, or those who wish to be so considered; but not more than two or three of them give as yet satisfactory evidence of a change of heart. In general those in communion give some pleasing evidence that they are the Lord's people. Many of them are poor, and they are compassed about with infirmity; but they seem to try to keep in view heavenly things, though often troubled with those of earth—troubled indeed to obtain their daily food. In little meetings with them, at Naval,

where most of the poorer members, being fishermen, live, I find comfort to my own soul; and feel the force and propriety of the declaration "to the poor the gospel is preached."

The Roman Catholics, in the vicinity, have shewn a greater readiness lately, than perhaps at any former time, to receive the Scriptures and tracts; and they have been supplied where it seemed probable they would make a proper use of the books. The heathen also, in general, gladly receive tracts, and a wide door is opening, in various places, for disseminating truth by means of these silent itinerating preachers. We have published, at the expense of the American Tract Society, an English tract on intemperance, composed principally of Doctor Sewall's Address; and have just through the press, or preparing for it, translations, in Tamul, of "Honesty is the best policy"—"The Negro Servant"—"Life of Philip P. of Birmingham"—"Krishno Pal"—and the "Mountain Miller"—all at the expense of that society; who deserve, and have, our warmest thanks for their liberality in enabling us to extend a lamp here and there to those who are wandering in darkness, to light them on the way to eternity.

Constantinople.

EXTRACTS FROM A LETTER OF MR. GOODELL, DATED JAN. 28, 1834.

New School for Turks—Description of the Seraglio.

In the number for February, pp. 53, 54, an account was given of the establishment of two Lancasterian schools for Turks, under the patronage of high officers in the government.

To the Lancasterian schools among the Turks another has been recently added, making now four in all. This last is within the walls of the Seraglio. You probably know that what is called the *Seraglio*, is that part of Constantinople which is situated on the eastern promontory; and that it is in fact a city, occupying the site of the ancient Byzantium, and being about three miles in circumference. This spot was selected by Mahomet II for his imperial residence; and here are the gardens and groves, the terraces and walks, the kiosks, and the august but now desolate and gloomy mansions, of his twenty-four successors. Here too are the flower-gardens, fountains and baths, and the sumptuous

apartments, furnished with rich carpets and splendid mirrors,—the walls wainscotted with jasper and mother-of-pearl, the hanging being of silk and cloth of gold with fringes strung with jewels—all fitted up for the abode and amusement of the ten thousand beautiful but miserable females, who have from time to time been here collected to grace the imperial harems.

The principal entrance into the Seraglio is on the west through the Bab-u-Hoomayoon, or the Sublime Porte, within which is the first court, containing the mint, the divan of the grand vizier, and an extensive park stored with deer. Thus far I have been frequently allowed to pass. From this court the Bab-u-Salam, or Gate of Salutation, leads into the second court, where is the audience chamber, in which, on extraordinary occasions, foreign ambassadors were formerly received by the sultan in person. The gate which terminates this second court is called Bab-u-Saadi, or Gate of Happiness, and within this no stranger is allowed to pass, no profane eye to gaze, no infidel foot to tread. To our friend, Azim Bey, are we indebted for the privilege of being permitted to enter the Gate of Happiness, and going over all the enchanted grounds within this sacred enclosure. We should have never thought of asking for such a favor, but he proposed it of his own accord, and politely offered to accompany us. Such an invitation we would not have declined if we could.

Within the walls of the Seraglio we found several barracks. In front of one, on the parade ground for the cavalry, stands a wooden horse, with a customary horse-cloth thrown over its body and tied in the usual manner. It is as large as life, has a fine carriage, and at a little distance, the illusion is perfect. It is here that the young Turks first learn to display those feats of horsemanship, which make them appear so terrible in the onset of battle. In another of the barracks, is a room devoted to a class of medical students. Their attention is directed more particularly to anatomy and surgery, and they have a human skeleton in the room to assist them in their studies. The same class are required to study the French language, and are furnished with a small French library. It is in this barrack, that the fourth Lancasterian school among the Osmanlies has been recently established.

At one place we stopped to admire a large splendid column of granite, very ancient, and having a Latin inscription.

This is now nearly defaced; but we were able to decipher thus much, that the pillar was erected by Theodosius to commemorate a victory obtained over the Goths.

The stables, kitchens, prisons, and various other establishments are pretty numerous; but the palaces are fewer than I expected, and much less splendid, the most of them being the dark, decayed, gloomy mansions of former sultans. Those never resided *without* the wall of the Seraglio, and *this* never resided *within*. While, therefore, the present monarch has adorned the Bosphorus with magnificent edifices, he has almost entirely neglected the beautiful Seraglio; and even the walls and fences and railings are beginning to be in a ruinous state.

The most magnificent of the palaces is the one which was built by the present sultan. It is in a most beautiful situation on the eastern point of the promontory, and now contains a part of his harem. A beautiful kiosk was also built by him in front of a large and handsome parade ground, where, on the introduction of his new system of military tactics, he might sit, and see his troops perform their evolutions. But most of the grounds are now occupied as gardens and parks. You see the sheep and deer feed and gambol in the same enclosures; the lofty cypresses, everywhere abundant, shady, and cool, invite you to contemplation; the roads you walk upon have been trodden by princes, and princesses, and (what is surprising in this country) they are good for a chariot, a phaeton, or any other vehicle of pleasure; the slope to the waters which wash its three sides, is for the most part gentle, and no where precipitous; and indeed the situation of the whole point is such, that altogether it might be made the most splendid spot in creation. Even now, notwithstanding its neglect and its desolations, it still stands up before the world almost unrivalled in loveliness and beauty; and not a stranger ever passes down the Bosphorus, or enters it from below, without fixing his eyes on this spot and having them riveted there, as though the very Eden of the world were now bursting upon his view.

But who can avoid the reflection, that in these palaces, despotism and fanaticism have held their most cruel sway; that in these halls, thousands have been doomed to waste their beauty in vain attempts to please a capricious and sated lord; that through these groves, the passing breeze has, at the midnight hour,

wafted the dying groans of thousands, who were miserable victims to envy and jealousy; that the very soil, so rich and fertile, has been thus fattened by human blood; and that on this little spot, so charming to the beholder, have been committed crimes and abominations, the millionth part of which will never be told, till the heavens from above shall reveal them! And who that believeth in the efficacy of the atonement, will not pray, that 'unto the *Turks* also God may grant repentance unto life;' that the gospel may be speedily offered to the whole Mussulman race; and that multitudes, even of the *present* generation, may accept of the invitation to come and wash away the pollutions of their youth and of their old age in the blood of the Lamb, and thus be prepared to go holy and happy to a better world.

With Azim Bey I have made you sufficiently acquainted in some of my former communications.* You will recollect that it is to *him*, the Lancasterian school in the barrack at Sentari, owes its existence; and you will rightly conclude that the extraordinary favor he now conferred upon us was extended as an acknowledgment for the assistance we had afforded him in that good work. After we had wandered over the grounds of the Seraglio together, and gone out, and viewed some large cannon, which were more than two feet in the diameter of their bore, he insisted that we should go to his house, and take some refreshments. He has recently married a second wife, and resides in Constantinople, not far from the walls of the Seraglio, living in all the simplicity, quietness, and retirement, for which the better Turkish families have such characteristic fondness. I was greatly delighted to see a room in his house fitted up with cards, slates and pencils, a small bench, and a writing-desk for his little sister and his daughter to learn to read and write. He got the idea from seeing a room in my own house fitted up in that way, at which he had more than once expressed his admiration. But such a thing is altogether new in a Turkish family. Azim Bey had also a guitar on which he was beginning to play a little, either for his own amusement or for that of his family. On taking leave of him he gave us a pressing invitation to bring our whole families and spend the day in his harem, and he promised to take them all to see the celebrated mosk of St. Sophia.

* See pp. 53, 54.

This mosk, together with all the other principal ones in Constantinople, we ourselves had already visited with a party that accompanied our Charge d'Affaires, the Sublime Porte having very politely, and of their own accord, given him a firman for the purpose. Excepting, of course, Mecca and its Caaba, the mosk of St. Sophia is held by the Turks as the most sacred one in the empire, and it is to this, the Sultan always repairs in state at the great feast of the Bairam. You are aware that it was once a Christian church; and you perhaps know that it was described by the ancient Greek writers in terms the most enthusiastic and extravagant. Being enriched with gold and silver shrines, pearls and jewels, vases and sacerdotal garments of immense costliness, and of royal magnificence—the oblations of many generations—no wonder that those, who supposed the God they worshipped to be pleased with imposing forms and splendid ceremonies should describe it, as “the earthly heaven”—“the second firmament”—“the vehicle of the cherubim”—and even “the throne of the glory of God.” A few hours before it was converted into a mosk, the emperor Constantine, with some faithful companions, entered this “earthly heaven,” and for the last time received with prayers and tears the sacrament of the holy communion. On the next day this last successor of Constantine the great ceased to reign and to live. Mahomet II rode through the city a mighty conqueror. At the principal door of St. Sophia, this metropolis, as it may be called, of the eastern church, he alighted from his horse and entered the dome. The rich instruments of superstition were at his command removed; the fonts were carried forth to be used in the stable; the virgin, towards whom ten thousand eyes had just before been turned, and ten thousand hearts and hands raised in supplication, was stripped of her crown of gold and her precious ornaments, and trodden under foot; the walls, which were covered with images and scripture representations in Mosaic, were washed and purified; the galleries restored to a state of naked simplicity; and the *muezzim*, or public crier, then ascending the most lofty turret, proclaimed aloud “There is no God but God, and Mohammed is the prophet of God. And this proclamation has been made five times a day ever since, now more than three hundred and eighty years.

The Greek cross, however, is still visible in several places, and I saw also

in the dome two representations of the seraphim still remaining. “Each one had six wings—with twain he covered his face, with twain he covered his feet, and with twain he did fly.”—Isaiah vi, 2.

As I have already given you an account of the mosks at Broosa, and as the interior of a Turkish mosk is always much the same, I need not enter into a description of these at Constantinople. In the mosk of Sulimani, however, our attention was directed to four pillars of porphyry, which, it is said, were brought from the church in which the ancient council of Chalcedon was held.

Syria.

EXTRACTS FROM A GENERAL LETTER
OF THE MISSIONARIES, DATED AT
BEYROOT, MARCH 25TH, 1833.

Demand for greatly extended Operations.

THE following letter was written soon after the arrival of Mr. Thomson and Doct. Dodge, and brings to view some of the numerous favorable openings for missionary labor among the various classes of people inhabiting Syria, and the urgent demand for many additional laborers.

In accordance with the views of the Prudential Committee, as well as with the wishes often expressed by ourselves, the establishment of one or more new stations has been with us the subject of frequent consultation. After what we have written from time to time respecting some of the towns in this country, you may be somewhat surprised to learn, that in looking about us for a new station, we feel embarrassed, and scarcely know what post to choose. Our embarrassment, however, arises, not from the want of suitable openings; but from the fact that there are many places, which it is very desirable to occupy, so that it is difficult to select one, without leaving others of nearly equal importance. We have repeatedly written to you respecting Sidon and Tripoli, both of which places we regard as desirable missionary stations. More recently we have presented the claims of Damascus, and urged the importance of establishing a mission there with as little delay as possible. In addition to these places, a door is now open to us at Jerusalem. Our friend and coadjutor, Mr. Nicolayson, in a recent visit to the holy city, met with such encouragement to mission-

any effort, particularly among the Jews, that he is strongly inclined to remove thither, with his family, provided that one of us will accompany him. That is a station where, as you know, a missionary would have some pre-eminent advantages; and where our patrons and friends in America, as well as ourselves, have long desired that a permanent mission should be established. We think, therefore, that the opportunity now presented ought to be improved, and that one of our number should settle there, as the associate of Mr. Nicolayson, perhaps in the course of the ensuing summer. It is, however, possible, that circumstances not under his control, may occur, which will induce Mr. N. to take up his residence at Sidon, instead of Jerusalem; and in that case it may be expedient to defer the establishment of a permanent station at the latter place, until our number shall be again increased by reinforcements from America.

While we would thankfully acknowledge our obligations to the Lord, and to our society and our friends in America, for the addition which has been made to our strength, we feel constrained, when we look over the extensive field which we have been sent to cultivate, to renew our call for *more laborers*. Our eyes are lifted up to the Lord of the harvest, but we must also look to our respected brethren in the churches of our native land, and point them to the great work to be done in preparing the means of instruction, and diffusing the knowledge of pure Christianity throughout these dark regions, and ask them to send us more help. It is not for ourselves that we ask assistance; we do not ask to have our personal labors or responsibilities diminished; but we plead for the perishing thousands of our fellow creatures in this land, whom we cannot now reach with our influence, and among whom missionary effort is no less necessary and no less promising, than in the place where we now are.

In addition to Jerusalem, Damascus, Tripoli, and Sidon, we would mention Aleppo, Antioch, Ladakia, Acre, Jaffa, Safet; all of which are important posts to be occupied: besides a number of populous towns and villages in the fertile vale of Celo-Syria. We ought to have a station also on the island of Cyprus. Should no unfavorable change take place in the politics of the country, we apprehend it would be entirely practicable, provided the missionaries and the means could be found, to establish missions, at no distant period, in most, if not all of these places.

Perhaps it would be too much to expect that men enough to occupy all these stations can soon be furnished from America; but we think it exceedingly desirable that five or six, or more families should join the mission, as soon as may be practicable, that at least the larger and more important places may be occupied.

We would again suggest the expediency of sending out physicians to this country as missionaries. They will always have some important advantages, in whatever part of the country they may live. We could wish also that pious merchants and tradesmen might be induced to settle in the country. While they would not be missionaries in name, nor dependent on the missionary society for their support, they would in fact be very important auxiliaries in the missionary work, and would have rare opportunities for doing good to the souls of men. Worldly men, merchants and mechanics, come to these countries, learn the languages, and engage in business, for the sake of worldly gain: and why should not enterprising Christian men, of useful occupations, do the same for the sake of Christ and the gospel? Our lamented friend Wortabet was more extensively known, and his influence and usefulness were manifestly increased, from the circumstance of his being engaged in business.

In conclusion, we would entreat all our Christian friends to unite with us in praying for the outpouring of the Holy Spirit in this country, and that men may be raised up from the midst of the people themselves, who, without needing to wait, as we must do, to acquire difficult languages, may go forth at once, through the length and the breadth of the land, preaching the gospel, distributing Scriptures and tracts, and establishing schools; and thus, with God's blessing, preparing the way for the general revival of pure and undefiled religion.

JOURNAL OF MR. THOMSON DURING HIS VISIT TO JERUSALEM.

THE number for April, p. 126, contained a letter from Mr. Thomson, furnishing some general account of his journey to Jerusalem, in company with Mr. Nicolayson, of the London Jews Society, during the spring of last year, and of his return to Beyroot. It has also been stated that he contemplated commencing a station in the former city, and that in December last he was waiting at Beyroot only till he

should be so far restored from a fever, as to be able to endure the fatigue of removing his family. Mr. Nicolayson had already established himself in the holy city.

The following extracts begin with Mr. Thomson's arrival at Jerusalem.

Introduction to the Church of the Holy Sepulchre.

April 6, 1833. It will be necessary in order to understand the transactions of this and the following eight or ten days, to keep in mind that they form part of the ceremonies of the "Great week," commemorative of the interesting scenes which preceded, attended, and followed our Lord's crucifixion. We found the city crowded with pilgrims, now in the zenith of their religious festivities. Every nook and corner within the walls was literally stowed full of these idle "Had-gee," so that we found some difficulty in obtaining a room. But, leaving our servants to adjust this matter with the superior of the Greek convent, we immediately hastened to the "grand centre of the Christian world,"—the "church of the holy sepulchre."

Being Franks, we were permitted to enter without question by the Turkish guard who kept the door, and had little to do but to keep ourselves in the living current, which soon landed us in the great rotunda, at the foot of the sepulchre itself. Here, we were met by Papa Isa Petros, the learned Greek priest so frequently mentioned in the journals of Mr. Fisk, and the early missionaries. Being familiarly acquainted with Mr. Nicolayson, he conducted us immediately into the Greek chapel, which occupies the east limb of the cross made by the whole edifice. I was not a little surprised, and shocked, at the manner in which a path was made for us. The entire body of the church through which we had to pass on our way to the "sanctum sanctorum," at the east end of the chapel, was wedged full: but we were Franks, wore a hat and pantaloons, and therefore a way must be made for us at all events. Turkish officers preceded us, beating the people over the heads with large rods, and to the floor in a moment the cringing multitude sank, whilst we were hurried over them I scarcely knew how. There was no time to reflect, for the crowd rose up immediately behind us, and forced us onward. In this singular manner we reached, without injury, I believe, of either life or limb, the "sanctum," which is elevated

two or three steps, and separated from the rest of the chapel by a row of pillars and a temporary curtaining.

The scene now presented had all the thrilling interest of entire novelty. Such splendor I had never before beheld. By the aid of numerous burning lamps the whole apartment seemed to blaze with burnished gold; and in fact, the walls were nearly covered with gilt. A large altar occupied the centre, covered with gold cloth, and decorated with censers, golden candlesticks, and splendid crucifixes. A bench of bishops lined the west end of the room, and their dark robes flowing down to their feet, contrasted finely with their gray hairs, and long silvery beards, and gave them a truly venerable appearance. Two priests were waving, or more accurately *swing-*ing before them their golden censers, when we entered, and the cloud of incense went wreathing and curling to the lofty dome, and filled the whole room with a strong aromatic smell. This ceremony was repeated after every successive act of this singular drama. In a short time the whole priesthood of those denominations which unite in these ceremonies, were collected, and after laying aside their outer garments behind the altar, and carefully adjusting their clerical dress, with lighted taper in hand, they stood prepared for the grand feat of the day. In single file, seventy priests now made their appearance, in gorgeous robes of gold and silver texture interspersed with scarlet; and with great pomp marched out into the body of the church, the officers going before and beating the people over their heads to prepare a passage. Slowly they worked their way down the north side of the church, and in five minutes returned by the other; and having performed this errandless journey to the opposite side of the house and back again, they laid aside their robes, extinguished their tapers, and the multitude dispersed, greatly *enlightened* by—a vast number of torches, and edified by a devout exhibition of splendid canonicals.

There was not the least solemnity in the whole scene. Even Papa Isa, in his canonicals, and with torch in hand, conversed with us in a loud and unembarrassed strain, and made many inquiries about our health, the journey, Ibrahim Pasha, and the war; whilst the people in the other part of the church were either talking, laughing, praying, or chanting, as suited their convenience. The noise was perfectly astounding to American ears. I would have taken it for an auc-

tion room, or the exhibition of a travelling show, much sooner than for an assembly engaged in the worship of God. The emotions excited by this first visit to the reputed tomb of our Savior, differed widely from all my anticipations. I was taken entirely by surprise, and so overwhelmed by the ridiculous features of the farce, as to feel at first an almost irresistible propensity to laugh. But surprise and astonishment soon gave place to more painful feelings, and I left the church, humbled to the dust and almost ashamed of the Christian name.

Ceremonies of Palm-Sunday.

7. After prayers in our own room, we visited the church to see what was transacting there. In the large square court in front of the door, and even within the very precincts of the temple itself, were shops of trinkets for the pilgrims, consisting mostly of beads and crucifixes of mother-of-pearl, rings for the wrists and ankles, and all sorts of catables—*oranges, dates, figs, cake, and sherbert*; and in spite of the sacredness of the day, each vender was crying off his wares as though it were in a bazar, and on an ordinary day. "Ye have made it a den of thieves," thought I, as I passed into the church. The door was guarded as on yesterday by armed Turks, and patrols were constantly on the alert to keep these good pilgrims in order. Within, the crowd was immense. Every nook and corner, every window and gallery of this great building, was crowded. When this vast mass lost its equilibrium, and began to move in any direction, the pressure was tremendous and even dangerous, and the screaming of women and children frightful. Very soon after entering the church, I saw a great number of banners slowly moving through the crowd, and taking their stations around the "holy sepulchre." One celebrated the annunciation, another the birth of our Savior. I saw the Madonna on one, with the babe in her arms, fleeing into Egypt; and his presentation in the temple was the subject of another; and all were designed to commemorate some event in the life, death, resurrection, and ascension of our blessed Redeemer. Gold crosses and the Holy Bible in a splendid dress were also carried in the procession, while two priests waved their smoking censers continually before the venerable bishops. Several priests carried large olive branches, whose leaves they kept constantly stripping off, and scattering amongst the deluded people; and the

eagerness with which the latter strove for a single leaf of the consecrated olive, was apparently far greater than if it had been gold. The whole multitude "had palm branches in their hands," generally platted into fanciful shapes, and frequently three or four feet long. Into these they thrust lighted tapers, and when they could get a leaf of the consecrated olive, they wreathed that in likewise.

After the procession had moved several times round the sepulchre, they came out into that part of the edifice, where they say the body of our Savior was laid to be prepared for the tomb, after it had been taken down from the cross. Bishops, priests, and after them the people, kneeled down upon the marble slab, upon which they pretend the body was washed, and kissed it in the most devout manner; some threw themselves down upon it, rubbing their hands and faces over it, whilst others did the same with their handkerchiefs and palm branches, desiring, as I was afterwards informed, to convey some of its wonderful virtues to their distant friends. In the mean time, holy-water was sprinkled plentifully over the crowd, a liberal share of which fell upon my unbelieving face, and really had a very agreeable fragrance. I supposed it to be very much indebted to the otto of roses for all its virtuous qualities.

There was one peculiarity which distinguished this day's work from all the rest. The females kept up that kind of screaming, or wailing, which is peculiarly oriental, and is heard with little variation at their weddings, funerals, and family mournings. It would, at times, entirely die away; and then, from a low murmur, gradually increase until the whole womanhood present, did their utmost at the top of their voices, and this vast church, to its deepest cells, rung again. The cry more nearly resembles the tremulous wailing of the screech-owl, than any thing I can now recollect. I have heard it repeatedly, and often endeavored to imitate it, but it completely sets at defiance all the vocal powers of western organs.

But I must close this long and I fear unsatisfactory detail. It is some consolation, however, that, just in proportion as I fail to spread out the living reality before you, in the same degree shall I abate from the humiliation and keen anguish with which your benevolent heart must have been grieved, had you been, as I was, an actual spectator. These are the scenes, that try the missionary's soul; and with something more like de-

spondency than I ever recollect to have felt, I surveyed the full cost of the war which I had undertaken. Against these foolish, abominable, but pompous and highly imposing idolatries, I am to contend, until the great Captain of Salvation shall bid me lay aside my armor and enter into rest. But the Christian soldier should not despond. He goes not on this war upon his own charges. Therefore to the battle. Clad in the panoply of God, which is mighty to the pulling down of the strong holds of sin and Satan, "wrestle manfully against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Be strong in the Lord.

"The saints in all this glorious war,
Are conquerors though they die."

Description of the Church of the Holy Sepulchre.

10. No traveller ever thinks of leaving Jerusalem without visiting the "Church of the Holy Sepulchre." It is in fact the grand centre of attraction to all who land on the shores of Palestine; and as many of your readers are probably as ignorant of what this venerated temple contains, as I was previous to my visit, a brief description will not be unacceptable.

The location of this celebrated church is in the northwest quarter of the city, though at considerable distance from either wall. Of course it is pretended by all the oriental churches, as well as by the Catholics, that its site is on Calvary, covering not only the spot where our Savior was crucified, but also the tomb in the garden where he was buried. The external edifice merits no description, being entirely concealed by the surrounding houses. Its two domes, however, the one covered with lead, and the other with the common roof of the country, have an imposing appearance when viewed from any of the adjacent mountains. The only entrance is on the south, immediately in front of which is a paved court about one hundred feet square, which is crowded with all sorts of trinkets for the pilgrims, at the season when they are in the city. You will not fail to notice as you enter, the lofty, iron-coated folding doors, only one of which is kept open, and that securely guarded by armed Turks.

The first object that will arrest your attention within the sacred inclosure, is a rose-colored marble slab, surrounded

by a slight iron railing, and decorated with enormous candlesticks holding lighted wax candles, eight or ten feet long and three or four inches thick. Upon this identical slab, it is affirmed that the body of our blessed Savior was laid, when taken down from the cross to be prepared for burial. By its side, thousands and tens of thousands bow the knee, kiss the sacred relic, reverently cross themselves, and say their prayers over it with great apparent solemnity.

Turning a little to the east, and ascending by a flight of seventeen steps, you "plant your feet on Calvary's height." This is a beautiful room, about forty feet long, at the east end of which, on an elevated recess, is shewn the holes where the three crosses were erected. The middle one is surrounded by a circular gold plate, having a hole in the centre, through which the devout pilgrim is permitted to thrust his hand, and *feel* the rock upon which the cross was planted. Here the same round of prayers, crosses, and kisses, as at the marble slab, attests the faith and piety of the pilgrim. A few feet to the right, is the fissure in the rock that was rent, and in the room immediately under, the same fissure is shown, but so much enlarged, that, as I was seriously informed, the skull of our forefather Adam, which had been confined here ever since his death, was allowed to escape at the time of the crucifixion; and further, that this wonderful rent, actually terminated in the bottomless pit. This is quite as likely, as that the identical holes of the three crosses should be preserved; that they should be on a *hill fifteen feet high*, which is yet no hill, but an arch of stone, forming part of the church! and that they, together with the rent rocks, should all be within a space of *ten feet*! The faith that is sufficient to believe the one, will not stagger at the other. The floor of this room is paved with various colored marble, in singular and mystical combinations; the walls are decorated with pictures, crucifixes, and images; the ceiling is hung full of beautiful lamps, and being partially secluded from light and noise, it was to me, by far the most affecting spot within the church. Few apparently visit this spot. They will have nothing to do with Christ *crucified*.

Having descended from this artificial mount, and turning to the east, the next object is the "pillar of flagellation," a fragment of a plain granite pillar, to which the hierophants say our Lord was bound to be scourged. Near this is the passage to St. Helena's chapel, to which

you descend by twenty-three steps. It is an irregular, but perfectly plain room, dark, damp, and silent as the tomb. A solitary lamp burning before a large cross, threw a trembling light about the room, half revealing some faded paintings of knights, saints, and martyrs. There is nothing, however, to be seen here worth a moment's delay, and passing still further eastward, and descending twelve steps more, you are in the "cave of the holy cross." This *appears* to be a real cave, and owes all its celebrity to the tradition, that, after a vast deal of anxious research, the pious mother of Constantine here discovered the genuine cross, to the great joy of the Christian world. A large cross, erected at the east end of the cave, is said to contain a portion of the real one, upon which our Savior was suspended. But I did not stop to examine into the affair, because I possess no skill in such antiquities and less relish for such employment.

Returning through St. Helen's, and turning to the north, along the circular passage which we have hitherto pursued, we are led entirely round the eastern and northern sections of this vast edifice. Every few steps there is a little recess in the wall, into which you must not fail to enter, and in the twilight of a solitary lamp, survey the dim outline of some hallowed relic of antiquity, half concealed, and securely protected by wicker-work from the touch of the profane multitude. Further progress in this direction being interrupted by the Latin chapel, which requires no particular description, you enter the apartment in which the priests have located the sepulchre itself. This is a large circular space, supported by seventeen or eighteen perfectly unclassical columns, and terminating above in a splendid dome at least sixty feet high.

Directly under this dome is the house which covers the tomb. It is an oblong parallelogram, longest from east to west, about twenty feet high, I should judge, and somewhat longer. At the west end small chapels are erected for the accommodation of the Copts, Abyssinians, Maronites, and all others who are too poor to purchase more splendid apartments. There is not the slightest resemblance to the "new tomb hewn out in a rock" for, instead of the dark limestone of the country, you behold a large marble house, splendidly decorated with all the trumpery of Romish and oriental idolatry. Nor is the matter at all mended upon entering, which you do by a low door at the east end. After putting off your

shoes, and dropping a piece of money into the hand of the surly door-keeper, we were permitted to pass. The interior is divided into two apartments, and in the first, we were shewn the marble block upon which the angel sat when he announced the resurrection—"He is risen; he is not here; behold the place where they laid him." The tomb itself is in the inner apartment, to which you are introduced by another very low door. Here I must employ the words of another, for when I visited it the crowd of pilgrims was so great, that I could not remain a quarter of a minute in any one position, and the air was not capable of sustaining life for any length of time. The room is not more than six, or seven feet square, yet forty-four large burning lamps were crowded into the small space above, and by their smoke and heat, together with the crowd of pilgrims below, rendered the air intolerably offensive. Dr. Richardson, however, was more fortunate in being permitted to visit it alone, and he informs us that the tomb is an unornamented, white marble sarcophagus, slightly tinged with blue, six feet one inch and three quarters long, three feet three quarters of an inch wide, and two feet one inch and a quarter deep. This is quite the extreme of accuracy, especially in a popular narrative; but everything respecting so celebrated an imposition, is invested with an unusual degree of interest. That it is a most gross imposition there can be no doubt; for the sarcophagus being white marble, it is utterly impossible that it could have formed part of that "new tomb which was hewn out in a" dark limestone "rock."

Immediately east of the tomb is the magnificent chapel of the Greek church, which exhibits a greater display of gilding, massive gold and silver crucifixes, censers, and candlesticks, than any church that I have ever visited. The Armenians unite with the Greeks, while the Latins have a separate chapel in the north wing of the edifice. Their worship is enlivened by the deep and thrilling tones of a fine organ.

Remarks on the Idolatrous Worship of the Pilgrims—Base Impositions.

All the chapels, except the two just named, are common to Christians of every denomination; and in them may be seen, at almost any time during the "great week," the representatives of nearly every sect in the world, except enlightened Protestants. At the same

shrine of idolatrous superstition bows the exclusive and subtle Jesuit, the pompous Greek, the austere and zealous Armenian, the poor Copt, and the timid, dark-skinned Abyssinian. The worship of each is very similar—heat without light, sound without sense, form destitute of power, a body without a soul. For myself, I would as soon have performed my devotions in a pagoda or at idol's horrid fane, as in this same "church of the Holy Sepulchre;" and I have more reasons for this aversion, than time will allow me to state, or you would have patience to read.

On the supposition, that all the traditions respecting this place were true, and that this edifice actually contains all the relics which it claims, and ten thousand more like them, it could not be proper to afford the slightest countenance to the abominable idolatry to which they are now perverted. In the estimation of God, I do not believe there is more offensive idolatry upon the face of the earth, or more unseemly and indecent behavior in any heathen temple, than in this same church, profanely styled *holy*. Could any enlightened Christian, beholding these abominations with his own eyes, bow down and kiss the marble slab, or kneel at the foot of the cross, or prostrate himself upon the tomb? Nay, would he not rather, had he it in his power, break them in pieces, as the good Hezekiah "broke in pieces the brazen serpent which Moses had made?" and why? because, "*unto those days the children of Israel did burn incense to it.*" How striking the resemblance between the paganized Christian, waving his smoking censer before a wooden or golden cross, and the old Jewish idolater, burning incense at the shrine of that eminent type, the brazen serpent!

But with the elegant and accurate Dr. Richardson, and nearly all the Protestant travellers, I am thoroughly convinced, that the whole affair is an entire fabrication. From the New Testament we know, that Christ was crucified *without* the ancient city; and Josephus is worthy of all credit, when he says that the wall of the city passed by, or near, the sepulchres of the kings, which are about a mile to the north of the "church of the sepulchre," and of course Calvary must have been still further from its present location *within* the church. This subject is ably discussed in the "Modern Traveller," to which I must refer you, if it is a point of sufficient interest to excite investigation. I will only observe

further, that with all the light to be gathered from tourists, geographers, and Josephus, and with the Bible, by far the best of all, in my hand, I have again and again, walked around this sacred city, viewed it from every point, and ascending mount Olivet, surveyed the whole at one glance by the aid of my glass, and have returned from every examination more firmly convinced than before, that the whole superstitious pretence about the location of Calvary, the sepulchre, &c., is a vile imposition.

It is quite likely that this will appear to many a question of very little importance; and some may be ready to ask, why a missionary, sent to offer salvation to perishing sinners, should trouble himself with it? Such questions will very readily arise in America, where nearly all the out-door work of the church is finished: but in this dark and superstitious land, the case is very different. We are obliged to attend to such things, because it is trifles like these, *yea, these very trifles*, that rise up like towering Alps between us and the hearts of the people. It is a fact, that a large proportion of the religious, or rather irreligious, principles of the people stand connected with the lies and impositions practised within that building. Thither their hopes and affections tend; thither tens of thousands go up to obtain the pardon of their sins; and there, at the tomb or the cross, they lull their consciences to sleep, never more to be awakened until it is forever too late. A full and convincing exposure of these abominable impositions would have as direct a tendency to open the eyes of the people, as anything which we could do; and in this view it becomes a question of immense moment.

Besides, it is the superstitious reverence for this place, the gross idolatry connected with it, and the indecent carousings of pilgrims, which form the great stumbling block in the way of the thousands of the children of Abraham, and the followers of the false prophet, not only in this city, but throughout the country. They both alike abhor idolatry, and when the claims of Christianity are urged upon them, they triumphantly, and with ineffable scorn, point you to the "church of the holy sepulchre." Whatever the advocates of image-worship may say in justification of the practice, in the estimation of Jews and Mussulmans, it is downright idolatry. It is in vain that we join them in condemning the practice; the only effect is to con-

vince them that we are infidels. They have never seen, nor heard of such Christians in all their lives.

The same superstition sustains these numerous, rich, and powerful convents, swarming with monks, who stand at the head of every street, like so many sentinels of the prince of darkness, to warn the people against God's holy word and the coming of the Sun of Righteousness. The ample revenues of these prisons of truth and knowledge depend almost entirely upon the number of pilgrims who come to buy the pardon of all their guilt. "Oh," said one of their priestly inmates to me, "if the pilgrims do not come, what will become of us? We shall all starve to death." And I verily believe that the "strong man armed" will hold possession of his palaces, until he is starved out. In these castles he has collected all his artillery; and from them has arisen all the persecution which this mission has suffered. Nor do we now anticipate opposition from any other quarter. To dry up the little streams, which support these convents, therefore, is a work of the highest importance to the final success of the gospel. Other reasons there are, which render this a subject of deep interest to the visitor, and especially to the missionary in the holy land; but they cannot be mentioned. Enough, and more, has been said already; and I close by commending the poor people in this country and all that may be attempted for their benefit to the prayers of the pious in free, enlightened, and happy America.

[To be continued.]

Maharattas.

EXTRACTS FROM THE GENERAL LETTER OF THE MISSIONARIES, DATED AT BOMBAY, SEPT. 2d, 1833.

AFTER noticing their labors in preaching, which have been performed during the year as usual, in the mission chapel, in the bazars, by the way-side, at idol-temples, and on tours in the surrounding villages, the missionaries remark on the

Success attending the Word.

The word of the Lord will not return unto him void, but shall accomplish that whereunto he sent it. In confirmation of this truth we may mention that yesterday a Mohammedan (a Fukeer) was baptised and received into the church of

Christ in connection with our brethren of the Scottish mission in Bombay. This individual was first enlightened in the knowledge of the truth by means of the New Testament, a copy of which was given to him by Mr. Garrett, about eight or ten years ago. The good seed has at last sprung up, and we hope, to bear fruit to the glory of God. There are others who, we doubt not, will ere long show that they too have not received the grace of God in vain.

For some months past the teachers of our schools in Bombay and some others have attended at the chapel on Tuesdays for the purpose of improving in music. A brahmin in the employ of the mission devotes a portion of time daily to instructing the members of the mission in native music, who in turn instruct the teachers of the schools. The native tunes (of which there is no lack) are much better adapted to the language than our tunes. A new edition of hymns for public worship has been prepared, and although not free from imperfection, we hope in time to have them such as we could wish. We cannot, however, expect to improve our psalmody much, until we shall be better acquainted with native music and versification, and until God shall raise up from among the natives themselves some, who being imbued with the spirit of Christ, shall be able to aid in this matter. The teachers are more disposed to attempt to sing the hymns we now have, than those which were formerly used and set to our music. We have observed that the singing attracts the passers by, who sometimes stay to hear a part of the discourse which follows.

The schools in Bombay and on the continent are represented as flourishing and well attended both by boys and girls, though none of the pupils give evidence of conversion to God.

Distribution of Scriptures and Tracts— General influence of the Mission.

The distribution of the Scriptures and tracts has been continued as formerly. The demand we think is on the increase. There is no difficulty in distributing the Scriptures or tracts now in Bombay or on the continent, arising from the natives themselves, as they, with very few exceptions, gladly receive them. We are not aware that any of them solicit the Scriptures with a view of selling them again; but should they do so, the

word of God in that case will not be lost; it will be in the possession of some one, who may be disposed to make a more proper use of it than the seller. Among many of the more enlightened of the natives there is a desire to possess the whole of our sacred book. We hope ere long to be enabled to meet the demand. We have distributed a few copies of the New Testament in Hindoostanee and of the Psalms in Persian among the Mussulmans. They are not generally willing to receive tracts from us, thinking, perhaps, "that if they contain any thing except what is in the Koran, they ought to be destroyed, and if they contain only what is in the Koran, they are useless and still should be destroyed."

One would think that they would be more desirous to obtain the Scriptures than they are, especially since they acknowledge that the Gospels and the Psalms were given by God, the former to Christians and the latter to David; but such is their indifference to the subject of the Christian religion, and their pride in their own, that they feel little or no disposition to inquire about it. A lover of the Koran is, however, not beyond the reach of divine grace, nor the power of the gospel.

From all we see and hear, it seems evident to us, that the state of things is not stationary here. Education is on the increase; books and tracts of various descriptions on religious and moral and scientific subjects are multiplying; the stores of English literature are becoming more and more accessible to the people; the press in the native languages is exerting its influence upon the community; and the schools, supported by the natives themselves, the government, and by the friends of missions, are not without a salutary effect. The light which is, in these various ways, being diffused cannot but have a happy effect ultimately upon the people. And when the present generation of old idolaters, who are hardened in sin and confirmed in idolatry, and who obstinately persist in it through ignorance, superstition, pride of family, and fear, shall have sunk into the grave, we hope to find a generation rising up, who will be, in a good degree, under the influence of gospel principles.

Among the Jews, also, the light of divine truth is increasing. A small edition of Exodus, prepared by Mr. Graves, has been printed (lithographed) at our press. Of this edition (the first) 300 copies were printed for the Bombay Bible Society, and at their expense, and

450 at the expense of the American Bible Society, which last we have reserved for our own distribution. The demand for these by the Jews has been great. Another edition is already needed. We are glad to see them so anxious to obtain the word of God in a language which they can understand, and hope that, while they read Moses and the gospels, the Holy Spirit may enlighten their minds and bring them to a saving knowledge of the truth as it is in Jesus. "As concerning the gospel, they are enemies for our sakes; but as touching the election, they are beloved for the father's sakes." We are fully convinced that they can derive, as a people, but little benefit, as yet, from the study of the Scriptures in the original Hebrew, although they are anxious to keep up the knowledge of the language among themselves, and daily repeat their prayers in the Hebrew. They must have the word of God in their vernacular tongue. We hope soon to have an edition of Leviticus also through the press. The Psalms have also been translated by Mr. Graves, but need revision before they are ready for the press.

Deaths in connection with the Mission.

Since the commencement of the year, one member of the church, Mr. Randall, has died in the faith of Christ, and in the full hope of a glorious resurrection. He had been in connection with the church for four years, and all the time maintained his Christian character. He died at the age of seventy. Two others, members of our congregation, Mr. Baccus and Mr. Hussey, have also died.

The death of Babajee, who was in connection with the mission at Ahmednuggur, is a loss to the cause, and especially to those among whom he labored. The account of his last moments give us every reason to believe that he was to the last a sincere follower of the Lord Jesus Christ. His reward is on high. While we as a mission mourn, that one who was likely to be so useful among his countrymen, has been in the providence of God removed from his labors so soon, yet we rejoice that he lives with his Redeemer on high, and that he is but the first fruits of a mighty multitude who are to be redeemed from among the heathen here, and to die in the Lord.

The removal of such persons from a mission where so much is to be done and where there are so few to labor, is to those who remain a sore affliction. God, however, gave us grace to bear the trial,

and by that grace has enabled us to endure still greater trials. It has pleased him in his wisdom and goodness to remove from our missionary circle another of our number and to take her to her rest. Yes, our sister and companion in labor, Mrs. Stone, is no more on earth. "She rests from her labors and her works do follow her." To us this was a most unexpected event; yet God has done it and we feel assured that He orders all things well for his people and for his church. We would endeavor to bow in humble submission to this and all the dispensations of his providence with which he may be pleased to try us.

The dealings of God towards this mission are and have been such as to try the faith of his servants who labor here, and also of those who contribute to the propagation of the gospel through our instrumentality; yet we are assured that they are all right. We are admonished to do with our might what we have to do, and to be in readiness for the coming of our Lord and Master.

In the midst of our sorrow, we are rejoiced to know that we are still remembered by our patrons in their prayers before God; and that the churches still continue to offer up their supplications for us, that we may be strengthened, encouraged, and comforted, and prospered in our work, and that the name of the Lord may be glorified through our instrumentality among the heathen.

General Survey of the Progress and Prospects of the Mission.

You are, no doubt, anxious as well as the Christian public, to hear from us a more encouraging account of the work of the Lord among the Hindoos, than we are at present able to give. We would rejoice, if we could tell you that the Holy Spirit has been poured out upon them, and that many of them are turning to the Lord. But this we cannot do. Only one and another, now and then, feels disposed to stem the tide of opposition and scorn, which flows in against all those who set their faces Zion-ward. The rest are still in their blindness, and must remain so until God, in his infinite mercy, breaks the chains which bind them to their idolatry and abominable works.

It may be that some are disposed to think that little has been done, or is doing in the Bombay mission; and that things present rather a discouraging aspect. But this we think is not a just conclusion. Will any one say that Da-

vid did nothing before his death towards the building of the temple, because he did not live to see the work completed, notwithstanding his own private gift of 3,000 talents of gold and 7,000 talents of refined silver, in addition to the 100,000 talents of gold and the thousand thousand talents of silver, and brass and iron without weight, which he had collected for the purpose in his kingly capacity? Or will any one say that the 30,000 Israelites whom Solomon sent into the mountains of Lebanon to cut down timber for the temple did nothing, (although they staid at home two months out of the three); or the 70,000 that bear burdens did nothing, or the 80,000 hewers in the mountains did nothing, or the 3,600 who were overseers did nothing, merely because one stone of the temple was not yet laid upon Mount Moriah? How then came it to pass that all things were made ready for the house of the Lord, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building?—These men left their homes, went into the mountains and forests, and there, unobserved by the multitudes in the towns and cities, or unregarded by the passers-by, who only heard the sound of the axe and the hammer, they labored diligently and for a specific object; viz. *preparing materials* to build the house of the Lord. Every stroke of the hammer and of the axe accomplished something, and although one man did not polish one stone in a day, still every day did something, and the worked moved on as steadily as the hand of time, until the whole was completed. It was not till seven years had rolled away, that the laborers in the mountains saw the object of their labor end in a glorious temple to Jehovah—the glory of the nation and the ornament of the world.

In looking over the records of the mission, we find that the whole number of missionaries who have been in this field since its commencement in 1813, including the four now on the ground, is fourteen; and the whole number of years spent in this field is seventy-six and eight months. This you will observe makes the average life of each missionary in the field to be five years and five months. If we take into the account the time lost by each missionary before he is able to be an efficient laborer, in consequence of sickness in his own person and in his family, and in preparatory study of the language, you will cut off, at least, two years of his missionary life in India. This will leave an average, to each mis-

sionary of the Board in Bombay, only three years and five months of labor, that is, in all, only forty-eight years of missionary labor. In other words you have fourteen missionaries in twenty years performing the labor of forty-eight years, which amounts to the same as two missionaries for twenty years and one for eight. This, then, according to this view of the subject, is the full amount of labor performed by the missionaries of the Board in this field. Let us now cast an eye at what these two missionaries in twenty years and the one for eight years have been enabled to perform. When the first missionaries of the Board arrived at Bombay, although the gospel had been preached in English to the European population for many years previous, and the church of Rome had added many to her members from among the heathen, still the work of evangelizing the heathen was yet to be begun. No part of the Scriptures had been translated, nor was there anything in the shape of a book among the natives, which could give them the least idea of the true God as revealed in the Bible. Every thing was to be done. The wilderness was before them and not one tree had yet been felled. They began without the aid of grammar or dictionary, acquired the language of the people and began to tell the people in their own tongue of the wonderful works and love of God. Since that time two complete editions of the New Testament have been printed, portions of which had, however, passed through several editions; four books of the Old Testament have been translated, two of which only are printed; twenty-six tracts of different descriptions, in the Mahratta language, have been prepared and printed. A mission chapel has been erected in Bombay, in which the gospel has been regularly preached to the natives for more than ten years. The gospel has also been preached not only in the chapel, and in the school-houses, and in the streets, but also on the continent; tours also have been made, in which the missionary has spent weeks at a time, in going from village to village preaching the word of God, and distributing it to those who could read it; so that from beyond Ahmednuggur to Goa your missionaries have preached the gospel of Jesus Christ. Schools also have been established and kept up in which some thousands of children have been taught to read God's word—the average number of children in the schools yearly being about 1,200; and twenty-six persons have

been gathered into the fold of Christ, some of whom sleep in Jesus, and some of whom remain. What invisible effect the preaching of your missionaries or the distribution of divine truth in the shape of portions of Scripture and tracts has had upon the people, is not known to them. The great day of the Lord alone can reveal the result of their labors among the Jews, Mohammedans, Hindoos, Parsees, Roman Catholics, and Europeans, by whom they are surrounded.

If it should please the great Head of the Church to send into this field a multitude of laborers, and to permit them to live and labor for twenty years to come, no mind can now well estimate the result of their labors. There is room here for a multitude of laborers, and will any one say there is no need of them? We are glad to find that the Board contemplate sending four more missionaries into this field this year, but what are they among so many millions of heathen, more than double that number are now imperiously demanded. The field is ripe, but where are the laborers? Are there none to say "Here are we Lord send us." With united hearts and voices we would say, Come. One little spot in the wilderness has been cleared. Some stones have been dug out of the quarry and are preparing for the building; but how can the building rise, or how can the work proceed without laborers? "Who then is willing to consecrate his service this day unto the Lord" in rearing a spiritual temple to Jehovah in this dark land? Reader, has the Lord need of thee? What thou doest, do quickly.

The whole amount of printing done at our press from January 1st to June 30th is, in Mahratta 6,950 copies, containing 661,600 pages—English religious works 5,700 copies, containing 272,700 pages. Other printing has been done to the amount of 2,600 pages.

During the past months of this year the families of the mission have had interruption by sickness. At present we all enjoy tolerably good health, and are enabled through the good Providence of God, to attend to all our regular duties again. May He, whose we are, strengthen us for every good word and work, and make us successful in winning souls to the Savior.

This mission is about to be re-inforced by the return of Mr. and Mrs. Graves and the accession of one new missionary and other laborers in different departments.

Western Africa.

REPORT OF MESSRS. WILSON AND WYNKOOP.

A general view of the interesting field which Providence seems to be opening for missionary enterprise on the western coast of Africa together with the object for which Messrs. Wilson and Wynkoop were to visit that coast, were given in the Instructions of the Prudential Committee, delivered to them previously to their embarkation, in November last, and inserted in the last volume of this work, p. 399. These brethren, after visiting Liberia, and touching at most of the important native towns between that place and Cape Palmas, thus exploring about 300 miles of the coast, and having experienced much of the goodness of the Lord, both on their voyages and in Africa, arrived in New York, on their return to this country, on the 13th of April.

They embarked at Baltimore, November 28th, 1833, and arrived at Monrovia, January 28th, 1834.

Reasons for preferring Cape Palmas as a Site for a Missionary Station.

From the time of our arrival until the 9th of March, we were employed in acquiring information concerning the country along the coast, from Grand Cape Mount, on the northern boundary of Liberia, to Cape Palmas, embracing a distance of something like three hundred miles; and also in taking measures for the commencement of a mission. The principal places we visited within the bounds just mentioned, were Cape Mount, Monrovia, Caldwell, Grand Bassa, Grand Sesters, Rock Town, and Cape Palmas. Besides these we had opportunity to see and converse with the kings and head-men of all the intermediate towns of any considerable importance along the coast. The place we fixed upon, as the most suitable, in our judgment, for the commencement of missionary operations, is Cape Palmas; and the only step taken is for the erection of a mission-house at that place. The considerations which induced us to select this place will be briefly enumerated.

We were induced to believe that it would prove more healthful, than any other place we had visited; a consideration, as will be inferred from a subsequent part of this report, of no ordinary importance. In this, however, we may

be disappointed, as there had not, when we left the place, been a fair experiment made. But as far as our observation extended, the country thereabouts, is certainly free, in a great measure, from the ordinary indications of a sickly region. It is high, open, cultivated, without marshes and those heavy night dews, which, at Monrovia and Sierra Leone, are regarded as the fertile sources of disease.

The natives on this part of the coast are much more intelligent and numerous than those further to the windward, and are universally desirous of schools. The situation of Cape Palmas is a dividing point, and will afford an easy access to both the leeward and windward coasts, and perhaps is the most favorable point for extending missionary operations into the interior.

Lastly, it is the only point suitable for the head-quarters of extensive missionary operations within the bounds of an American settlement, not previously occupied by missionary societies. The agent of the Maryland Colonization Society has purchased a territory at Cape Palmas embracing about twenty square miles: and a settlement is commencing under favorable auspices. A fort will be built, and a small settlement formed at the outset, just by the side of a very large and populous native town. The site chosen for the mission settlement is half a mile distant, on an elevated ground, and fronting the sea on the south side. Six acres of land have been tendered by the Agent of the Colony for the purposes of the mission; which, together with the elevation of the ground, its apparent healthiness, and its distance from both the colony and the native settlements, render it altogether as suitable a place as could be desired.

It is true we had very serious doubts as to the expediency of taking any measures for the immediate erection of the house in the neighborhood of the colony; first, from apprehensions that the colony might embarrass our future efforts for the improvement of the natives; and in the second place, we had fears, lest, in case of any contest between the colonists and the natives, the latter might be tempted to destroy it, situated as it would be out of the protection of the colony. Any apprehension, however, that might be entertained of violence to a missionary establishment from the natives, would be greatly relieved by the consideration, that they manifested a strong desire for the education of their children, and we took all the pains we

could to impress the mind of the king and his people with the fact, that the mission is to be entirely distinct from the colony, and will be identified with the interest of the natives. We also engaged a prudent, judicious man to occupy the mission-house, after it should be finished, until the missionaries should come out. We did not act in this case without the advice of several American settlers, on whose judgment we could rely. Though we have doubts, as expressed above, of the expediency, as a general thing, of missionary establishments within the American colonies on the African coast, it seemed to us necessary to have one station at least in such settlement. If all parts of the country should prove as unhealthful as Liberia and Sierra Leone, and other places which have already been tried, and require as long a time for acclimation, we do not see that this measure could be dispensed with.

There are, within the bounds of this newly purchased territory, three native towns, embracing a population of not less, perhaps, than three or four thousand. Of this population probably 1,000 or 1,500 are children of a suitable age for the commencement of their education, and who would all be desirous of the privilege of attending school. One of the stipulated articles in the purchase of the land, was that a school should be established in each one of these towns; and the Agent of the colony has invited your Board, through us, to redeem this pledge. One of these towns is about eight miles from the American settlement. The other is distant about twenty, a town well known by merchantmen as an important trading mart, situated at the mouth of a large river, and commanding more intercourse with the interior tribes, than any other town on this part of the coast. The king of this town was present at the negotiation for the land for the Maryland colony, and told us he was desirous of having a school for the children in his town. He speaks imperfect English, and appreciates the importance of education. We think that he will afford every facility in his power to a missionary in that place.

We will now notice in their order the several topics to which our attention was especially directed in our Instructions, and which we made special objects of inquiry during our stay on the coast.

I. *The nature of the Superstitions of the Natives, and the hold which they have taken upon their minds.*

We could not ascertain from any of the natives with whom we conversed, that they have at present any distinct ideas about a future state, except such as can be traced to information derived from nominally Christian people who have visited the coast. It is true that, in several of the places we visited, they are in the habit of carrying food steadily to the graves of their deceased friends; but we regard this rather as the result of a habit, come down from their ancestors, than of any fixed belief in the continued existence of the deceased. On one occasion, a native who visited the grave of a distinguished king with us, acknowledged that he did not believe that the food we saw there was consumed by the dead, but that the *gregree man*, who steadily visited the place for pretended conference with the spirit of the dead, was the eater of it.

They uniformly ascribe the works of creation to God. But they regard the devil as the author of all providence. Hence will be seen at every entrance into their towns a *gregree pole*, with a rag upon it, or something of the kind, either to prevent his entrance, or to conciliate his favor. They never open trade on board of a ship, without pouring a libation of rum into the water, as a portion which the devil is particularly pleased with. They wear around their necks and wrists *gregrees*, a small piece of horn, rag, or something of the kind, which has been consecrated by a priest; and they look upon it as a protection against all species of danger.

They have consecrated rocks and trees, where they go to perform some kind of religious ceremony, the particular nature of which is not known, as it is always performed in secret. The trees and rocks are not to be understood as the objects of worship, but the place where it is performed.

Along the leeward coast, between Cape Palmas and the Bight of Benin, we were informed that the natives have idols, and are in the habit of worshipping alligators, sharks, and other fishes, and steadily offer children as a sacrifice to them. We saw nothing of this in our researches.

The *gregree* worship we do not regard as having a very strong hold upon the minds of the people. Many of the head-men, who have been much among Americans and Europeans, have thrown aside their *gregrees*. Several, at our persuasion, desisted from wearing them. Some gave them to us for nothing, and others sold them for mere trifles. In

almost all cases they would be dispensed with, if their inefficacy was made known. We are disposed to think, upon the whole, that the superstitions of the native Africans will be among the smaller obstacles to the spread of Christianity among them. Indeed, the truth concerning them is, they possess little or no religion; and in this respect they are peculiarly ready to receive the gospel.

II. *The Nature of their Vices.*

On this topic we regret exceedingly the necessity we are under of reporting, that, besides many vices peculiar to the natives of western Africa, as such, the natives along the coast are thoroughly indoctrinated and practised in many of the most flagrant vices of civilized society. Theft, lying, cheating, stealing, quarrelling, swearing, are prominent features in their present character. Intemperance is rare, but there are abundant reasons to fear that this will ere long, unless counteracted by religious principles, become the great sin of Africa. The sin of laziness, which is so universally charged upon Africans, is by no means applicable to the maritime tribes. We never saw a more sprightly, active set of men any where. They are always eager to engage in work, and we believe nothing is wanting to make them an industrious people, but suitable motives. Adultery and fornication are seldom known, and when detected are severely punished. The people generally regard it as an undoubted privilege to cheat or steal from a stranger when they can; and they seem to entertain no scruples in telling a lie to cover the crime. But when stealing is spoken of as a prominent vice, it ought to be with some qualification. They seldom steal from each other, and when this does occur, if discovered, it is always punished. Nor will they cheat a foreigner in whose service they have been engaged for some time, and who has been kind to them. Under such circumstances they may be trusted to almost any extent.

III. *Their Social Condition.*

Polygamy is universal. A man's importance in society is according to the number of his wives. These are regarded as his property, and are in reality his servants. They are usually purchased at a very early age. One of the wives in any family is the mistress of the others, and is honored by them as such. They are all in strict subjection to their husbands, and not unfrequently are se-

verely chastised for the slightest offence. We could not ascertain that there are jealousies or quarrels among the wives of one man. Nor is this so surprising as it might seem at first view, for there is neither honor or profit in being a wife in Africa. Parents appear to be affectionate to their children. The aged are much revered. In the transactions of all important business the old men take the lead and their sentiments usually determine the result.

The Africans commonly discover a very strong attachment to each other as friends, relatives, and countrymen, notwithstanding the withering influence so long exerted by the slave-trade.

IV. *The various Languages of the Natives.*

Between the Galinas river, thirty miles north of Grand Cape Mount, and the river Cavally, thirty miles south, to the leeward of Cape Palmas, a distance of more than four hundred miles, there are five distinct languages spoken, the Vey, the Dey, the Bassa, the Kroo, and what is commonly called the Cape-Palmas language. How far these languages extend into the interior, we could not satisfactorily ascertain. One or two of them, the Vey and the Bassa, we know to be spoken to a considerable distance into the interior. Of these five, the Kroo is much the most extensive, being spoken, less or more, from Sierra Leone to the Bight of Benin. All these languages are simple and similar in their structure, but very imperfect.

It will, we think, be impossible to communicate many ideas on the subject of religion, or any other general subject, through the medium of these languages, without adopting a large number of English terms. This circumstance, together with several others, which it will be well to mention, induce the belief that ere long the English language will become the most common, if not the only language along the coast. The English and American colonies, forts, and trading settlements will contribute materially towards this result. The number of trading vessels from Great Britain and America, have already done much towards spreading the English language. The natives themselves regard it as a kind of accomplishment; it is a stepping-stone to honor at home, and a certain means of procuring employment on board foreign vessels.

But, however probable it is that the English language will ultimately become

prevalent among the people along the coast, this will by no means supersede the necessity of missionaries acquiring the native languages. It will not be difficult to acquire a thorough knowledge of them.

At Grand Cape Mount we found a school for teaching the Arabic, taught by a Foulah man, whose tribe resides near Sierra Leone. The Foulahs, with a class who call themselves Mandingo men, (the African word for Mohammedan or Mussulman) are indefatigable in spreading this language over western Africa. Whether it is classic Arabic which they teach, or modern Arabic, or only the Arabic characters used to write the different languages of the country, we could not ascertain; but the zeal which the teachers manifest in extending it, and the diligence with which it is studied, exhibit a most encouraging aptitude for learning. These facts also evince the expediency of a missionary to that part of the coast being well acquainted with the Arabic language.

The Vey people, the tribe residing on Grand Cape Mount, have recently invented a system of writing entirely new, and altogether different from any other we have seen; in which, although it is not more than two years since it was first invented, they write letters and books. Some of their characters resemble the Arabic, some resemble Hebrew letters, others Greek, but all of them, except those resembling the Arabic, are merely fanciful. The alphabet is syllabic.

A specimen of native writing in this newly-invented alphabet has been left at the Missionary Rooms. The occasion and manner of its being invented, as well as the characteristics of this method of writing, are nearly the same as those of the Cherokee alphabet invented by Guess, which is now so generally understood and used by the Indians of that tribe.

V. *The relation existing between the interior and maritime tribes.*

The tribes on the sea coast are the merchants or factors for those in the interior; and their knowledge of the principles of trade, and their acquaintance with foreign languages, resulting from their intercourse with Europeans and Americans, render them far superior, in their own estimation, to their neighbors. Still, however, they are jealous and afraid of these very people whom they

affect to hold in contempt. Hence most of the towns on the beach are strongly barricaded, and a watch is constantly kept to prevent surprise. Great pains are taken by the people on the coast to prevent any intercourse between foreigners and the tribes in the interior, doubtless for the purpose of keeping them in ignorance, and of monopolizing the whole of the foreign trade.

This circumstance explains the difficulty which travellers have encountered, in all parts of Africa, in exploring the country. In several cases we found the towns on the sea coast connected with others further back in the country, under the same government, and speaking the same language. Generally, however, the towns on the coast are separate from, and entirely independent of all others. The kingdoms in the interior are commonly more extensive, and are more formidable than those on the coast. A Christian traveller will encounter much less difficulty from sectional jealousies, after a temporary residence on the coast, where his object will be understood to be the dissemination of Christianity, and not commercial speculation.

VI. *The disposition of the people with regard to Schools.*

In answer to this inquiry we are happy in being able to state that along the whole coast, where we have been, we uniformly found the people desirous of schools. And from what we have seen ourselves, and from what we have learned from others, we are induced to believe that there is not a town on the coast where a Christian teacher would not be heartily welcomed. What the motives of the people may be, in particular cases, in desiring schools, and what their views generally are of the nature of an education, we do not pretend to know. But we would confidently say that there is a universal desire, nay an imperious demand for Christian schools. Wherever it was made known to the inhabitants of the towns on the southern coast, that we were going to Cape Palmas for the purpose of teaching the natives, we received applications to send American teachers to their towns. From those to whom we could not promise teachers, we had multiplied, pressing solicitations to receive their sons at Cape Palmas and educate them there. Not unfrequently they asked a written promise to this effect.

The town of Settra Kroo, one of the most important on the coast, sometime

since sent to Monrovia for a teacher, promising at the same time to provide him a house.

At Rock town, where we held an interview with the king and his head men on the subject of establishing a school, they absolutely refused to "set the palaver," or let us go, until we had given them a written promise, that a teacher should be sent them, if possible. And after we were distant two hundred miles on our way home, we received a message from them, reminding us of the promise.

This desire for schools has, doubtless, grown out of an acquaintance with civilized nations. The people have thus been led to appreciate the advantages which education confers. And if one may judge from the example of a few natives whom we have seen pursuing their education, and the earnestness and facility with which they learn, we cannot think that any judicious effort to meet their desires in this respect will be fruitless.

VII. *How far the Gospel may be preached among the natives.*

We have already remarked that we regard the superstitions of the Africans among the lesser obstacles to the dissemination of Christianity. They must not be considered, however, as no obstacles. The gregree system is a source of profit to a class of men of some influence; and its most important end, with the majority of the men, is to keep the women in strict subordination to their husbands. But when it is known that Christianity is directly opposed to it, and will, if it gets a footing, destroy the "craft" of the men and raise the women to respectability in society, it is altogether probable that opposition will be excited. This opposition, however, must be less violent than it usually is in other pagan countries, where the superstitions of the people are more deeply rooted.

It is probable that in some parts of Western Africa, the *Mohammedan religion* will present a very serious obstacle to the progress of Christianity. Along the coast, however, we were able to discover no traces of it, except at Grand Cape Mount. The rapid progress of this religion, of late years, in the central part of this continent, present a powerful motive to Christian nations to delay no longer to discharge their weighty obligations to its long and deeply injured population, by sending to it the gospel. But

if the superstitions of the natives present but a slight obstacle to the propagation of Christianity, there are other impediments of a much more serious nature.

Of these the *insalubrity of the climate* is one of the most serious. We have already expressed a hope that all parts of the coast will not prove equally unhealthy. If the same pestilential atmosphere which prevails at Messurado, Sierra Leone, and at the entrances of many of the rivers, shall be found along the whole coast, it will present a more formidable obstacle, than all others combined, to the propagation of Christianity. Few, except those who have been eyewitnesses of it, can form any proper conceptions of the agonizing pains and protracted sufferings, which are undergone by many in the process of acclimation. We have seen two of our missionary friends at Monrovia, in the short space of two days, carried to a premature grave; and the graves of others who were cut down on the same spot, before they were allowed to commence their labors, are their only visible memorials. We do not speak thus from any feelings of despondency. No one, whose heart is exercised by Christian compassion, would, after surveying the moral desolations of Africa, hesitate for a moment to endure any amount of sickness and suffering, for the privilege of carrying to them the gospel. We speak thus that the Committee may be fully informed on the subject, and may have special reference to this difficulty in all their plans of missionary operations in that part of the world.

From what we have seen we are disposed to think that Americans generally, who possess good constitutions, may, with proper care, having comfortable houses to protect them from the heat in the "dries" and the chilling rains in the "wets," after a lapse of six months or one year, enjoy tolerable health, and accomplish as great an amount of good in these regions, as in most other parts of the heathen world. And the country along the coast will doubtless improve in healthiness, as it shall be better cultivated; and the interior, if we are correctly informed, is in its present state much more healthy.

The *slave-trade*, notwithstanding the embarrassments which have been imposed upon it, still sends its withering influence over many parts of Western Africa. It is true that it has ceased in a great measure on that part of the coast which we have visited; one factory only

now existing there. It has never been practised in the region about Cape Palmas, either to the leeward or windward for some considerable distance. Wherever it was carried on, it has left behind it a system of domestic slavery, not less objectionable, or less opposed to the progress of religion and education, than it is in many other parts of the world.

The ordinary trade on the coast will present obstacles to the Christianizing of the natives. That this trade has conferred blessings no one can doubt who has made the subject a matter of inquiry. It has created a spirit of industry among the people, by offering them articles of traffic for the products of their country. It has changed their habits and savage fierceness in a degree to those of civilized life. Society, it is obvious, must be advancing, when idleness is supplanted by activity, and savage violence gives place to sober industry. But the evil we apprehend is chiefly from the use of *rum* in this trade.

The sentiment seems to be universal among traders on this coast, "that without rum it is impossible to make trade." Out of from fifty to one hundred vessels engaged in this trade, we heard of but one that does not make a free use of this article. It is said by those who have some scruples on the subject, that habitual intemperance is rare among the natives. But this must be ascribed to the circumstance that they have no opportunity of obtaining the means of intoxication, except when vessels visit their ports. But how long will this hindrance continue, if the trade continues and increases, and is conducted as at present? In the course of time, grog-shops will be established by the traders in all the various towns, to facilitate the gathering their cargoes; and when the means of intoxication and the temptation to it shall be thus constantly before an uncivilized people, with no moral or religious principle to restrain their appetites, it is morally certain that intemperance in its worst forms will become dreadfully prevalent.

Facts already existing warrant these melancholy forebodings. Many of these traders have already established factories along the coast, where rum is an important article in conducting trade. The merchantmen of Liberia and Sierra Leone have their factories at all important points, both on the coast and in the country, and they cannot get along, they think and say, without rum. We were told by a respectable trader on the coast

that there had been drank on board his ship, in the course of one day's trade, sixty gallons of rum!! The bearing of such facts on the plans of the Committee respecting this portion of the unevangelized nations is obvious.

Yet notwithstanding these obstacles, we must avow our conviction, that there is no pagan people on the face of the earth who would more readily embrace the gospel than the native Africans. So far as our experience has gone, we have found them attentive to religious instruction; and when the great truths of the Bible were made known to them, they seemed to be filled with wonder, and were frequently seen communicating what they had heard to others who could not understand our language. With such views we would respectfully and earnestly urge the Committee to use every exertion for the dissemination of Christian knowledge in this part of the world.

VIII. *How far Educated Natives may be expected to aid in spreading the Gospel over Africa; and is it expedient to send Africans from the United States for this purpose?*

There is no hope of disseminating Christianity extensively in Africa, except through the medium of educated natives. Our hopes, however, from this quarter ought not to be too sanguine at the outset. Unless the hearts of natives who shall be instructed are thoroughly imbued with the spirit of religion, and their minds illuminated by its doctrines, there is too much reason to fear that, when they leave the place of their education and return to their homes, they will relapse into the habits and customs of their countrymen. We have seen painful instances of natives who have been educated in Europe and America, who had renounced the habits of civilized life, and were living in the habitual practice of the most odious vices of their uninstructed countrymen. One native who had spent eight years in England prosecuting his studies, soon after he returned to his native home, commenced the slave trade, and continued it many years. He has now renounced it, he says, from moral principle; but we were inclined to think from motives of interest. A native woman who was educated in New England, writes, reads, and speaks the English with ease, we saw like the rest of her sex in Africa, almost naked. Other examples of a similar kind came under our observation. And not only are na-

tives who have been educated prone to conform to the habits of the country, but we have observed with peculiar anxiety, that the sons of American colonists, when they have been sent from their parental roofs to manage the affairs of a factory in the country, have contracted many of the most odious and degrading vices of the people around them.

To the questions how far it would be expedient to take colored children from the United States to be educated in Africa, and colored teachers from this country for the purpose of instructing the natives, we reply, that it seems to us highly desirable that a small number of children of suitable character should be sent out for the purpose mentioned. They would be servicable to the mission in various ways. They would readily acquire the languages of the country, and would aid the native children, not only in their studies, but in acquiring many of the simpler arts of civilized life. Much pains, however, ought to be taken in the selection of suitable children for this purpose. If they should prove vicious they would do much more harm than good. It is also, in our view, highly desirable to take colored teachers from this country. The greatest care, however, should be exercised in their selection. They ought always to be under the inspection and direction of the missionaries, and never allowed, while connected with the mission, to engage in any secular business whatever, except what the circumstances of the mission may demand. We suggest this, because we know that several colored persons who have been sent from Europe and the United States as missionaries to Africa, have turned out badly, and others have become so entirely absorbed in secular business, as to lose sight entirely of the object of their mission.

Having now touched upon all the special points of inquiry in our written instructions we will remark briefly on some other topics.

Opening for Missions in Liberia.

There is certainly land enough, within the bounds of what is called Liberia, to be possessed. Some one justly remarks that there are natives enough within ten miles of Monrovia to employ ten missionaries. The chief objection to placing a missionary in that immediate vicinity is the insalubrity of the climate. The Vey people at Grand Cape Mount, embracing

a population of about eight thousand, are certainly the most interesting on this part of the coast. But there is already a Baptist missionary among them, and the missionaries of the Western Foreign Missionary Society have determined to settle there also.

Grand Bassa, sixty miles to the south of Monrovia, is an inviting spot, but the Methodist missionaries have chosen this as their ground. If the pre-occupancy of these two places shall be regarded by the Committee as a sufficient reason for locating a mission of the Board elsewhere, within the limits of Liberia, we would recommend the *Junk river*, as the next most suitable place, about mid-way between Monrovia and Grand Bassa. A territory has recently been purchased around this river, and an American settlement will be commenced there in a short time.

Causes why little is known respecting the Interior Tribes.

Another inquiry we made was, Why so little is known of the tribes in the interior from Liberia. There are three causes for this. 1. The want of roads to get into the country, the paths used by the natives being exceedingly narrow, and so meandering as to make the distance four times as great as a straight line. 2. The jealousies of the different kings, leading them to prohibit Americans from entering the country. King Boatswain, who lives about sixty miles in the rear of Monrovia, has opened the way for Americans to his town, but none have been allowed to go a mile further. 3. There have been no Christian travellers to attempt an exploration of the country.

Access to the Ashantees.

Our last topic relates to the question from what point the Ashantee country is most accessible. We could not ascertain that the Ashantees themselves visit any other point on the coast, than Cape-Coast Castle. We derived some information concerning them from certain vessels that had been in the habit of trading with them. They are represented as a peculiar people, both in their appearance and in their habits—by no means so savage as the narratives that have been published concerning them have represented. The collision between them and the English some years since, and which proved so fatal to the latter,

Is said to have been provoked by the English. From what we could learn about them we are induced to suppose, that a missionary might have access to them at the present time.

Proposed Plan for a Mission at Cape Palmas.

In concluding this report, we would take the liberty of making a few suggestions to the Committee about the particular plan of conducting the mission at Cape Palmas. There are five large towns on the sea-coast, within the space of thirty miles north and east of Cape Palmas, where the missionary-house is erecting; in each of which it is desirable that one school should be commenced as soon as possible. At Cape Town it would be well to establish, besides a school for the children of that town, another school to be composed of boys from different and distant towns, on both the leeward and windward coasts. There would be no difficulty in procuring any number of boys, from any part of the coast, for such a school. The assemblage of boys from different tribes, speaking different languages, and entertaining diverse views on all ordinary subjects, would be decidedly advantageous to the missionaries. And the children would not be so apt to run away from the school, when they were distant from their homes; and being separated from their native amusements, they would become more attached to their teachers and their books. Besides, being the children of kings and head-men, they would open the way at home for the introduction of teachers and missionaries.

What the expense of conducting missionary operations on this part of the coast will be, we cannot certainly say. If the country should prove sickly, it would be necessary to furnish comfortable houses for the missionaries, and these, for the time being, must be transported from America. Many of the principal articles of food must be taken from this country, or be purchased from trading vessels at a very exorbitant price. The expense of a single native boy at the school would probably amount to about twelve or fifteen dollars a year. If schools should be established on the manual-labor system, which would perhaps be the best, the expense would be less. Palm oil and rice are the principal articles of food with the natives, and these, at ordinary times, could be purchased at a cheap rate.

We have one more topic to present in this report. It is to suggest that the Committee would have the coast explored from Cape Palmas to some distance beyond the equator, for the purpose of extending their missions in that quarter. There are a number of English, Dutch, and other European forts, settlements, and trading marts, near to which schools might be established forthwith, and where there are no obstacles to the immediate introduction of Christianity. We believe that Christian teachers would be gladly welcomed to any part of the leeward coast, and the sooner this country is occupied the better. In a short time barriers will be raised there by unprincipled traders, that may not easily be surmounted. We hope no time nor effort will be spared to spread abroad the influence of Christianity over this benighted land.

Since the return of Messrs. Wilson and Wynkoop, the Prudential Committee have resolved to commence a mission at Cape Palmas, with the leave of Providence, in the course of the present year—to consist of at least two ordained missionaries, Mr. Wilson being one. Mr. Wynkoop remains in this country to complete his theological education. There are to be two or three male and as many female teachers, provided suitable persons, and especially colored persons, can be obtained. These will be employed in the large native towns, of which there are three within the limits of the territory purchased by the Maryland State Colonization Society. The Committee have also adopted the following resolution; viz.

“Resolved—That the Committee enter upon this mission with the hope and expectation of extending it into the interior; and that, with a view to such an extension, the missionaries of the Board be authorized to commence a central school, as soon as the mission shall have become fully established, and the most eligible place for such a school been satisfactorily determined; and that this school be mainly intended to educate colored youth for helpers to the mission, in the work of publishing the gospel to the native population.”

It is hoped that from Cape Palmas, access may be had, without great delay, to the tribes occupying the interior; where, it is believed, the climate will be found more salubrious, and the obstacles in the way of introducing Christianity will be fewer and less powerful.

Cherokees.

EXTRACTS FROM A LETTER OF MR. BUTRICK, DATED AT CARMEL, JAN. 28TH, 1834.

Notices respecting the Church at Hightower.

SINCE the mission family were compelled, on account of the extension of the jurisdiction of the State of Georgia over that district and the ingress of white settlers, to abandon Hightower, the members of the church there have been dispersed; some having removed to the west of the Mississippi, and others having united with the churches at other stations.

The church at Hightower was organized October 12th, 1823; consisting of six members, none of whom were Indians. There were added afterward twenty-four; seven males and seventeen females; one white, one African, and the others Cherokees. Three of these have died.

The Hightower church has, from the first, been wading through a sea of troubles. Wave after wave has dashed against it, discouraging almost every attempt to arise. Now it is swept away, and its ruins only remain. The mission-house, the meeting and school-houses, have all for some time been occupied by families from Georgia. The Cherokees have mostly left the town, and those who remain there, are generally given up to dissipation. Yet from this wreck, a precious few are preserved, whose immortal interests are of infinitely more value than all the expenditures of a thousand such missions. Your missionaries, therefore, who have been permitted to labor there, feel disposed to bless God forever and ever for the unspeakable privilege of having been allowed to struggle with those dear lambs against all the opposition which stood in their way to the kingdom of God. May we not also hope that many other precious souls, who have there been taught the great truths of the gospel, will unite in eternal anthems of praise to God, for his infinite goodness in establishing that mission.

In the small school formerly kept up at Hightower, forty or fifty pupils were taught to read and write with more or less accuracy. One of these, Epenetus Achais, became a member and elder in the church, and now holds meetings in the neighborhood where he lives every

Sabbath, and prayer-meetings once or twice a week. He speaks very little English.

Church at Carmel—Condition of the Indians.

Referring to the precarious situation of the mission-family, on account of the station being within the limits claimed by the State of Georgia, Mr. Butrick remarks—

We may be driven away in one week, and we may not be interrupted. It will be just as the Lord will. As yet we have not been straitened since our return. No white children have attended the school; and there are not more white families in the neighborhood than there were three years ago. Though our congregations have been full on the Sabbath, yet they have been composed as entirely of Cherokees, as at any former period. There are now three Cherokee candidates for church-membership, and two others have expressed a hope that their sins are pardoned. The school is also as encouraging as it was last fall. I mention these things simply to shew what peculiar cause we have of gratitude to our Heavenly Father, who knew that we are weaker than a bruised reed, and therefore has, thus far, kindly carried us in his bosom.

Under date of March 26th, Mr. Butrick gives the following additional information respecting the church at Carmel.

On the last Sabbath of February we had a pleasant season at the Lord's table. At this time we had the privilege of receiving four persons to the holy communion, viz. Deer-in-the-water, (whom we named John,) who resides about fifteen miles northeast from this place; Lemuel Wilson; Stand, whom we named Joshua; and another, whom we named Sarah. Three of these and two of Sarah's children were baptised at that time. Lemuel Wilson had been baptised in childhood.

It may not be altogether useless to mention a few particulars concerning the first of the above-named persons. He had been a wild, ignorant Indian, living in a very dark part of the country; but having learned to read his own language, he got the gospel of Matthew. And though he had never attended any meeting, nor heard a sermon, yet on reading this gospel in his own language, his

mind became seriously impressed, so that when hunting in the woods alone, he would sometimes kneel down and attempt to pray, though I cannot learn that he had ever had any conversation with a Christian at that time. He continued reading the gospel, and was sometimes much distressed. At length, one day when hunting, he kneeled down on the top of a very high mountain to pray. While thus engaged his mind was peculiarly affected, and filled with unspeakable joy. He then gave himself up entirely to the Lord, to be his forever. Soon after this he came here to get further instruction, but did not arrive till near the close of divine worship on the Sabbath. He told us he had come to obtain instruction; spent two nights with us; gave the above account of himself, and seemed to feast with the utmost delight on divine truth as made known to him. Thus it appears that the gospel is the "wisdom and power of God unto salvation," as really so, in the Cherokee language, as in the English or Greek.

Mr. Butrick adds a remark respecting the present unhappy condition of the Cherokees.

The present is a trying time with the poor Cherokees. Satan seems to come down with more and more rage. And I presume he is now exerting all his might to turn the hearts of missionaries from the poor Indians, and the hearts of the Indians from the afflicted missionaries; and therefore the reports of either, as far as they are of a paralyzing nature, cannot be depended on. With regard to the mission here, we can say this moment, "Hitherto the Lord hath helped us;" but all beyond the present moment, is as dark to us, as the secret purposes of God.

EXTRACTS FROM A LETTER OF MR. WORCESTER, DATED AT BRAINERD, MARCH 27TH, 1834.

Schools for teaching the Cherokees to read their own language.

CONSIDERABLE progress having been made by Mr. Worcester, aided by Mr. Boudinot, in translating portions of the Scriptures and religious tracts into the Cherokee language, the missionaries of the Board in the Cherokee nation were authorised, some time since, to select and employ suitable Cherokees to teach those of their countrymen who had partially acquired the art of reading and those who had

wholly neglected it, to read their own language in the alphabet of Guess, in which the books and tracts have been printed. Mr. Worcester states what progress he had made in accomplishing the object.

I have at length the satisfaction to inform you, that a teacher is employed, and has now been engaged in teaching for several weeks. This is but the beginning of his labors, and I cannot tell what will be the result. He is a Cherokee, who neither reads nor speaks English, but reads only his native language. He is an elder in one of our churches, and has a good degree of zeal, which we trust proceeds from true faith in the Lord Jesus, and love to his cause. In regard to his qualifications for teaching I cannot speak with great confidence. I have not had much personal acquaintance with him. I can tell more, probably, hereafter. Hitherto he has taken a circuit of about seventy-five miles, and taught in about a dozen places on the way. I have received only an imperfect report of the number of his pupils. At eight places, however, he has had about 120 learners in all; and he states that he finds much desire for learning to read prevailing, and expects an increase of the number of scholars where he has been. He intends also to enlarge his circuit. I have instructed him to keep an accurate account of the number of scholars in every place, and report to me. He has a family, and perhaps on that account, will not spend quite the whole of his time in itinerating.

There is another person about entering to some extent upon the same kind of labor. It is Mr. John Huss, an ordained clergyman, who speaks only the Cherokee language, and who is employed by the Board as a missionary among his own people.—The name of the one first mentioned is Jesse. I believe he has no surname. Surnames are not common among the Indians, except as they are learning them from the whites.

Mr. Chamberlin, in a letter dated January 29th, states that one teacher had been employed in the vicinity of Willstown and Hawies. He had then been two or three weeks on his circuit, and had awakened a strong desire among the people to learn. The prospect was that he would do much good.

The labor required to learn to read in this language is comparatively small.

Ojibwas.

EXTRACTS FROM THE JOURNAL OF MR. BOUTWELL, ON A TOUR TO THE SOURCES OF THE MISSISSIPPI.

(Continued from p. 180.)

Leech Lake.

July 16, 1832. At 10 A. M. we took leave of our Indian friends here, and in a southeast course proceeded to Leech Lake, passing a number of islands in our way, on which red cedar is found, from which the lake takes its name. We made too short portages, and came to small lakes which we traversed, passing through their outlets, till we reached a large stream, which bore us to Leech Lake, than which nothing can be more irregular in shape. We reached the Indian village, at 10 in the evening, a distance of 45 or 50 miles.

17. At day-break my slumbers were broken by the discharge of muskets and the yell of Indians who had collected to give us a morning salute. On going to the door of the tent, I was not a little surprised to find a field of corn and potatoes at our heads, which was not discovered last evening amid the darkness. Early this morning the principal chief sent his *mishiniuc*, waiting-man, requesting Mr. S. to come and breakfast with him. Decorum, and to avoid giving offence, required him to comply with the request, though he was at liberty to furnish the table mostly himself. A mat spread in the middle of the floor served as a table, upon which the dishes were placed. Around this were spread others upon which the guests sat, while the wife of the chief waited upon the table and poured the tea. She afterward took her breakfast by herself. After breakfast was over, Mr. J. accompanied us to the chief's quarters to give us an introduction. It is a building, perhaps twenty feet by twenty-five, made of logs, and which I am informed was presented him by one of the traders. As we entered, the old chief, bare-legged and bare-foot, sat with much dignity upon a cassette. A blanket and cloth about the loins covered his otherwise naked body, which was painted black. His chief men occupied a bench by his side, while forty or more of his warriors sat on the floor round the walls of his room smoking. The old man arose and gave us his hand as we were introduced, bidding us take a seat at his right, on his bed. As I cast

my eye around upon this savage group, for once I wished that I possessed the painter's skill. The old chief had again resumed his seat upon the large wooden trunk, and as if to sit a little more like a white man than an Indian, had thrown one leg across the other knee. His warriors were all feathered, painted, and equipped for service. Many of them wore the insignia of courage, a strip of pole-cat skin round the head and heels, the bushy tail of the animal so attached to the latter as to drag on the ground. The crown of the head was ornamented with standing feathers, indicating the number of enemies the individual had killed, on one of which I counted no less than twelve. Their look was full of wildness, such as I never saw before, combining the fierceness of the tiger with the boldness of the lion.

One side of his room was hung with an English and an American flag, medals, war-clubs, lances, tomahawks, arrows, and other implements of death. All seemed to whisper, this is the dwelling of the strong man armed. The subject of vaccination was now presented to the chief, with which he was pleased, and ordered his people to assemble for the purpose. I stood by the doctor and kept the minutes, while he performed the business.

After the presents had been distributed, Mr. S., wishing to reach the mouth of the Des Corbeau in season to fulfil his engagement there, requested me to address the Indians on the subject of my visit. They all listened attentively while I related to them what the Christian public are doing for their people in Canada, at the Saut St. Marie, and at La Pointe, and also what is doing for the Seneca, Oneida, and Stockbridge Indians. I assured them of the interest felt for them as a people, and that their friends were ready to do something for them in the way of instructing their children, if they wished.

Speech of the Chief.

Preparations were now making for taking our leave, when the chief arose and announced to the Indians that he would speak a few words, as we should be displeased if he did not. Giving his hand again to each, he addressed himself to Mr. S. as follows.

*"You call us children. We are not children, but men. When I think of the

*In reference to his manner of address, ("My children I am happy to see you.")

condition of my people, I can hardly refrain from tears. It is so melancholy that even the trees weep over it. When I heard that you were coming to visit us, I felt inclined to go and meet you. I hoped that you would bring us relief. But if you did not furnish some relief, I thought I should go further, to the people that wear big hats, in hopes of obtaining that relief from them, which the Long-knives have so often promised. Our great father promised us, when we smoked the pipe with the Sioux at the Paire du Chene, in 1825, and at Fon du Lac, in 1826, that the first party who crossed the line, and broke the treaty of peace, should be flogged. This promise has not been fulfilled. Not a year has passed, but some of our young men, our wives, and our children have fallen, and the blood that has began to flow will not soon stop. I do not expect this year will close before more of my young men will fall. When my son was killed, about a year since, I determined not to lay down my arms as long as I see the light of the sun. I do not think the Great Spirit ever made us to sit still and see our young men, our wives, and our children murdered.

"Since we have listened to the Long-knives, we have not prospered. They are not willing we should go ourselves and flog our enemies, nor do they fulfil their promise and do it for us."

The medals of each chief and a string of wampum were now brought forward stained with vermillion.

"See our medals," holding them up by the strings, "These and all your letters are stained with blood. I return them all to you to make them bright. None of us wish to receive them back," laying them at Mr. S.'s feet, "until you have wiped off the blood."

Here a shout of approbation was raised by all his warriors standing by; and the old man, now growing more eloquent, forgot that he was holding his blanket around his naked body with one hand, and it dropped from about him and he proceeded—

"The words of the Long-knives have passed through our forests as a rushing wind, but they have been words merely. They have only *shaken* the trees, but have not stopped to break them down, nor even to make the rough places smooth.

"It is not that we wish to be at war with the Sioux, but when they enter our country and kill our young men, our wives, and our children, we are obliged

to revenge their death. Nor will I conceal from you the fact, that I have already sent tobacco and pipe-stems to the different bands, to invite them to come to our relief. We have been successful in the late war, but we do not feel that we have taken sufficient revenge."

Here a bundle of sticks, two inches long, was presented to Mr. S., indicating the number of Ojibwas killed by the Sioux since the treaty of 1825, amounting to forty-three.

With a few additional remarks, the old chief closed his speech.

He had requested a white shirt of Mr. S. and some other things, (I say white, because so seldom seen in this country,) that he might lay aside his mourning. Just as we were ready to embark, the old man came out in all his regimentals—a military coat faced with red, ruffle-shirt, hat, pantaloons, gloves, and shoes. So entirely changed was his appearance, that I did not recognize him till he spoke.

This band is considered the largest and perhaps the most warlike in the whole Ojibwa nation. It numbers 706, exclusive of a small band, probably 100, on Bear Island, one of the numerous islands in this lake; but the reason of their not being numbered with the Leech-lake band the old chief did not give. This lake abounds with fish of a fine quality. Wild rice is also gathered in its bays in considerable quantities. Fish and rice here are the principal means of subsistence, though the Indians, to some extent, cultivate the land.

This band have eight places where they cultivate the ground and pass some part of the spring and summer. The numbers, location, and means of subsistence, give this place advantages superior to any I have yet seen, if a missionary could live among these savage men. It is situated in the neighborhood, (as it would be termed in this country,) of Upper Red Cedar or Cassina band, Winipeg band, which are each but forty-five or fifty miles distant; of Red Lake band about three days march distant, and Sandy Lake about the same. It is central in relation to these neighboring bands, with each of which they have frequent intercourse at all seasons of the year.

Mr. Boutwell proceeded to this place again, near the close of August last, and commenced missionary labors there, as mentioned in the February number, p. 60.

[To be continued.]

New York Indians.

PROCEEDINGS OF THE CONVENTION OF
CHRISTIAN INDIANS.

MR. Bliss, of the Cattaraugus station, has recently furnished an account of the proceedings of the annual convention of the Christian Indians from the Tuscarora, Buffalo, Tonawanda, Cattaraugus, and Alleghany reservations, which was held on the reservation near Buffalo, beginning on the 12th of February. Sermons were preached during the meeting of the convention by Rev. Messrs. Bliss, P. Kimball, and T. S. Harris, and various other religious exercises were attended. A number of standing committees are appointed by the convention for each reservation, which report at these annual meetings. These reports will give a pretty correct view of the internal state and proceedings of each church.

Reports of the Missionary Committees.

Alleghany.—Sky Peirce requested particular attention to this subject, because he thought the missionary cause a good test of the feelings on the subject of religion in general. On our reservation we hold meetings in two places. We have had monthly meetings, and taken some small collections, which amounts only to \$10.54. In reference to the other part of our duty, viz. laboring among the pagans, we have had no success. We felt greatly encouraged soon after the convention met last year; but we have failed. We have not been able to find one pagan whom we can persuade to turn. The minds of the people have been so much engrossed about the land question, that they would all but turn me out doors, when I spoke about religion. I regret the division among brethren.

Cattaraugus.—George Silverheels remarked: I was appointed with James Bicks a commissioner for our reservation to take up collections, but I think, had it not been for our minister, we should not have obtained much. Every one wished to give as little as possible. We have, however, obtained \$14.75. We have done little among the pagans. I talked with them two or three times, but they cared nothing about it.

Buffalo Reservation.—Deacon White Seneca said that three commissioners were appointed for this reservation, and

we were told at the last convention that we must do what we could. After we came home, we commenced right away to take up collections at the monthly concert. But very few attended the meetings. We have obtained in all \$10.19. We, the committee, have had a great deal of trouble. We have been instructed to go and converse with the pagans. But our troubles arose from other causes. [Probably referring to the land question, which has kept the church at Buffalo in agitation, as well as the other churches.] There seems now to be a little hope. The hatred of the pagans seems to subside. Their chiefs have invited us to come and instruct their people in the Christian religion. We have accepted the invitation, and agreed to hear what they have to say in favor of their old religion, and then the people can choose for themselves. I told the pagans that they ought to meet on the Sabbath for their discussion on religion, but they were not agreed among themselves. At length the people in the Onondaga village agreed to meet on Monday. Now we go once a month to shew them our religion, and the pagans also exhibit theirs, that we may compare them together.

Tonawanda.—Samuel Parker, the only member who attended last year, remarked:—

I will say a few words. When I returned from Alleghany last year, I told the people all that was done.

At first, things went on very well, until the death of Little Beard, our Christian chief, which occurred in May. After this every thing went down. These brethren [looking around on four or five men present] are all the male members who remain of our church. We had taken a collection once amounting to little more than a dollar.

As to success among the pagans, four persons during the year have been added to the Christians, but when the pagans commenced their dream frolics, they took them all back again. The pagans are now making strenuous efforts to break down Christianity and convert back again the Christians. We are very low.

Reports of the Temperance Committees.

Before the temperance committees made their reports, the Rev. Mr. Kimball delivered a sermon on the effects produced by intoxicating liquors on those who drink them. Respecting the reports Mr. Bliss remarks—

From them it appeared that temperance had not made much progress the past year. Many of the members of the churches, especially from Cattaraugus, have been seduced by wicked white men and fallen into sin. Such disorders have existed during the year, that it is difficult to give the numbers of those who are now regular members. The hearts of the missionaries have been greatly pained with facts that have come to their knowledge on this subject. We find the use of wine and cider exceedingly dangerous for Indians.

At the close of the report, and after some remarks from the missionaries, John Seneca arose and delivered in substance the following speech.

"I am happy to speak a few words since our brother has now got through his speech in which he has told us the way to destroy ourselves. It is all true that he has said, and if we do not accept of it, we shall fall into hell. Let us take it and follow it. He has shown his love for us. God also loves us, or he would not tell us the way to be saved. He has brought us into the light. Since his servants have told us the truth, keeping nothing back, God will punish us, if we do not accept his offers. He certainly will, since every thing is here before us. The Savior is here ready to save us. Is it right for us to put away these things? Let us do what God requires while we have life and health: we know not what a day may bring forth. Soon we must be judged according to our works.

What do we need more that he has not done for us? All that we shall have to do, if we do not receive his instructions, will be to cry and weep. He will tell us that we chose what was not good for us: he will drive us from his presence, where we shall be miserable forever.

Let us then while here, pray to God that we may go the right way. In regard to our friends, God has told us to do what we can to make them happy. We should be willing to do all that he has told us, and trust in him. We believe he will do what he has said. Let us pray to God that he will strengthen us to do more for the year to come than we have for the year past. God has said he would bless those who trust in him. It is by him that we get happiness, therefore we ought to trust in him and obey him.

Some account of the remaining proceedings of the meeting may be given hereafter.

LETTER FROM THE CHIEFS AND HEAD-MEN OF THE SENECA, TO THE CHIEFS AND HEAD-MEN OF THE OJIBWA NEAR LEECH LAKE.

THE sums contributed by the Senecas at the monthly concert for prayer, as reported by the committees in the foregoing article, amounting to about \$36, were appropriated by the Indians to aid the mission among the Ojibwas near Leech Lake. Deacon Blue Eyes, of the Alleghany church, was appointed to dictate the letter to accompany the donation. It was written and translated by James Young, who received his education at the mission-school near Buffalo, and the following is a copy.

To the Chiefs and Head men of the Ojibwa nation in the Vicinity of Leech Lake.

Dear Brethren—At a general convention of our Missionary and Temperance Society, held on the Buffalo reservation, many of the members from the other reservations attended, to discuss on some business of the society; among which articles we now undertake; that is to write to you through our brother Mr. Boutwell.

Brethren, it has been for some time our wish to speak to you our feelings on the subject of religion and civilization. As far as we are possessed and know of the subject, we are under great obligations to our Creator to possess his words, believe, and to do them. We have knowledge of the subject by means of ministers and teachers that have come amongst us; they are the ones that have brought us in some degree to the light. They are the ones that feel for our interest and future welfare. It is our own fault then, that we are not so far advanced in it, as we should have been, had we been ever ready to receive it at the first. But still we are glad to say that we are in some degree progressing on the road to Christianization and civilization. It has been our wish for some time that we have schools in all our different villages: which now we have: although our new schools have been started with much difficulty, on account of some of our friends who are not yet willing to yield to the doctrine of our Savior, and are not willing to take a step towards the way of civilization: but now they are convinced that it is a good thing, which tends to benefit our people both in spiritual and temporal things. Our young men are now able to transact business of the nation by means of their education: by

the aid of reading and writing they can transact much more readily than those that are without them.

Our desire at this time is, brethren, that you take a candid deliberation on the important subject which we are now writing you. It is our wish and advice that you embrace the subject at once, and not like us who have been rejecting it for some time, which only kept us back from civilization and prosperity: we advise you this by experience. Be not discouraged brothers: expect some difficulties and trials at the first outset; but happy are they that persevere till their object is accomplished. We tell you these things as we have said by our own experience. We are now acquainted with it so far as to be certain that it is for the benefit and welfare of our race to embrace it. We also say, that we think we are in some degree enlightened, and in considering on our past manner of living, it is to us now a subject of astonishment, that we have ever been in ignorance respecting our own existence and that of our Creator: for this reason we repeat *embrace it immediately*, is the desire of your brethren in this place.

You that are chiefs and head-men of the nation, do your duty toward your people: give no occasion of any blame on your part: but discharge *your* duty, and your young men will thank you for it, when they are brought to see and experience the necessity of it.

We will now inform you of our proceedings in our convention. It has been our custom to contribute monthly for benevolent purposes for the assistance of our western brethren in advancing on the road to Christianization and civilization. During the past year we have contributed \$36 for that object, which we have concluded to send to your people to aid in the education of your children. Brethren, we say one word more. You must educate your children, and love your missionary who is sent to be among your people.

Now we speak to the people collectively. Be united on this great undertaking: but if there should be any difference in sentiment on the subject, let not that discourage you, for we have experienced all these. Brethren, our minds are taken down on paper by means of one of our young men, who is educated at one of the schools we were speaking of. Let your young men, therefore, take courage, and they will ere long do the same; they will be able to converse, and to express their feelings on paper, though at a great distance.

Brethren, we now conclude with this one more subject. It is a subject which has destroyed many of our people; it is *intemperance*! That is the monster which we are contending with; we are trying to discourage the use of it among our people. In times past, we that are now old men, used to love it, for then we did not know that it was bad, that it destroyed people; but now we have found out that it is bad, and we have also found out that it is a great deal best to leave off, and to let it alone entirely. We are brought to see these evils by means of our ministers and teachers. They tell us that education is the means of making our people good and happy, both in this world and the next. Brethren, we know not how far you are advanced on the way to civilization; but we hope you will not be afraid when your teachers speak to you about the great and good things which will make you happy. Let none be offended when they tell you that we are sinners, and must repent of our sins before we become good. This was the case with us; but now we see that what they say is all true, and we are wrong. Brothers, this is all we will say to you at this time, and we hope what we write to you will be read to you. And we conclude by requesting you to write to us, expressing your sentiments and feelings on the subject.

May you be assisted by the Great Spirit to advance in the way of civilization is the desire of your Friends and Brothers.

(Signed)

BLUE EYES,
WHITE SENECA,
HENRY TWO-GUNS.

Mr. Boutwell, it will be remembered, is the missionary of the Board who commenced a station last autumn at Leech Lake, near the Mississippi river, 500 or 600 miles above the Falls of St. Anthony.

Mr. Wright in forwarding a copy of this letter, remarks that he had endeavored to copy accurately, so that he might give a fair sample of James Young's English and of Blue Eyes' thoughts. This is perhaps the first instance where a company of Indians have contributed any considerable sum of money and appropriated it to the specific object of propagating the gospel among another and distant tribe. Some of the church-members on these reservations have manifested a growing missionary spirit during the last three or four years.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

THE copious extracts from the communications of the missionaries in this field, contained in the *Church Missionary Record* for the closing months of last year, show that the progress of the gospel among these savage men, and the effects it is producing on their character and habits are very encouraging. Religious knowledge has been widely diffused; the schools are attended by great numbers who make good improvement. Many are hopefully renewed by the Spirit and grace of God, and the domestic habits of many are much improved. Mr. Yate thus states the

Progress made in Translations.

Jan. 2, 1833. I have again to write to you from New South Wales, where I arrived in the "Active," on the 1st of December last. The object of my visit is to carry through the press portions of Scripture, with the liturgy, communion, baptismal, and all the other services of the church, a number of hymns, and six catechisms. The Scriptures ready for the press are, the first eight chapters of Genesis, the whole of St. Matthew and St. John, with the whole of the Acts, the Romans, and the First to the Corinthians. These, when completed, will be invaluable to us, and will well repay the time which I must necessarily spend about it.

Mr. Yate subsequently writes—

March 2, 1833. I have completed the liturgy, catechisms, and hymns; and if all goes on as it is now proceeding, I shall complete all that is translated of the Scriptures: 1,800 copies of each are struck off, which, with the binding, paper, &c. will come to nearly 500*l.*; a large sum, but much cheaper than the last edition: inasmuch as we had only 550 volumes of the last for 90*l.*, we have now 3,300 volumes for 500*l.* Out of this must be deducted about 90*l.*, the Wesleyan mission's share; as they are to have a portion of the work, having made application to that effect; and 70*l.* which the Auxiliary Bible Society here gave us; besides some paper which we shall have when it arrives, and about 120*l.* for collections, which would most assuredly not have been made, had I not come up to New South Wales. Thus 290*l.* must be deducted from the sum total; which will make the actual cost to the society, for 3,000 volumes, about 220*l.*

Agency of Natives as Religious Instructors.

July 9, 1832. Yesterday as soon as I had dined, which is always at a very early hour on Sundays, I set out on my Sunday round. After divine service at Mawi, I went back and called on a wounded chief (by the bursting of a gun). I found him with his head considerably cut, and his left hand much lacerated; but none of his wounds were dangerous. I spoke to him of his very narrow escape from death, told him I considered it a call from God, and requested him to be thoughtful. As some of my former congregation were present, I spoke also to them of the nature of the delusion under which they were laboring, in suffering themselves to be deprived of the benefit of hearing the gospel. Oh the depths of the malignity of Satan! These poor creatures have been led to believe that it is our God who is killing them daily; and that I found was the reason why they fled and hid themselves from me on Sundays, when I passed through their former settlement. When I put the question to them as to the nature of their fears, Ripi, the Mawi chief, being present, said: "Why, can't you see? Here they are living close by a wood, in order that they may run in and hide themselves when they see you coming toward them." Ripi then addressed himself warmly to them. "I know," he said, "that you are afraid not only of the missionaries, but also of those natives who are living with them. You are afraid your potatoes will be eaten by the grub, if you hearken to the gospel. When you talk among yourselves of the reasons of the failure of your crops, you are all attention; but when the word of God is preached to you, you pay no attention whatever." He also spoke at some length on the absurdity of the native superstitions.

29. Sabbath. After I had concluded addressing the people, my young friend Abraham stood up, and spoke a few words: his subject was, the great goodness of God in thus permitting them to hear those gracious truths. He spoke in the first person, and in a very feeling manner.

August 5. Sabbath. Ripi and I went out together, on our usual round. At the first village, Ripi asked the people why they had not attended the chapel in the morning. The chief told him he had been hindered by some friends, who had called upon him on their way home from the feast. "Ah!" said Ripi, "that has been your feast, has it? merely a little native talk. We have been to a feast of good things. The messengers of God have been sowing the good seed of the word of God in our hearts; and if you had been there, you might have had a portion also. Why did you suffer yourselves to be hindered by such things?"

[Mr. R. Davis.

Oct. 1. Our native youths who have been baptised continue to visit the out-posts, by which means the seed of eternal life is scattered to a considerable extent around.

[Rev. H. Williams.]

5. Spoke in the evening to several baptised natives: our subject was the 10th of Romans. At the conclusion, they requested me to nominate their stations for the following Saturday and Sunday. I accordingly appointed them to go in five different directions, to visit the native villages. In this way we shall be enabled, generally, to provide for the regular instruction of those in our neighborhood.

[Rev. W. Williams.]

Nov. 4. When we visit the natives at their residences, they are anxious for teachers to live amongst them: if they cannot have Europeans, they say, "Let us have natives who know how to karakia," (preach).

[Mr. J. Kemp.]

23. Ripi spoke this morning with Uruora, who is a relative; and it gave me great delight to hear his boldness and the force of his reasoning. I was much struck with many of his remarks. Speaking of the general motives which influence the native movements, which are, power and reputation, he said, that the name which a native gains is like the hoar frost, which disappears as soon as the sun shines upon it; but if a man is brave in seeking after the things of Jesus Christ, his name lasts forever. After speaking a long time, he ran off in a hurry, and returned immediately from the tent with his native book. He then proceeded: "It has been said by the natives, that the missionaries bewitch them, and cause them to die. Now, listen to this book." He then read a few of the Scripture sentences at the commencement of the liturgy. "Now," said he, "what does all this say? Where is there any thing here which can harm the natives? No; God does not harm you: and all that he wishes is, that you should not harm yourselves; but that you should listen to him and be saved." He then continued: "Who made this land where we live?" The natives then gave some evasive answers; but he pushed them hard, repeating his question; when at last he told them it was not Maui, but the God of the Europeans. The natives, at last, said: "You are right, Ripi: your ideas are correct, but ours are wrong." He also said much about the native food, which they think will not grow unless all their superstitions are observed. This subject he handled in a way which Europeans cannot reach, and therefore with more effect. He concluded by saying: "You do not laugh at what I say to you now; but I suppose, when you are gone, you will say, 'It is all false.'"

Dec. 1. Panakareau tells us that they have heard a good deal about our message, from natives who have gone from our residences; and that they have paid attention as far as they have heard. He is at this time sitting in our tent, and we have had a very pleasant conversation with him. A lad of mine has just been in, and given him a very good ser-

mon. I had always thought that this lad, who is remarkably quiet, had not a word to say for himself. But it is a singular fact, that a knowledge of the gospel sets the tongue at liberty; so that, where there is a sincere belief, out of the abundance of the heart the mouth speaketh.

[Rev. W. Williams.]

3. We found a good number of people, and addressed them at some length. Porotene (Broughton, formerly Ripi) spoke admirably for some length of time. I was delighted beyond measure at what he said; nor was I less delighted at witnessing the great attention which the natives paid to his eloquent and faithful speech.

[Mr. C. Baker.]

5. About fifty natives were assembled together, and were addressed by Mr. Hamlin. I was unable to leave the tent myself, feeling exceedingly unwell; but I heard Ripi speaking in the course of the evening, with his usual earnestness. He is able to tell them, so much better than we are, the falsehood of their superstitions. It comes home with much force to say, "I have done all these things, and have learnt the evil of them." As we passed up the valley, Ripi pointed out several places, to which he had been, in former times, to fight and pillage. I was much struck to hear a conversation yesterday, in which he was a party. He was speaking of his own case; and said, among other things, "Since I have believed, I never quarrel with my wife, as I used to do." To which a native replied: "It is because you have only one wife." Ripi answered: "I had three wives, who are now all alive: by one I had seven children, and by another three, who all died some time ago; but when I began to think of the things of God, I thought with myself, If I keep these three wives, I shall always find them a snare to me. I therefore cast off two, and find myself much happier with one."

[Rev. W. Williams.]

12. Last month, my son and I went to Tapueta, Takou, and Matauri, and were three days among the natives, who manifested an anxious desire to hear and to understand the way of salvation. Some of them have natives living with them, who have lived some time in the other settlements, and who had taught them the catechisms by rote. They all appeared very desirous to learn the meaning of what they hear from time to time.

[Mr. J. King.]

14. One of our candidates for baptism has been inland two or three times lately, at the request of his relations. He gave me to-day a very interesting account of a man who has hitherto been much averse to any thing good.

[Rev. W. Williams.]

Jan. 7, 1833. In company with Mr. Baker, I have visited the natives at Wangaroa, Matauri, and Takou, on the north coast. We saw at each place a considerable number of natives. Two of the principal chiefs expressed a strong desire for teachers to reside among them: if they could not have missionaries,

they would be glad to have native teachers to instruct them.

[Mr. J. Kemp.]

13. Sabbath. We had to-day a good illustration of the portion of assistance upon which we may calculate from our native teachers. We sent two natives to Tepuke, two to Puketona, two to Waikari, and two to the Kaukaua, while my brother went up to Otuihu.

18. Spoke with our baptised natives on the subject of visiting among the native villages. The prospects which open before us very much increase our occupation; so that, from morning till night, we find ourselves in a continual perplexity. We hear, that many of the chiefs are very angry with some of our natives, because they tell them that they are likely to go to the fire of brimstone, and that a native at Kororarika has been beaten by Tareha for repeating a clause in the catechism to that effect.

[Rev. W. Williams.]

Instances of Native Superstitions.

The following passages illustrate the nature of the prevailing superstitions among the New Zealanders, the powerful influence which they still exert over their minds, and the distress and danger to which they sometimes expose the missionaries.

Jan. 5, 1832. Tetore, after landing with his party this morning, invoked the god of the winds and waves to be propitious. The ceremony is performed thus:—A handful of seaweed which has been cast up by the sea is selected from the beach, and, having been dipped in the sea, is fastened to the limb of a tree, as an offering to their imaginary deity: an incantation is then used by the principal chief, his party being present. Thus dedicated, they imagine themselves secured from the danger of the winds and seas.

7. We went on shore to break/fast at nine o'clock, as the native superstitions will not allow of their eating or drinking in their canoes. Here was a handsome grove of trees, dedicated to the service of Satan, for the offering of sea-weed, &c.

27. Having arrived at the spot from whence Hinaki and his party had been driven, we sat down upon the fern to take some refreshment: we had brought a little biscuit with us, for the natives in the boats. On requesting one of our native young men to give the chiefs a little, he replied, "By and by: stop a little!" Not being satisfied, I turned round to observe if they had any thing of their own to eat. I found they had got a very small piece of beef, which we had pared off and thrown away, lying before them; and our old chief, Warenaui, was in the midst of a karakia, with a short piece of stick in his hand, one end of which was placed on the piece of beef. He continued thus for the space of seven or eight minutes. When he had ended, Kupenga took the stick and piece of beef in like manner, but was a much shorter time in the performance.

This we found was to render the place free, as it had been held sacred since the death of Hinaki; and the present trespass would have brought down the vengeance of the Atua upon them, without the observance of this ceremony: they also reserved a part of the food thus made sacred for Ruaroa, who was not with us. We reasoned with them on the circumstance, and told them their address was to the god of this world, who had blinded their eyes, &c. Their reply was, that it was the New Zealand custom.

[Mr. W. Fairburn.]

Nov. 28. Went with the Rev. H. Williams to Kororarika. Tetore, who has just returned from the Southward, was sitting on a bank, relating his exploits to some of his friends. On their right hand were fourteen human heads, stuck on short poles, which the natives seemed eyeing with almost fiendish exultation in their looks. Tohitapu accompanied us when we went up to the party; and after addressing Tu (one of their gods) in a chanting tone, he threw a piece of stick which he had in his hand toward three heads of their friends, which Tetore had brought from the Southward. The chiefs stopped their conversation, to see whether the stick, round which he had tied a piece of the korari (the flax-plant,) would fall with the knot of korari upward or downward. It was upward, which they took for a good sign in the event of their returning to the southward, again to give battle to their enemies. Their absurd superstitions often bring painfully before my mind, that they are under a strong delusion that they should believe a lie.

[Rev. A. N. Brown.]

March 20, 1833. Yesterday was a day of trial and distress. On Monday evening, a native came to inform the natives living with me, that there would be an attack made upon them on Tuesday morning, by a party, on account of a sacred place which they had violated. The boys immediately set to work, and got all their things into my place; and it was well for them that they did, or they would have lost them all. After making inquiry, I found that the chief who was at the head of the party was Parore, from Kaipara; but hearing that he had some of those natives with him whom we esteemed as friends, I was in hopes that the matter would have pretty quietly passed over. My boys did not think so, in consequence of the party sleeping close upon us. On Tuesday morning, at peep of day, the attack was made in a very hostile manner. The party found about ten of my people sitting to receive them, without arms or any thing in their hands. They immediately pointed their guns at them, and threatened to shoot them; whereupon some of them run away; but they were followed and ill-used, two of them very much so. As soon as I arrived, they ceased from ill-using the poor boys, and began to cut and hack their houses, and to take all they could lay their hands upon. I assured the people that I believed the boys were innocent of that particular crime which they had laid to their charge; but that some of their girls and women

had been to their sacred place, and had given a payment for the trespass to the person who had claimed it. This they took no notice of, but used the most reviling language toward us and our cause. They accused us of having brought death upon them, and that they were become few in number in consequence of a supernatural power which we possessed of inflicting death upon any one we chose. They also accused us of having written to England, to say that they were not gentlemen, but slaves;—that the reason we wished them to believe was, that we may sell them as slaves, after having got them into our power. These things they had been told, they said, by our own countrymen; and moreover, that our own countrymen had also told them we were only *Parans*—which is the most abject appellation that they can make use of. Their threats were of a very horrifying nature; but in this it is our privilege to rejoice that *the Lord God omnipotent reigneth*. After the talking was a little subsided, I appealed to all present, in the most serious manner, as to the real evil we had ever done them in word or deed; and requested them to point it out to us, in order that we might know in what we had injured them, and so alter our proceedings, and live in peace with each other. They frankly acknowledged that they had nothing to bring against us. As to the imaginary evils, I told them that I was assured, in my own mind, that they did not themselves really believe them to be true; and as to the selling them for slaves, &c., I told them that the consul, who was daily expected, would set them right on that point when he came. One of the chiefs said: "You have been in the habit of passing through my place, when you go to *Paihia*; but see that you do not pass through again! for if you do, I will shoot your horse; and if you send natives, I will strip them, and send them back again. And I shall serve the missionaries and natives of *Paihia* in the same way." I said: "Well, what evil have I done you, that you should behave in that way?" "Well," said he, "then you shall not go!"

Soon after the party left, Broughton came, with some of his people, to see us, as did also *Temorenga*, the principal chief from *Taiamai*, and stayed with us all day. In the evening, *Parore* came again, to make peace with me. This I was very glad of, as I should have been very sorry for him to go home without the matter being made up. He told me and the chiefs present, that he did not wish to come in the manner he did, but that he was led into it by our own neighbors. I said: "Perhaps, after what you have heard, you will not wish for us to visit you again." "Oh," said he, "come, come! my people meet together every day for prayer." And after further conversation, we parted very friendly. As to their real concern for their sacred place, I firmly believe that they had none at all; but that, having been stirred up by wicked people, they were glad to have an opportunity to pick a quarrel with us. The attack, too, was a very unjust one; as payment had been given by the girls to *Parore's* family for what they

had done; and as for the boys, they had not been near the place. The natives all know that we do not wish in the least to violate their sacred places, and that it is our wish that the people living with us should not do so either. Many of them acknowledge—even those who are strenuous to preserve them—that they have no belief in their sacred places themselves, and that it is a thing which will soon die, and be lost from among them.

[Mr. R. Davis.]

A strong desire is manifested by the natives in various quarters for teachers and missionaries.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN SOUTHERN INDIA.

INTERESTING statements from the mission in the Tinnevely district of Southern India have often been inserted in this work (p. 106). When Mr. Winslow was leaving his field of labor in Ceylon to return for a season to his native country, he received an affectionate letter from the Rev. C. Rhenius, of the Tinnevely mission, from which the following extract is taken. After mentioning that the congregations, gathered by that mission in 238 villages, embraced, in June last, 10,694 natives who had renounced idolatry, under the care of 110 native catechists and teachers; and that the schools contained 2,552 boys and 147 girls, he sends the following

Message to the American Churches.

Now then, my dear brother, go to the churches of America, and tell them these things;—tell them that the Lord Jesus Christ is certainly magnifying his name and gospel in these parts; that idolatry is rapidly diminishing; that this wilderness begins everywhere to blossom; that many souls are delivered not only from the bondage of idolatry, but also from sin in general, and are brought into the liberty of the children of God; that our congregations have difficulties, sometimes fierce persecution, but the Lord helpeth them; that we are all but feeble, miserable instruments, altogether insufficient for the work, and that yet we are making progress from month to month; to the praise of his name alone;—tell them, that though we are thus proceeding, yet much land remains to be fought for and to be occupied; that we want their fervent prayers for a still greater manifestation of the power of the Holy Spirit, among the heathen—among our congregations, schools, catechists and ourselves—that we may be warmer in love to Him who died for us, more fervent in zeal for his cause, more patient in suffering his will, more happy in enduring afflictions for his name's sake, more spiritually minded in all our doings; that we want their pecuniary assistance also, if they can afford it to us, in

order to help us in our warfare and in our preparation for the field;—tell them, that I am glad to read now and then of their exertions and labors in the cause of God, and of the blessing which he vouchsafes to rest on them. May they yet abound more and more in faith, love and patience, as the primitive Christians did. May they be enabled to put on the whole armor of God, and seek the benighted Indians in their neighborhood, and bring many, many of those scattered sheep into the fold of Christ our chief Shepherd.

When you meet with our younger brethren, who devote themselves to the service of their Savior among the heathen, tell them to take courage, to be strong in the grace that is in Christ Jesus, leaving themselves entirely to his disposal, and thinking on nothing else so much as on the ways and means to serve him according to his will. In their weakness and insufficiency, He will make them strong and sufficient. Tell them that I say this from experience to the praise of his holy name. It is now nineteen years since I arrived in India, six of them I spent in Madras and thirteen in Tinnevely; and during all this time I have found the Lord to be true to his word. By his blessing I have not spent my missionary life in vain. Let this encourage them to go forth, labor in his name, and learn to endure hardships as good soldiers of Jesus Christ. He himself also learnt obedience in that he suffered.

Let those of our American brethren and sisters who “abide with the stuff” look to this nearly black idol Katavarayen, and to his still more disgusting history, and remember that a great part of the world is still filled with such abominations—for want of the light of the blessed gospel. No where does the gospel so much appear to be indeed *light*, as when it enters into their heathenish darkness. How beautiful it shines! How glorious the change which it produces! Let them then put on the love of Christ Jesus, and gladly and thankfully devote as much of their substance as they can to send the gospel into all the dark corners of the globe. When the first messengers went forth into the world, the Lord Jesus Christ went forth with them “conquering and to conquer.” The last word is for us in these latter days. The cry of the souls under the altar, (Rev. 6,) will soon cease and be fully answered. The mighty Lord has risen out of his holy temple, and soon will all flesh—all infidels, all anti-Christians—be silent before them! Let all Christians follow up the cry, and especially say, “Come Lord Jesus! come quickly!”

MISSION OF THE CHURCH MISSIONARY SOCIETY IN CEYLON.

THIS mission has been established at Kandy, the capital of the island of Ceylon, about fourteen years. This city is near the centre of the island, among mountains 2,000 feet in height. The population are the Cingalese,

who occupy the larger part of the island, and, in their religion, Boodhists.

The editor of the London Missionary Register prefaces an account of the demon-worship practised by these deluded people, with the following remarks.

It is at all times painful to a Christian mind, and, were there no practical use in it, it would be wrong, to contemplate in detail the superstitious, fantastic, and blasphemous rites of idolaters. In occasionally, however, recurring to the notice of them, we should aim at illustrating, with new force, the awful declaration of the inspired apostle—I say unto you, that the things which the Gentiles sacrifice they sacrifice to devils, and not to God, (1 Cor. x, 20). Such language, it might be imagined, could not, even to an avowed infidel, appear too strong, after carefully perusing a series of profane follies, such as are exhibited in the following document. It is extracted from a longer paper, sent home by Mr. Browning, and was drawn up by a native, as an account of the

Views of the Kandians relative to Demon-Worship.

The people of this country, when their children are sick, offer rice, flowers, and incense to the devil, to obtain a cure for them; and pay adoration to their ancestors and forefathers, who have been dead for a few centuries, because they think these, their forefathers, may probably have become devils or inferior deities.

The Kandian people offer rice and incense to a devil named Gavaleyaca: they think that he always takes care of the house, garden, property, children, cattle, &c. When we inquire why they offer these things, they say, “Oh! we must offer monthly or annually: if we do not so, surely he will destroy our cattle, or will take away the lives of our children, or, perhaps, even our own lives. Therefore we offer these things, in order to save ourselves, our children, and cattle.” These offerings are expensive and vain.

In the interior of this island, the people of low rank worship a devil named Weramundayaca. They say, this devil came to Ceylon from the Mandive Isles. When their wives or their children become sick, they call a devil's priest, named Capuwa, or Yacadura, to inquire by what means they became ill. Then the Capuwa begins to tell past and future events, by the aid of that devil. First, he utters a sort of prayer, stating how the devil came from one of those islands to this country. He also addresses the devil, saying, “You did many wonderful actions at that time; why do you not exert yourself now?” Then the devil comes upon him mad, and he begins to tell past and future events. He also adds, “This sickness is very difficult to cure: however, I will cure it, if you will give me such and such things.” Then they offer those

things. Whether the devil cures the sick person, or whether the doctor, by the help of medicine, effects the cure, the people cannot understand: they have no sense to inquire into the matter, and to distinguish truth from falsehood.

The people of this country worship a devil named Menemaroo-devata-unna. When we ask, "Why do you call that devil a murderer?" they say, "That devil constantly endeavors to devour some infant; and every day he must have some human blood to drink: for this reason we use that word concerning him." When their children become sick on account of that devil, they offer to him cock's blood, rice sufficient for eight persons, and incense. These things they take to a rivulet, and there they sacrifice to him. Besides this, they must give a handkerchief, or a piece of cloth, to Cupoo Mahaya, the name of the female devil's priest: if they do not offer these things, they think they cannot get cured of their sickness.

The agriculturists of this country worship a devil named Gurayaca. When their paddy (rice in the husk) becomes ripe, they offer many articles to that devil. If we ask why they do so, they say, "Unless we sacrifice these things, this devil will come in the night-time and steal the paddy from the field: when we offer these things to him, he protects the field, and neither steals the paddy himself, nor permits any other devil to steal it."

The sportsmen of this country worship a devil named Vadeyaca: they offer him five kinds of tender buds, the blood of beasts, and a variety of other things. When we ask them, "Why do you offer these things?" they say, "If we offer these things before we go to hunt, then we shall get much game. Not only so, but that devil protects us from danger, and from ravenous beasts. Besides, on the days we make these offerings, we succeed better in our undertakings than on other days, and are in greater favor with all who converse with us."

The women of this country are very much afraid of a devil named Cadava-rayaca. If any one talk about that devil, they do not like to hear. When we ask, "Why do you not wish to listen to that conversation?" they say, "If we hearken to that vain talking, the devil will make us sick." Besides this, they are very much afraid to walk in the evening from five to six o'clock: they think that devil will then do them some mischief. When they become sick by means of that devil, they call a person who knows how to pray to him, and tell him to cure the sickness: then he takes a piece of thread stained with turmeric, and says some prayers to that devil; and after that, he ties the piece of thread round the arm of the sick person.

When the little children of this country become ill, their parents are accustomed to offer many things to a devil named Pidaniyaca or Seriyaca. They are required to sacrifice to him five kinds of stench, produced by burning, nine sorts of red flowers, cock's blood, and five portions of boiled rice, stained with different colors. These things they take to a

solitary place, where there is water, and devote them to the aforesaid devil, and entreat him to accept their offerings, and to cure the sickness.

A part of the inhabitants of Udsiapattoo in Matilecorie, worship a devil named Abboota-maha, or Gangebandare. When their children or any of their friends become sick, they prepare a kind of table or stand with small sticks, about three feet high, in a thicket where there is some water; and they offer him rice and curry made of seven different kinds of herbs, flowers, roasted eggs, and incense. These things they keep upon the table which they have erected, and pray him to accept of these offerings, and to cure the sickness.

When the people inhabiting the interior of this island become sick, they frequently imagine that sorcery or witchcraft is the cause of their sickness, and therefore they call a devil's priest, and tell him to cure them. Then he makes a house with plantain-trees. After it is finished, he tells the sick man to go into that house, and sit down upon a rice mortar. He then begins to dance, beating a small drum. After the performance of various unmeaning ceremonies, he pronounces another charm, that the devils may depart from that place. After they are departed, he bids the attendants to cast all the things of which the house is made, the plates, the rice, and the chatty of fire, &c. into the jungle. The reason why he performs all these ceremonies is, to get a cloth of about 20 cubits: if he did not get this, he would not take so much trouble.

When the people of this country become sick of the small-pox, they call a devil's priest, in order to obtain a cure from him. First, that priest, when he comes from his village, brings all the things that are necessary to cure the sickness. Before he comes, the people must prepare a house, smear the floor with cow-dung, &c. When he enters the house, he prays to his lord, named Hadowe Ocomara Bandar, who grants his petition, and comes upon him. After this, he takes a small chopping-knife, made of silver, into his hand, and puts it upon the sick man's head; and, by the power of the devil, utters the following words: "The darkness of disease shall immediately pass away from you, when the light of my knife comes upon your head." Afterward, he pours a pot of water upon his head, and wets all his body. This is all done to deceive the people, and to plunder their property.

The people of this country, when they have lost a buffalo, offer archa flowers, incense, and betel, (a nut,) to a devil named Gala Bandara. Having offered these, they address the devil, saying, "You must make a person able to declare some news about the buffalo which we lost at such a time, and we will offer any sacrifice that you please to appoint." After some days, if the person who has lost the buffalo hears some news of him, he thinks, "Oh, that devil must have brought this to my knowledge. I prayed him to do so." Thus thinking, he goes to the devil's temple, and offers whatever the devil's priest orders him. By this means he loses his

property, and does not always get his buffalo again.

When cocoa-nuts, jack-fruits, toddy, or any other fruits, are stolen from the gardens of the people of this country, they go to a devil's temple, and address a devil named Daveleyaca; saying, "Last night a thief came and stole such and such things from my garden; wherefore I pray you to bring out the person who stole them, and make him declare publicly, 'I am the thief!'" Besides this, I request you to prevent people from stealing in future in this manner from my garden." Then the devil is pleased with his petition, and the devil's priest gives him a piece of archa flower to hang on a tree. The person thinks that flower will preserve the garden; and he does as he is directed.

DOMESTIC.

ANNIVERSARIES OF BENEVOLENT SOCIETIES IN THE CITY OF NEW YORK.

WHEN not otherwise stated, the meetings were held in the Chatham-street Chapel.

American Seaman's Friend Society.

The sixth anniversary of the society was held on Monday evening, May 5th, Abraham Van Sinderen, Esq., the President, in the chair. Prayer was offered by the Rev. Mr. Squier of Utica. The Rev. J. Greenleaf, the Secretary, read the annual report; and addresses were delivered by Rev. Mr. Mitchell, of Charleston, S. C.; Rev. S. Peet, Agent of the Society; Peletiah Porit, Esq., New York City; Capt. Richardson, of the ship Poland; Robert Wilkinsoa, Esq., Poughkeepsie; and Rev. Edward Kingsford, from England.

American Anti-Slavery Society.

The first anniversary was held on the morning of Tuesday, May 5th, Arthur Tappan, Esq., presiding. Prayer was offered by Rev. C. P. Grosvenor, of Salem, Mass. Dr. Cox read the 58th chapter of Isaiah. Rev. Elizur Wright, the Secretary, read the annual report; after which, Rev. S. L. Pomroy, Bangor, Me., Rev. Stephen Peet, Euclid, Ohio, Rev. A. A. Phelps, late of Boston, Mr. James Thome, Kentucky, Rev. B. Green, Whitestown, Mr. Robert Purvis, Rev. H. G. Ludlow, and Dr. Cox, of New York City, Mr. W. L. Garrison, of Boston, and Mr. Charles Stewart, of England, addressed the audience.

Sabbath-School Meeting.

This was held on the evening of May 6th, Eleazar Lord, Esq. presiding. Rev. Dr. Fisher opened the meeting with prayer, and Horace Holden, Esq. read the report; after which resolutions were adopted, and addresses made by Rev. Dr. DeWitt, and Dr. Cox, of New York City; Rev. B. Stow, of Boston, and Rev. S. L. Pomroy, of Bangor. About 10,000 children and 4,000 or 5,000 spectators were assembled in the Park at three, P. M., where a prayer was offered, a hymn sung, and addresses made.

American Tract Society.

The ninth anniversary of this society was held on the morning of May 7th, the President, S. V. S. Wilder, Esq., in the chair. After prayer by the Rev. Francis McFarland, of Virginia, and the reading of the annual report by Rev. W. A. Hallock, the Secretary, addresses were delivered by Rev. P. Cooke, of Ware, Mass.; Rev. J. A. Copp, of Tennessee; Rev. Mr. Matheson, of England; Dr. Milnor, of New York City; Rev. W. S. Plumer, of Virginia; Timothy R. Green, Esq., Rev. Seth Bliss, Boston; Rev. Mr. Winslow, missionary from Ceylon; and Rev. Andrew Reed, London.—Resolves were passed to place at least one bound volume of the Society's publication in every family in the States of Maryland, Virginia, S. Carolina, Georgia, and Territory of Florida; and to raise thirty thousand dollars for foreign distribution.

American Peace Society.

Held its annual meeting on the afternoon of May 7th, S. V. S. Wilder presiding. The annual report was read by Mr. Chipman, giving an account of the progress of the Society's principles; after which Rev. Prof. Dewey, of Pittsfield, Mass., Rev. Mr. Hicock, of Litchfield, Conn., and Rev. E. Galusha, of Utica, addressed the meeting.

American Home Missionary Society.

The eighth anniversary was held on the evening of May 7th, the President, Hon. S. Van Rensselaer, in the chair. Dr. Codman, of Dorchester, Mass., opened the meeting with prayer. Knowles Taylor, Esq., the Treasurer, and Rev. A. Peters, the Corresponding Secretary, read their reports; upon which the Rev. Mr. Phelps, of Geneva, and Rev. S. Eaton, of Buffalo, N. Y.; Rev. G. W. Blag-

den, of Boston; Rev. A. Reed, of London; Prof. Sturtevant, of Illinois College; and Rev. Dr. McAuley, addressed the meeting.

American Baptist Home Missionary Society.

This society held its second anniversary, in the Mulbury-street Church, on the evening of May 7th. Hon. Heman Lincoln, the President, took the chair; Rev. Dr. Kendrick read the Scriptures; Rev. John Peck lead in prayer; and Rev. Dr. Going read extracts from the annual report; after which Rev. Dr. Sharp, of Boston; W. B. Cannier, Esq., of St. John's, N. B.; Rev. G. F. Davis, Hartford, Con.; and Rev. Mr. Rees, Trenton, N. J.; addressed the meeting.

Meeting in behalf of African Colonization.

This was held in connection with the New-York City Colonization Society, on the afternoon of May 7th, Rev. Dr. Milnor presiding, and Doct. John Stearns acting as secretary. Prayer was offered by Rev. Dr. DeWitt. Rev. R. R. Gurly, Secretary of the American Colonization Society, made a brief statement relative to the views of the society, the principles adopted by the friends of colonization, and the condition and character of the colony of Liberia. Rev. Mr. Jackson, of New York

City, A. H. Twining, Esq., Rev. John Breckenridge, Rev. G. W. Bethune, and Rev. W. S. Plumer, addressed the meeting.

American Bible Society.

The eighteenth annual meeting was held on the forenoon of May 8th. Rev. Dr. Porter, of Catskill, read the Scriptures; the President, Hon. John Cotton Smith, made a short address; the reports of the Treasurer and Managers were read; and the audience were addressed by Rev. B. Stow, Boston; Alvan Stewart, Esq., of Utica; S. A. Foot, Esq., New York City; Rev. G. W. Blagden, Boston; Rev. Dr. Henshaw, Baltimore; Rev. Dr. Milnor, and Rev. S. H. Cone, New York City; Rev. W. S. Plumer, of Virginia; Rev. Mr. Winslow, missionary from Ceylon; and Rev. Messrs. Reed and Matheson, from England, who were present as delegates from the British and Foreign Bible Society.

Assembly's Board of Education.

The meeting was held on the evening of the 13th, in the Brick-Church, Moses Allen, Esq. presiding. After the reports and statements respecting the proceedings of the society had been read by the Secretary, the audience was addressed by Rev. Drs. Phillips and Tucker, Rev. C. Mason, and Rev. W. S. Plumer.

Miscellaneous.

BUDHISM IN CHINA.

IN the *Monthly Paper* accompanying the number of this work for March 1833, an engraved representation of the common form of Boodh or Budh, was given, followed by some general account of this idol and the worship paid to it in Ceylon, Burmah, Siam, China, and other countries where this system of idolatry prevails. The following well written article, relating particularly to the present state and character of Buddhism in China, is taken from the *Chinese Repository*, and purports to have been written by a person who possessed the best means of obtaining a correct knowledge of the subject. The article also casts much light on many of the customs and laws of the Chinese.

Buddhism has lately attracted the notice of several eminent scholars in Europe. Anxious to discover a rational system of idolatry, they have supplied its moral deficiencies from their own stores of knowledge, and then represented the whole as the religion most commendable

and rational, in the absence of Christianity. The writer of these remarks has not the slightest wish to engage in a contest with those giants in speculative knowledge; he wishes merely to present what he has himself witnessed, having never previously studied the demonology of the Buddhists. In order, however, to satisfy his readers, he can state, that he has since pored over many a book abounding in barbarisms from the Pali language; that he has perused numerous Chinese works on the subject; and if, after all, he confesses that the greater part of the Budhistic books contain nothing but absolute absurdities and reveries, unintelligible to the most learned of its votaries, he only coincides in opinion with the more intelligent of the sect. He admits at the same time, that it is the least degrading of the idolatrous systems when compared with other pagan abominations; he allows, that we see it in China in the least objectionable form in which it exists; yet still he detects every where its principle of atheism, and of gross idolatry.

Having spent about six years among Buddhists in various countries, I can assure those European scholars, that many of the supposed tenets of Buddhism, which they have drawn from books in the libraries of universities, are

as little acknowledged by the followers of Budha, as are the doctrines of Christianity. They scarcely address themselves to the understanding, but are content with repeating the prayers delivered to them in the Pali, to them an unintelligible language; and they pay their worship to an indefinite number of images, according to the traditions of their ancestors. In China, where the peculiarity of the language precludes its being written with alphabetic accuracy, the Pali degenerates into a complete jargon, by adapting the sounds to the pronunciation of the Chinese characters. I have tried in vain to decypher the hard words, which in the Chinese language have none of the inflections that are so prominent a feature in the Pali language; I have inquired of the priests, but they never could give any satisfactory answer, and at length I have relinquished the hope of ever gaining a thorough knowledge of their tenets. As the advocate of evangelical principles, I ardently desire that Christianity may very soon triumph over this preposterous superstition.

What is Buddhism in China at the present moment? It is very evident that its introduction into this extensive country was not antecedent to the Christian era. In the year 65, A. D., the emperor Ming-te invited the first priests of Budha to China. A dream, informing him that the "holy one" was born in the west, is assigned by the Chinese historians as the cause of the embassy sent to India, to bring hither some disciples of the new-born sage. In the classic odes there was found a passage, which in indefinite terms spoke of some such event; this was immediately quoted as corroborative of the infallible imperial opinion, that the period had now arrived. Those priests, therefore, natives perhaps of Ceylon, were received with open arms by the court, and found an ample field in which they might propagate their absurd doctrines.

The ancient Chinese retained some knowledge of a Supreme Being, which had been delivered to them by tradition. Yet the worship which they paid to the visible heavens and to the earth, to rivers, hills, and above all to the *dragon*, and the gods of the lands, was open idolatry. Subsequently when Confucius rose as the renovator of his age, he studiously avoided explaining himself upon the number or nature of the gods, and only inculcated the necessity of reverencing those whom the ancients had worshipped. He defined the rites of their service with the greatest minuteness. His only wish was, to promote the social happiness of his countrymen, independently of the influence which religion exercises upon a nation. His great aim was the introduction of order and decorum into all the relative duties of life: and to the strict observance of external ceremonies, he reduced the whole of religion. This deficiency in his system was very strongly felt by his contemporaries. Laou-tsze, therefore, the mystic philosopher of China, stepped forward to supply the wants of the multitude, by his abstruse speculations. According to him, all nature is filled with demons and genii, who constantly influence the

fate of man. He increased the number of idol gods to an enormous amount, and attempted to define with scholastic precision their nature and offices. Yet his demonology wanted perspicuity, and contained too many palpable absurdities to be generally received. Though some emperors have declared themselves votaries of Taoism, they could never introduce a general belief in doctrines which nobody understood.

China wanted therefore a popular creed, which every man might understand; and the Buddhists supplied this desideratum. Accommodating their system to all the existing superstitions, they opened the door to every sort of converts, who might retain as many of their old prejudices as they chose. They were by no means rigorous in enforcing the obligations of men to morality; to expiate sins, offerings to the idols and to the priests were sufficient. A temple, built in honor of any idol, and richly endowed, would suffice to blot out every stain of guilt, and serve as a portal to the blessed mansions of Budha. When death, that hideous spectre, approached, they promised to every one of their votaries speedy promotion in the scale of the metempsychosis, till he should be absorbed in Nirupan or Nirvana,—nonentity. With these prospects the poor deluded victim left the world. To facilitate his release from purgatory, they said mass, and supplied the wants of the hungry departed spirit by rich offerings of food, of which the spirit enjoyed only the odor, whilst they devoured the substance. As Confucius had raised the veneration towards ancestors into idolatrous worship, they were ready to perform the office of priests before the tablets of the dead. Thus they ingratiated themselves with the credulous multitude, who were too happy to avail themselves of their cheap services.

But notwithstanding their accommodating creed, the Chinese government at times have disapproved of it. As the sanctity of marriage has been acknowledged in China from time immemorial, and almost every person at years of maturity has been obliged to enter that state, the celibacy of the priesthood of Budha was considered a very dangerous custom. Budha regarded contemplation and exemption from worldly cares, as the nearest approach to bliss; therefore his followers in imitation of their master, passed and inculcated lives of indolence, and practised begging, as the proper means of maintaining themselves. This was diametrically opposed to the political institutions of China, where even the emperor does not disdain to plough.

If such a system prevailed, the immense population of the empire must be reduced to starvation; for it is only by the utmost exertion that they can subsist. These serious faults in the foreign creed gave its enemies occasion to devise means for its extirpation. It was proscribed as a dangerous heresy, and a cruel persecution followed in consequence; but it had taken too deep root to be easily eradicated. Then again some emperor would think more favorably of its demoralizing tendency, and even embrace it himself. Yet

the natural consequence of its tenets was, that it could never become a religion of the state, and that the priests were never able to exercise any permanent influence over the populace. Besides, the Chinese are too rational to believe implicitly all the absurd Buddhist fables, nor can they generally persuade themselves that those numerous images are gods. When we add to this, their national apathy towards every thing concerning religion, from their being entirely engrossed with things of this life, we can easily account for the disesteem in which they hold Buddhism. Nor ought we to wonder, that they worship at one time the divinities which they despise at another; for ancient custom bids them follow the track of their ancestors, without inquiry or doubt concerning its reasonableness, even when they cannot but ridicule its absurdities.

The priests of Budha are a very despised class, sprung chiefly from the lowest of the people. Their morals are notoriously bad, and pinching poverty has made them servile and cringing. They wander abroad in search of some trifling gift, and often encounter many a harsh refusal. Those temples which are well endowed by their founders, are overcrowded with priests, so that only a few among the higher of them can be rich. Neither learning nor skill is found among them, and with a few individual exceptions, they are a very stupid class. Budha, however, seems to have intimated that stupidity brings the votary nearer to the blissful state of apathy, and therefore a knowledge of his institutions is considered the only requisite to form an accomplished priest. They have no schools or seminaries for the instruction of those who belong to their sect. They seldom strive to obtain literary honors; they are even excluded from the list of candidates as long as they remain priests. Few among them are serious in the practice of their own religion; they are in the fullest sense of the word, worldly men. They who are strict in their devotions, appear sullen and misanthropic, and live a very secluded life. But religious abstraction and deep contemplation, with utter oblivion of existence, appear to be out of vogue. I have been in the *chen-tangs*, or halls of contemplation, and have found them the haunts of every vice. How can it be otherwise, if the mind is unoccupied and the hands not employed with any good work. The nuns are less numerous than the priests, and more industrious.

It is a general observation that almost all the temples of Budha are in a state of dilapidation. The contributions of devotees are inadequate to meet the expenses of repairs. These temples are very numerous, so much so that there is scarcely a small village which has not to boast of one; and few romantic and beautiful spots can be found free from these seats of idolatry.

The similarity of the rites of this superstition to those of papacy are striking; every one who visits their monasteries can at once discover the resemblance. That they should count their prayers by means of a rosary, and

chant masses both for the living and the dead, should live in a state of celibacy, and shave their hair, fast, &c., might perhaps be accounted for by a mere coincidence of errors into which men are prone to fall; but their divine adoration of *teen-haw*—"the queen of heaven," (called also, *shing-moo*, 'the holy mother,') must be a tenet engrafted upon Buddhism from foreign traditions. We are unable to fix the exact period of the adoption of this deity. There is a legend of modern date, among the people of Fuhkeen, which tells us that she was a virgin of that province, who in a dream saw her kindred in danger of being wrecked, and boldly rescued them; but this affords no satisfactory solution. Neither is the queen of heaven among the deities which the Siamese Buddhists worship, though they possess the whole orthodox code of demons. It is very likely, that some degenerate Nestorian Christians amalgamated with their faith and ceremonies the prevailing errors of China, and persuaded the priests of Budha to adopt many of their rites. Though the Siamese and Cambodian priesthoods resemble the papal clergy in some points, they do not exhibit so striking a similarity as the Chinese. Moreover the Buddhists of China have received among the objects of their veneration all the sages which have been canonized by the emperor or by public credulity. In one instance, I saw a marble bust of *Napoleon*, which they had put in a temple, and before which they burned incense; hence it would not be extraordinary, if they had also adopted among their gods so conspicuous an object of worship as the virgin, who was adored by so many millions of Christians.

The present dynasty seems to have declared itself clearly in favor of the great Dalai-lama of Thibet. As the Mongols on the northern frontier are much devoted to the rites of Shamanism, and adore this visible deity, it was perhaps with a view to conciliate their good will and keep those wild hordes in subjection that this preference was manifested. The religion of these barbarians being only a modification of Buddhism, we should expect that the Chinese government would equally extend its benevolence to the Buddhists in China.—But such does not appear to be the fact; they are tolerated, but receive no stated support from the government.* The emperor may extend his individual charity to some temples, but this is not governmental patronage. The high officers of state may occasionally favor the sect; but they will never openly avow it; for this would be derogatory to their fame, and expose them to the ridicule of their colleagues. Yet under all these disadvantages, a numerous priesthood can find subsistence. The temples are crowded to excess with devotees on certain festivals, and the exclamation, "*O-me-to fuh*," is familiar to the ear of every one.

* We are not quite sure that our correspondent is correct in this assertion. The point deserves further attention; and we shall feel much obliged to any of our correspondents, who will furnish us with such evidence and facts as shall put the question at rest.

American Board of Commissioners for Foreign Missions.

MEETING IN BEHALF OF THE BOARD IN NEW YORK CITY.

A meeting was held in the Chatham-street Chapel, during the week of the religious anniversaries, (Friday, May 9th,) at which the Hon. John Cotton Smith, President of the Board, presided. After prayer by the Rev. Dr. Proudfit, statements relating to the general concerns of the Board, and its operations and plans, were made by Dr. Wisner, one of the Secretaries. Rev. Miron Winslow, of the Ceylon mission, then gave some account of that mission and the calls for enlarged operations in that quarter.

Resolutions were moved and seconded by Rev. Dr. Beman, of Troy; Zechariah Lewis, Esq., Brooklyn; Rev. Andrew Reed, London; Rev. R. Alden, Secretary of the Wesleyan Missionary Society, London; Rev. Mr. Bethune, Utica; Rev. Mr. Mattheson, Durham, England; Rev. W. S. Plumer, Virginia, and Hon. Stephen Van Rensselaer, of Albany.

The following resolutions were adopted.

Resolved, That, in the present state of the missionary enterprise and the existing circumstances of the world, the hope of the unevangelized nations, under God, depends much upon the moral feeling and moral action of the youth of this republic; and that the cause of foreign missions, from the above considerations, enforces claims on them, which ought to be felt and answered without delay.

Resolved, That the grand enterprise of preaching the gospel to every creature, is eminently adapted to unite in fellowship and love all the friends of the Redeemer, and to assimilate them to the pure and devoted society of heaven.

Resolved, That we regard the spirit of prayer as essential to the spirit of missions; and that we therefore earnestly recommend to the attention of the friends of the Redeemer the monthly concert for prayer, as being happily adapted to the cultivation of such a spirit.

Resolved, That the preciousness of the treasure committed to us, the deplorable condition of unevangelized nations, the promises and providence of God, the industry of him who soweth tares, and the excellency of the missionary spirit, all forbid us to do otherwise than continually to enlarge our views and efforts for the universal spread of that gospel which bringeth salvation.

ORDINATION AND DEPARTURE OF MISSIONARIES.

On the 15th of April Rev. John B. Adger and Rev. James L. Merrick were ordained in Charleston, S. C., by the Union Presbytery, as missionaries of the American Board of Commissioners for Foreign Missions. The sermon on the occasion was preached from Isaiah xlii, 1, by the Rev. Thomas Smith, of the Second Presbyterian Church, in Charles-

ton, with which Mr. Adger was connected, and in whose meeting-house the services were held.

Mr. John Dunbar, recently from the Auburn Theological Seminary, was ordained at Ithaca, N. Y., May first, as a missionary of the Board, by the Cayuga Presbytery. The Sermon was preached by Rev. Nathaniel E. Johnson, Cortlandville.

On the 5th of May, Rev. Samuel Parker, of Ithaca, Rev. John Dunbar, the person named above, and Mr. Samuel Allis, Jr., of Ithaca, left that place, under the patronage of the Board, on their way to the Indians near or beyond the Rocky Mountains, with a view to ascertain the condition and character of those remote tribes, and to prepare the way for establishing missions in that quarter, if divine Providence shall favor it. They are expected to ascend the Missouri river, and penetrate the wilderness in such a direction and as far as may seem advisable for the accomplishment of their object. The special interest felt by the friends of Christ in Ithaca and the immediate vicinity, in behalf of those neglected tribes has induced them to contribute liberally towards defraying the expenses of the expedition. In a letter written on the way Mr. Parker remarks—

The mission is the child of prayer and fasting, and I believe it will live and be productive of great good to the poor Indians. If I should be permitted only to climb the Rocky Mountains, and after having looked over the moral desolations of the west, should make my grave in the snow of the wilderness; and if my companions should also fall, the Indians beyond the mountains will not be forgotten, nor long neglected. The prayers and the interest called forth in their behalf will not be unavailing. Those tribes shall bow before the Savior and his kingdom shall extend from sea to sea.

PATAGONIAN MISSION.

Messrs. Arms and Coan arrived at New London in the Talma, capt. Allen, on the 14th ult. They landed first at Gregory's Bay, within the Straits of Magellan, and were last from the Falkland Islands. A more particular account of their mission, and of the kindness they uniformly received from shipmasters during their absence, will be given in a future number.

Donations,

FROM APRIL 11TH, TO MAY 10TH,
INCLUSIVE.

<i>Central Board of Foreign Missions,</i>	
James Gray, Richmond, Va. Tr.	
Albemarle co. A friend, to constitute Rev. JOHN A. GREETER of Genito, an Honorary Member of the Board,	50 00
Fredericksburg, Benev. so. to constitute Rev. SAMUEL B. WILSON an Honorary Member of the Board, 50; a lady, 5;	55 00
A widow lady and her daughter, W. H. White,	5 00
Lynchburg, 2d presb. chh.	10 00
Petersburg, Rev. WILLIAM S. PLUMER, which constitutes him an Honorary Member of the Board, 50; Mrs. Bott, 5; two ladies, 1,75;	15 00
Richmond, Presb. chh. Shockoe Hill,	56 75
	267 93—450 68
<i>Southern Board of Foreign Missions,</i>	
James Adger, Charleston, S. C. Tr.	
Augusta, Ga. WILLIAM SMITH,	100 00
Bradleyville, Rev. ROBERT W. JAMES,	50 00
Charleston, Rev. JOHN LANNEAU, 50; Rev. THOMAS SMITH, 50; fem. miss. asso. of 2d presb. chh. 50; JAMES ADGER, (of which to constitute Rev. JOHN B. ADGER an Honorary Member of the Board, 50;) 150;	300 00
Columbia, WILLIAM LAW, 100;	
Rev. F. R. GOULDING, D. D. 50;	150 00
John's Island, Rev. ELIPHA WHITE,	50 00
London, Eng. CHARLES WHITLAW,	100 00
Washington, Ga. ADAM ALEXANDER,	100 00
Winnaboro', Cong. of Rev. WILLIAM BREARLY,	50 00
From various sources,	312 12
The individuals mentioned above are constituted Honorary Members of the Board. The dona. are for the support of Rev. G. W. Boggs, 600; and Rev. J. L. Wilson, 500;	
	—1,212 12
<i>Cambridge co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Portland, Mon. con. in 2d, 3d, and High-st. chhs.	75 00
<i>Essex co. North, Ms. Aux. So. J. S. Pearson, Tr.</i>	
Amesbury, Mills Village, Cong. chh. and so.	25 00
Andover, Chapel cong. Gent.	
286,75; la. 68,50;	355 25
S. par. Gent. and la. 156,67;	
mon. con. 30; sab. sch. 12,11;	196 78
Haverhill, Fem. miss. so. in Rev. Mr. Whittlesey's par.	25 00
Ipswich, United mon. con. in 1st and south chhs. 100; for. miss. so. in Rev. Mr. Kimball's par.	79,50;
Newbury, 1st par. Gent. 62,84;	179 50
la. 40,52;	
Newburyport, Mon. con. in 4th chh.	103 38
Rowley, 1st par.	33 45
West Bradford, Gent. 10,75; la. 48,57;	54 12
West Newbury, W. par. Gent. 12,26; la. (of which for John Kirby in Ceylon, 14;) 20;	59 32
	32 26-1,066 04
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Buxford, 1st par. Gent. 14; la. 18;	32 00
Dauners, N. par. Gent. 54; la. 34,91;	88 91
S. par. Gent. 100; la. 92,23;	192 23
Lynn, La. (of which to constitute Rev. DAVID PRABODY an Honorary Member of the Board, 50;) 67,25; so. 20;	67 25

Manchester, Gent. 34; la. 30,50;	
mon. con. 11,76; juv. so. 3;	79 26
Salem, S. so. La. 58,75; coll. in Crombie-st. chh. 80;	138 75
Topsfield, Gent. 42,87; la. 55,29;	
mon. con. 14,84;	120 00—736 40
<i>Greene co. N. Y. Aux. So. Rev. Dr. Coxackie, To constitute Mrs. SUSAN VAN BROOK an Honorary Member of the Board,</i>	
East Durham, Indiv. to constitute Rev. JONATHAN CONE an Honorary Member of the Board, 50;	100 00
mon. con. 16,96; D. Baldwin, 10; I. Sears, 1;	
East Windham, Big Hollow, Mon. con.	77 25
West Durham, Mon. con.	1 35
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	18 50—197 10
Chester, Mon. con. 13; E. Miller, 5;	
Chickopee, Gent. and la.	18 00
Factory, Mon. con.	1 00
Feeding Hills, Cong. chh. 8,06;	7 48
mon. con. 4,05;	
Longmeadow, Fem. benev. so. 87;	12 11
young men's wes. miss. so. 18;	
mon. con. 15,70;	190 70
Middle Granville, Cong. chh.	15 02—174 26
<i>Hartford co. Ct. Aux. So. J. E. Woodbridge, Tr.</i>	
Berlin, N. Britain so. Mon. con.	10 00
East Windsor, 1st so. Mon. con.	25 00
N. so. Gent.	11 00
Glastenbury, Mon. con.	48 87
Granby, T. Hills, La.	11 40
Hartford, 1st so. 34,10; la. 16;	50 10
N. so. Mon. con.	23 60
Of sums ack. in Jan. \$100 ft. D. P. Hopkins, constitute WILLIAM EDMOND, of Newton, an Honorary Member of the Board.	
W. Young la. benev. so.	4 37
Wethersfield, Newington so. Electa Whittlesey, 6th pay. for Caroline Whittlesey in Ceylon,	
R. Hill so. A young lady,	12 00
	50
	190 93
Ded. expenses paid by aux. so.	50 97—139 26
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	100 00
<i>Middlesex co. Ms. Aux. So. C. Davis, Tr.</i>	
Sudbury, Gent. and la. to constitute Rev. RUFUS HURLBUR an Honorary Member of the Board,	50 00
<i>Middletown and vic. Ct. Aux. So. R. Hubbard, Tr.</i>	
Chatham, 1st so. Gent. 17,31;	
la. 10;	27 31
Middletown, 1st so. Gent. 6;	
la. 4,38;	10 38
Westfield, La.	15 00
Upper Middletown, Mrs. S. W. Savage, to constitute Rev. ZEBULON CROCKER an Honorary Member of the Board,	50 00—102 60
<i>Monroe co. N. Y. Aux. So. By E. Ely,</i>	
Bergen, Lyme, Fem. miss. so. 7,85; mon. con. in Centre chh. 5,37; coll. Jan. 6th, 33,41;	46 63
Brockport, 1st cong chh.	15 50
Holley, 1st presb. chh. to constitute Rev. ROBERT H. CORNELIUS an Honorary Member of the Board,	50 00
Knowlsville, Presb. chh.	26 00
Middlebury, Presb. chh. and so. (of which to constitute Rev. NORRIS BULL an Honorary Member of the Board, 50;)	60 00
North Fensfield, Presb. chh.	6 63
Ogdon, Fem. miss. so. 27,74;	
cong. chh. 16,54;	44 26
Pittsford, Presb. so. to constitute Rev. JOHN B. RICHARDSON an Honorary Member of the Board,	50 00
Riga, La. for. miss. so.	25 72

Rochester, 1st presb. chh. 75; 3d do. 30, 15;	105 15
Sweden, Presb. chh.	23 57—463 08
New York city, Board of for. miss. in R. D. chh. W. R. Thompson, Tr.	
Albany, Mon. con. in N. R. D. chh. 27, 33; 9d R. D. chh. 43, 25; sub. sch. No. 6, 2, 50;	73 08
Farmville, Mon. con. in R. D. chh.	30 00
Ghent, Asso. in do.	28 34
New Brunswick, N. J. Mon. con. in do.	48 07
New York city, Fancy article so. of Colleg. R. D. chh. (of which to constitute Rev. JOHN SCUD- DER, Ceylon, and WILLIAM R. THOMPSON of New York city, Honorary Members of the Board, 150;)	157 13
Old Schaghticoke, Mon. con. in R. D. chh.	25 00
Utica, R. D. chh. to constitute Rev. JAMES S. CANNON, D. D. and Rev. ALEXANDER Mc CLELLAND, D. D. of New Brunswick, N. J. Honorary Members of the Board,	100 00—449 02
New York city and Brooklyn, Aux. So. W. W. Chester, Tr.	411 06
Onondaga co. N. Y., Aux. So. A. Thomas, Tr.	
Cliatton, Cong. so. 100; Hamilton college, so. of chr. res. 12, 43;	119 43
Coventryville, Mon. con.	14 21
Deerfield, Mon. con.	4 82
Elizabethtown, Cong. so.	3 00
Fulton, Coll. in presb. so.	9 50
Hamilton, 1st cong. so.	8 62
Hannibal, Coll. in cong. so.	11 90
Malone, Coll. in presb. so. 25, 69; Miss Hobart's sch. sch. class, 1, 37; Miss Hough's do. 1, 94;	99 00
New Haven, Coll. in cong. so.	10 30
New York Mills, Coll. in presb. so. to constitute Rev. L. H. Loss an Honorary Member of the Board,	52 53
Onondaga Hill, Presb. so.	3 00
Oswego, Presb. so. to constitute Rev. ROBERT W. CONdit an Honorary Member of the Board,	50 00
Plymouth, Mon. con.	5 00
Trenton, L. Younglove, in part of m. pig, No. 6, 16; E. G. Wells, for China miss. 5;	21 00
Utica, 1st presb. so. Mon. con. and coll. 18, 76; fem. benev. asso. 30; gent. 19, 16;	237 92
Vernon Centre, Mon. con. to con- stitute Rev. JOHN WAYNES of New Hartford, an Honorary Member of the Board,	58 00
Western, Coll.	19 00—643 33
Palestine mis. so. Ms. E. Alden, Tr.	
North Middleboro', E. Leach,	20 00
Rockingham co. East, N. H. Aux. So. D. Knight, Tr.	
New Market, Lamprey River, Mon. con. in cong. so. 10, 40; fem. asso. 20, 60;	31 00
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Clarendon, Gent. and la.	18 00
Rutland, E. par. Circle of indus- try, 30; av. of ring, 1;	31 00—49 00
Sturford co. N. H., Aux. So. A. Freeman, Tr.	129 34
Western Reserve Aux. So. Rev. R. Nutting, Hudson, O. Tr.	
Brooksville, Coll. 2, 44; indiv. 1;	3 44
Charlestown, Gent.	7 43
Dover, Asso.	6 50
Granger, Asso.	7 84
Guilford, Mon. con.	9 00
Hudson, Contrib.	23 86
Norwalk, Rev. T. Kennen,	1 00
Ravenna, Sub.	14 84
Richfield, Asso.	15 00
Strongsville, W. Strong, 3; indiv. 7, 15;	10 16
Wellington, Mon. con.	12 00
Windham, La.	14 25—123 38

Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.	
Barnard, Thankg. contrib. in cong. chh.	13 00
Bridgewater, Mrs. P. Perkins,	2 00
Hartford, Gent. 16; la. 22, 21; mon. con. 6, 66; a widow's mite, for miss. to Indiana, 1;	45 87
Queechee Village, La.	4 47
Hartland, Mon. con.	21 00
North Hartford, Mon. con.	15 65
Norwich, Gent. 20; la. 12;	32 00
Pomfret, Cong. chh.	4 50
Royalton, Gent. 11, 75; la. 22, 23;	33 28
Windsor, Mon. con. in cong. chh.	14 75—187 22
Total from the above sources,	\$6,823 81

VARIOUS COLLECTIONS AND DONATIONS.

Acworth, N. H. Mon. con. 17, 34; av. of ring, 16c.	17 50
Albany, N. Y. 4th presb. chh.	158 34
Alleghenytown, Pa. Three indiv. a bal.	50
Amherst, Ms. Ann and Emma Field, for Greek chil.	1 12
Andover, Ms. Young ladies in Abbott fem. sem. 8, 96; a young lady, for tracts and bibles for Mahratta miss. 2; fem. bible class in S. par. for Zoolah miss. 13, 34; fem. mon. con. in N. par. for do. 16; c. box in do. 30c.	40 60
Augusta, Me. Juv. so. for an orphan child in Rev. Mr. King's sch. at Athens, Greece,	12 30
Baltimore, Md. Fem. miss. so.	25 00
Banger, Ms. 1st cong. chh. and so.	220 00
Beach Spring, O., A. Work,	2 00
Bennington, Vt. Miss F. P. R. av. of ring,	10 00
Blakeney, N. Y. Fem. benev. so. 6; ack. in April as fr. Jefferson.	
Boston, Ms. A mite off. fr. a fem. of Old South chh.	5 00
Brainard, Cher. na. D. H. 2; Maj. D. 2; T. L. and R. E. 2;	6 00
Brighton, Ms. Mon. con. in evang. so. 58, 75; la. for miss. so. 14, 85;	73 00
Cazenovia, N. Y. Mon. con. in 1st cong. chh.	15 00
Cherry Valley, N. Y. La. of cong. to consti- tute Rev. WILLIAM LOCKHEAD an Hon- orary Member of the Board, 50; cong. 66;	116 00
Chester, Vt. Cong. so.	30 00
Chester, N. Y. Fresh. cong.	25 00
Chicago, Illi. Mon. con.	19 00
Cleveland, O. La. sew. so.	15 00
Colodenville, Ga. R. Holmes, 10; Mrs. Holmes, 10;	20 00
Columbus, N. Y. Mon. con. in cong. chh. 20; a fem. friend, 3;	23 00
Columbus, Missi. M. King, of N. Y. state, for Choc. miss.	5 00
Danvers, Ms. La. asso. in Rev. Mr. Cowles's so.	7 81
Danville, Vt. Mon. con.	16 00
Dauville, Pa. Fem. miss. so. 34, 50; Mrs. C. Montgomery, for Mr. Armstrong and Mr. Alexander at Nuhiwa, 40;	74 50
Dorchester, Ms. Two fem. friends,	1 00
Dorset, Vt. Fem. hea. friend so. for fem. hea. schools of Mahratta miss.	24 00
Du Page, Illi. Mon. con.	12 00
East Machias, Me. Mon. con. (of which for bibles for foreign countries, 14; for tracts for do. 14;)	42 00
East Stockholm, N. Y. Agri. miss. so.	36 50
Elliot, Me. Mon. con.	10 00
Fairfield, N. J. Fem. mite so. 18; cong. 22;	40 60
Falmouth, Me. N. Merrill,	5 00
Farmington, O. Cash,	50
Fort Gratiot, N. Y. Mon. con.	88
Fort Niagara, N. Y. Mon. con. 23, 20; Dr. S. 1;	24 20
Freemingham, Ms. La. for miss. so. 49, 16; fem. so. for George Tyack in Ceylon, 20;	69 16
Franklin, Ms. Mrs. I. Fisher, for Sandw. Isl. miss.	25 00
Franklin, N. Y. Miss. so. contrib. at ann. fast and coll. 23; Miss. R. 1;	27 00
Fryeburg, Me. Mon. con. (of which to con- stitute Rev. Amos I. Cook an Honorary Member of the Board, 50;)	75 00

<i>Geneva</i> , N. Y. For ed. in Greece,	25 00	<i>Phillipston</i> , Ms. Mrs. A. Knowlton, for ed. of Greeks,	1 03
<i>Gorham</i> , Me. Mon. con. for Gorham mon. con. sch. in Ceylon,	90 00	<i>Pittsfield</i> , N. H. Mon. con.	10 00
<i>Gravville</i> , Ms. Mrs. M. Hall, for native fem. schools at Bombay,	5 00	<i>Princeton</i> , N. J. Mon. con. in theol. sem.	15 00
<i>Greensport</i> , N. Y. Mon. con. in presb. chh.	3 00	10; Mrs. B's boarders, 5;	15 00
<i>Hampton</i> , N. H. La. asoc.	22 00	<i>Putney</i> , Vt. La. asoc.	15 00
<i>Heath</i> , Ms. R. H. Leavitt, for Rev. L. Smith, Sandw. Isl.	90 00	<i>Quincy</i> , Illi. Mon. con.	10 00
<i>Jamaica</i> , Vt. Mon. con.	4 35	<i>Rahway</i> , N. J. Male and fem. miss. so.	150 00
<i>Jamestown</i> , N. Y., E. I. Gillett,	90 31	<i>Salem</i> , Ms. United men. con. in S. so. 16,44; a friend, 15;	31 44
<i>Jericho</i> , Vt. Fem. cent. so. of 1st cong. chh.	90 00	Of \$100 ackn. in May, \$90 were from an indiv. for one seventh part of interest money, being that which accumulated on the Sabbath.	
<i>Kingsborough</i> , N. Y. Indiv. 2d ann. pay. for support of a missionary, viz. Philo Mills, to constitute Rev. ELISHA YALE of Kingsborough and Rev. HUGH MAIR of Johnstown, Honorary Members of the Board, 100; CHARLES MILLS, which constitutes him an Honorary Member of the Board, 100; P. Heacock, 50; T. M. Leavenworth, 16; M. Burlingame, 15; Rev. E. Yale, 15; I. C. and Mrs. P. C. 11; S. Giles, 10; J. Giles, 10; Mrs. L. H. Mills, 10; F. Steele, 10; E. H. Dolevan, 10; E. L. 8; Mrs. M. H. 5; P. C. 5; Mrs. F. Y. 5; I. K. D. Jr. 5; G. F. 5; D. C. 5; C. G. 5; Mrs. H. P. 5; D. S. T. 4; R. L. S. 4; U. M. P. 4; Mrs. L. C. 4; Mrs. L. G. 3; H. A. P. 3; I. H. 3; Mrs. E. B. 3; Mrs. M. E. D. 3; J. L. Jr. 3; 10 indiv. each 2; 20 indiv. each 1; one indiv. 1.50; indiv. 6.50;	487 00	<i>Spencerstown</i> , N. Y. Mrs. S. G. Niles,	5 00
<i>Lancaster</i> , Pa. W. Kirkpatrick, for Oseage miss.	50 00	<i>Springfield</i> , Vt. Mon. con. in cong. chh.	17 00
<i>Lebanon</i> , Ct. A friend,	2 50	<i>Springfield</i> , Ms. Whittling club, for Sandw. Isl. miss.	19 00
<i>Lebanon</i> , Va. Mon. con. 10; sew. so. 5,62;	15 62	<i>Spruce Creek</i> , N. Y. Miss. so.	90 00
<i>Lexington</i> , N. Y. Mon. con.	3 00	<i>Stillwater</i> , N. Y. Mon. con.	16 00
<i>Lynn</i> , N. H. Contrib. in cong. so. to constitute Rev. EADIS TENNY an Honorary Member of the Board,	50 00	<i>Stonham</i> , Ms. Gent. and la. to constitute Rev. JONAS COLBURN an Honorary Member of the Board,	50 00
<i>Luzerneburg</i> , Vt. M. S. Chandler,	1 50	<i>Teakbury</i> , Ms. Mon. con.	5 00
<i>Marlboro</i> , Ms. Mon. con.	15 00	<i>Trumansburg</i> , N. Y. Mon. con.	78 00
<i>Maryville</i> , Ten. Miss. so.	69 67	<i>Tuscaloosa</i> , Ala. Young la. miss. so. 106; young men's so. of inquiry, 70;	176 00
<i>Mercer co.</i> Pa. A friend,	2 00	<i>Tyngsboro</i> , Ms. J. Blodgett,	10 00
<i>Middlebury</i> , O. Mon. con. in presb. chh.	14 00	<i>Uniontown</i> , Pa. Cumberland presb. chh.	10 00
<i>Middleton</i> , Ms. Mon. con.	10 54	<i>Vermont</i> , A. B.	10 00
<i>Milford</i> , Pa. Miss. so.	21 19	<i>Washington</i> , D. C. Mon. con. by Rev. M. N.	50 00
<i>Moores</i> , N. Y. Benev. so.	12 00	<i>Washington</i> , N. C. Mr. Fowle, 5; W. A. Shaw, 3.50; Rev. R. Shaw, 5;	13 50
<i>Moravia</i> , N. Y. Mon. con. and gen. coll. in presb. chh.	22 61	<i>Watervliet</i> , <i>Nyack</i> , <i>Wana</i> , and <i>Amity</i> , N. Y. Miss. so.	35 00
<i>Newbern</i> , N. C. Two chil. 1; a child, 6c.	1 06	<i>West Rupert</i> , Vt. Mon. con. in cong. so.	10 00
<i>New Brunswick Presbytery</i> , N. J. viz. Bound Brook, 20; Kingston, 35; Pennington, 16,19; Middletown Point, 3,21; Lambertsville and Solebury, to constitute Rev. PETER O. STUNDIGER an Honorary Member of the Board, 51,50; Freehold, 43,90;	169 80	<i>Wilkesbarre</i> , Pa. Mon. con. in presb. chh.	37 00
<i>Newburyport</i> , Ms. C. H. Coffin, for printing Cherokee books, by E. Boudinot,	50 00	<i>Winchester</i> , Ten. Mon. con.	7 00
<i>New Castle</i> , Del. Aux. miss. so. to constitute Rev. BENJAMIN SCHNEIDER an Honorary Member of the Board,	50 00	<i>Woodstock</i> , Vt. Mon. con. in N. par.	20 21
<i>New Castle Presbytery</i> , viz. Chesnut Level and Little Britain, 61,25; Churchville, 15; Donegal 22,50; miss. so. 10,50; Forks of Brandywine, 37; Nottingham and Charles-town, 50; New London, Mon. con. 25,39; Strasburgh, 8; Upper Octorara, Coll. 8,75; Wrightsville, 14,36;	252 75	Whole amount of donations acknowledged in the preceding lists, \$11,406 25.	
<i>Newfoundland</i> , N. J. Presb. chh.	5 00	LEGACIES.	
<i>New Haven</i> , Ct. Miss. so. of African sab. sch. for Minor school in Ceylon,	30 00	<i>Clifton</i> , Eng. Mrs. Hannah More, for Barley Wood school in Ceylon, £100, less legacy expenses in England, by Adam Hodgson,	307 04
<i>New London</i> , Ct. Robert Coit, to constitute Rev. JOHN DIELL, Sandwich Islands, an Honorary Member of the Board,	50 00	<i>Hartford</i> , Vt. Anna Woodward, by Rev. J. Richards,	36 55
<i>New Skiles</i> , Ten. Mon. con.	6 00	<i>Sunderland</i> , Ms. Nathaniel Smith, part of residue of his estate, by Elihu Rowe, Ex'r,	300 00
<i>Newton</i> , N. J. Mon. con. in presb. chh.	10 50	<i>Union Village</i> , N. Y. Moses Cowan, (of which to constitute Mrs. ELIZABETH COWAN, Rev. JACOB D. FONDA, and Rev. PHILIP DUREX Honorary Members of the Board, 200;) by Lewis Younglove, Ex'r,	300 00
<i>N.</i> —Tennessee. By Mr. Boudinot for print. Cher. books,	5 00	<i>Westminster</i> , Ct. Miss Catharine Butts, (of which to constitute OBADIAH H. BUTTS an Honorary Member of the Board, 100;) by Z. Storrs,	300 00
<i>New York city</i> , X, by Rev. Dr. Peters, 33,33; W. S. 30; a friend, 10;	73 33	DONATIONS IN CLOTHING, &c.	
<i>Northboro</i> , Ms. A. Rice,	12 00	<i>Chester</i> , Ms. A box, fr. indiv. 20; fr. S. Hubbard, Boston, 30; for Rev. R. Tinker, Sandw. Isl.	50 00
<i>North Haverhill</i> , N. H., D. Worthen,	1 50	<i>Croydon</i> , N. H., A piece of sheeting, fr. Miss S. Stevens.	
<i>Northwood</i> , N. H. Mon. con.	21 07	<i>Farmington</i> , O., A box, fr. ladies, for Mackinaw,	35 00
<i>Norwich</i> , N. Y. Mon. con. in presb. chh.	46 41	<i>Framingham</i> , Ms. A bucket of articles, for Rev. B. Schneider, Broosa.	
<i>Philadelphia</i> , Pa. For. miss. so. in Rev. J. Patterson's chh. Northern Liberties, 421,36; mon. con. in 1st R. D. chh. 200,45; youths miss. so. in 11th presb. chh. for native trav. teacher among the Cherokee, 35;	656 79	<i>Gilesum</i> , N. H., A barrel, fr. fem. read. circle,	13 50
		<i>Harrisburg</i> , Pa. A box, and half barrel, for Rev. W. P. Alexander, Nuhiwa.	
		<i>Medford</i> , Ms. A box, for Rev. Messrs. Hall and Boutwell.	
		<i>New Providence</i> , N. J., A barrel, fr. Mrs. M. Riggs, for Rev. E. Riggs, Athens, Greece.	
		<i>New York city</i> , A box, fr. scholars of Miss Goldsmith's and Miss Ludlow's sch. for chil. at the Sandw. Isl.	
		<i>Paris</i> , N. Y., A barrel of dried fruit, for Mackinaw.	
		<i>St. Johnsbury</i> , Vt. A box, fr. a few females in 2d cong. so.	
		<i>Weatherfield</i> , Vt. A box, fr. indiv. for Rev. S. Hall, La. Pointe,	47 15

THE

MISSIONARY HERALD.

VOL. XXX.

JULY, 1834.

No. 7.

American Board of Commissioners for Foreign Missions.

Syria.

JOURNAL OF MR. THOMSON DURING A
TOUR TO JERUSALEM AND VICINITY.

[Continued from p. 208.]

Ride from Jerusalem to Jerico.

April 16, 1833. The "Holy Fire" was the closing ceremony of the great week, and very early this morning we left the convent of Archangel, passed down the Via Doloroso to the palace, where the guard was already in motion, and from there, without a moment's delay, with the white flag of the pilgrim in front, and the green of the prophet in the rear, we set forward. It was a merry hour apparently to every body. The whole population of the city, of either sex and every age, in their best, lined the zigzag path, along which the pilgrim host was to pass. With noise and pomp, such as Arabs only can affect, we passed out at St. Stephen's gate, wound our way down into the narrow vale of Jehosaphat, where once ran the little brook Cedron—over the south point of Olivet, and by the miserable remains of the city of Mary and Martha and Lazarus; and then prepared ourselves to *descend*; for you remember that we must "*go down to Jerico.*" And sure enough *down, down* we did go, over almost perpendicular rocks for more than a mile, when the path becomes less precipitous. Still, however, following the dry channel of a brook, you go down for several miles farther, and seem as if descending into the very bowels of the earth. How admirably calculated for "robbers!" You are walled in by such lofty and perpendicular rocks, as render escape impossible, while you might be crushed to death by huge rocks

rolled down from the mountains above. The danger is still so great, that strong guards were stationed at short distances on the summits, the whole of the way to the plain.

After leaving the brook, which turns aside too far to the south, we ascended and descended naked hills for several miles, the prospect gradually becoming more and more gloomy. Not a house, nor even a tree, is to be seen; and the only remains are those of a large khan, said to have been the inn to which the good Samaritan brought the wounded Jew. Not far from here, in a narrow defile, an English traveller was attacked, shot, and robbed, in 1820. As you approach the plain, the mountains wear a more doleful appearance; the ravines become more cavern-like and frightful; and the narrow passes less and less passable. At length the weary pilgrim reaches the plain by a long, steep declivity, and doubtless expects to step immediately into the splendid city of Jerico. But alas! no city appears; and after a full hour's ride he pitches his tent, (if he have one) in a dry, sultry plain of sand, "sparsely sprinkled o'er" with burnt up grass. If he has no tent, a shrivelled thorn-bush is better than nothing, and if he cannot get that, let him do as we did, sit down under a broiling sun, and bear it as well as he can.

Finding the sun intolerably hot, we passed through the camp, and went on to the village, about a mile distant, and took shelter under some fig-trees which grew round the sheiks palace. This is a high, square, castle-like house, the only one of any size in the place, and tradition says that the little Zacheus once dwelt in it. In the immediate vicinity, are scattered some forty or fifty of the

most forlorn habitations that I have ever seen. Very few of them are higher than a man's head, and are little better than pens or sheds. They are all surrounded by a peculiar kind of fortification, made of a species of thornbush very abundant in the plain. It is cut and platted together, and neither horse nor man will venture to attack it; and hence it is the best that could be provided against the Bedouins, who always make their attack on horseback.

The Arabs of Jerico and the plain are one or two shades darker than the same class on the mountains only a few miles distant. This is easily accounted for by the great difference in climate. We shivered in our cloaks on the mountain, and boiled in the shade on the plain.

Reflections on the Plains of Jerico.

After looking about the village, and riding a mile or two to the northwest, to see the great fountain, Ayne el Sultan, we returned to the camp about sunset, for protection. Having sung, "The voice of free grace," and "There is a land of pure delight," and united with brother N. in prayer, we wrapped our cloaks about us and prepared to sleep. But the scenes of the day, and the circumstances with which we were surrounded, were of too novel and exciting a character to allow of sleep. Canopied with all the gorgeous splendor of an oriental sky, I communed all night long with the brilliant lamps of heaven. To the east and to the west, in parallel lines, ran the lofty mountains of Moab and of Valentine, like perpendicular walls reared up to heaven by the Creator himself, to guard this favored spot. At our feet flowed the Jordan, the most interesting river on the face of the earth; a little to the south, sleep in mysterious silence, the bitter waters of the Dead Sea; whilst underneath us, are the mouldering ruins of old Jerico, whose high walls fell prostrate at the blasts of Judah's priests. What an assemblage of interesting objects! How well calculated to awaken deep and solemn reflection! Here, the swellings of Jordan rolled back that Israel's chosen race might take possession of the promised land. Thus when "on Jordan's stormy banks we stand," if the ark of God be there, the dark waters affrighted, shall flee away at the presence of Him who hath "the keys of death and of hell." Here too, the smitten waters parted hither and thither, when the prophet of the Lord went over to be

conveyed to the skies in a chariot of fire. We drink of the fountain which was sweetened by Elisha's cruise of salt. Here, also, our blessed Savior was baptised, the heavens were opened, the Spirit descended upon him in the form of a dove, and a voice from heaven said, "This is my beloved Son in whom I am well pleased." O! ye guilty cities of the plain, even here do ye lie sealed up unto the judgment day, suffering the vengeance of eternal fire. Be wise ye careless, lest you be overthrown and consumed with that other fire which shall never be quenched, and be cast into that other lake, of which this is such a fearful type.

From Jerico to the Jordan.

17. About three o'clock this morning there was a buzz in the camp, which in a short time became like the "noise of many waters;" and at four precisely, we set forwards towards the Jordan, going to the southeast. A large company of guards went before, bearing on long poles flaming torches made of turpentine and old rags, which threw over the plain a brilliant light, revealing double ranks of armed horsemen on either side of the moving host, careering in genuine Arab style, and plunging with fearless impetuosity through the grass and bushes, to drive out any Bedouins that might be lurking there. The governor with his body-guard, brought up the rear; thus we were defended on all sides. Nor was this caution at all misplaced. One poor fellow from Poland, having fallen behind, was attacked, robbed, and stripped naked. As he had met with us before in Jerusalem, he sought us out in his distress, and one gave him a shirt, another pantaloons, and another a dollar, with which he was about as rich as before his misfortune.

After two hour's ride over uneven plains of sand, we reached the Jordan, as the sun rose above the mountains of Moab. Immediately the pilgrims rushed headlong into the stream, men, women, and children, in one undistinguished mass. Many of the men were in a state of shameless nudity, and the females in changing their scanty dress were shockingly exposed. The haughty Turk sat upon his beautiful horse, and enjoyed the exposure of the "Christian dogs" highly. Nothing is more degrading in their estimation, than such exposure of females. The pilgrims, however, were highly delighted with their bath. The men *ducked*

the females, as the farmers do their sheep, while the little children were carried and plunged under water, trembling like so many lambs. Some had water poured upon their heads, in imitation of the baptism of the Savior, for it is part of the tradition that our Jesus was here baptised; and the ruins of an old convent near at hand are still to be seen, and ascertain the exact locality, to the perfect satisfaction of the devout pilgrim. The Latins, however, maintain that the event took place some miles higher up the stream, and hence they bathe there. I hope they have a more convenient place than the Greeks. It could scarcely be more unsuitable. The banks are nearly perpendicular, and very muddy, while the current is astonishingly rapid, and at least ten feet deep. It required the most expert swimmers to cross it at all, and one less skilled would be inevitably carried away, as we had melancholy proof. Two Christians and a Turk, who had ventured too far, were drowned without the possibility of rescue; and the wonder is, that many more did not share the same fate, where thousands were bathing at once. This sad accident, which would have cast a shade over the whole assembly in America, produced very little sensation amongst the pilgrims. In fact, this pilgrimaging seems to obliterate every benevolent feeling from the heart. For example, when we left Jerusalem, the guard immediately in front of me, in coercing his horse, fired off his pistol, and shot a woman dead; and yet I never heard the affair named afterwards but with levity. And as we came along, if any poor woman was unhorsed and rolled down among the rocks, it called for nothing but loud laughter from the passing crowd. So far as I can judge, nothing but unmixed evil results from these foolish pilgrimages.

The Jordan would scarcely be dignified with the name of river in America; and its appearance is very insignificant indeed. It is deep, narrow, and very muddy; and hurries away to the sea with great velocity. Before you reach the stream itself, you descend several benches or "banks," and though at this time much swollen with the rains, and the melting snows of Hermon and Lebanon, it was still fifteen, or twenty feet below its perpendicular banks. It has a very winding course, and resembles much the streams of the Mississippi valley; having on one side, a perpendicular bluff, and on the opposite, a low beach covered with weeds, bushes, and drift, and these alternate constantly. These

low flats vary in width. In this place it was about forty rods, and the whole of it had very recently been inundated. Whether these are the banks which were overflowed when the Israelites passed over, is uncertain; but at all events, it would be impossible at this day for such a host to pass the Jordan at the same season of the year, without either a bridge, or a miracle; for boats could do nothing in such a current. Travellers have differed widely in their descriptions of this river, principally from two causes—visiting it at different seasons of the year, and at different places. *When and where* I saw it, the width might have been twenty yards, and its depth ten feet.

The Dead Sea.

After the pilgrims had bathed, we left them and turned down to the south, in company with three or four other English travellers and a guard from the governor, to visit the Dead Sea. We rode across plains of barren sand for an hour and a half, when we stood upon the shore of this memorable lake. Without any reference to what others have said, I can testify to the following facts. The water is perfectly clear and transparent. The taste is bitter, and salt far beyond that of the ocean. It acts upon the tongue and mouth like alum, and smarts in the eye like camphor, and produces a burning pricking sensation over the whole body. It stiffened the hair of the head much like pomatum. The water has a much greater specific gravity than the human body, and hence, no efforts would cause us to sink below the surface; and standing perpendicularly, you would not descend lower than the arms. Although there was evidence in the sands thrown upon the beach, that in great storms there were waves, yet there appeared to be some foundation for the reports of its immobility. Notwithstanding there was a considerable breeze the water lay perfectly *lifeless*, causing not the slightest plashing against the pebbles on the shore. The ancient historians say that large quantities of bitumen were gathered from the surface of this lake; and is it not quite possible, to say the least, that it formerly existed in such quantities as to spread over the whole face of the sea, and thus effectually prevent the wind from interrupting its death-like quietude? Modern travellers state that there is very little of this substance now to be found, and certainly we saw nothing like it. We saw no fish

nor living animals in the water, though birds were flying over it in various directions unharmed. We all noticed an unnatural gloom, not merely over the sea, but also over the whole plain below Jerico. This is mentioned also by ancient historians. It had the appearance of the Indian summer of the "valley." Like a vast funeral pall let down from heaven, it completely shut out all prospect, at a short distance down the sea. Having gathered some singular pebbles from the shore, and filled our cans with the water, we returned to the camp about noon, highly pleased with our excursion.

Ayne el Sultan—Ancient Jerico.

In the afternoon, in company with the same party, and escorted by the same guard, we visited again, the fountain Ayne el Sultan. It rises at the base of a low hill, which has the appearance of an Indian mound, though rather too large for a work of art. But there are many mounds in the plain, precisely similar, and probably thrown up for the same purpose, as those which are so numerous in America.

The water is sufficiently abundant to turn a large mill, and is beautifully transparent, sweet, and cool; and swarms with small fish. There seems to be no reason to doubt the tradition, that this is the identical fountain whose bitter waters Elisha healed. In fact, there is no other in the vicinity. On the margin of this delightful brook, grow great numbers of bushes, bearing a yellow apple about the size, and having much the appearance of the yolk of a hard boiled egg; beautiful to the eye, but nauseous to the taste, and said to be poisonous. I can do as others have done before me—inquire, "Is this the apple of Sodom?"

Directly west, at the distance of a mile and a half, is a very high, and precipitous mountain, called Quarantania, from a monkish tradition, that our Savior here fasted forty days and nights; and also, that this is the "high mountain," from whose top the tempter exhibited "all the kingdoms of the world and the glory of them." The side facing the plain, is as perpendicular, and apparently as high, as the rock of Gibraltar; and upon the very summit are still visible the ruins of an ancient convent. Midway below, are several caverns, hewn in the perpendicular rock, where hermits formerly retired to fast and pray, in imitation of the "forty days;" and it is even said, that, at the present day, there is to be found an oc-

casional Copt or Abyssinian languishing out his quarantania in this doleful place. We found it, however, inhabited only by Bedouins, several of whom made their appearance, well armed, many hundred feet above us. We saw no way to reach them, although they pointed out a path cut in the rocks, and beckoned us to come up. Leaving the company here, I took a different direction across the plain, in order to look for the site of old Jerico. It appeared to me highly probable that the ancient city took in the great fountain before mentioned, as there was nothing to prevent it, and if left without the walls, an enemy could compel them to surrender at any time, by entirely cutting off their supply of water; for there is no other fountain. Accordingly the plain to the south and southwest of the fountain, is covered with very ancient remains. There are evidences of walls stretching in different directions, and various indications of decayed buildings. The rocks are black, and honey-combed, and the walls can only be traced by continuous elevations of the turf, with an occasional bit of foundation appearing through the grass. Whether these mark the site of old Jerico, of course, cannot at present be decided; but they are evidently more ancient than the ruins of Tyre or Caesarea; and there are no others visible in this vicinity.

18. Spent the first part of the night in walking about the camp. The scene was truly oriental. Spread abroad over the whole plain, lay men, women, and children, of almost every nation under heaven. All languages, every variety of costume, and all colors, from the shining black of the torrid zone, to the white of Poland; all denominations of this sectarian world, Mohammedans, Druses, Maronites, Catholics, Greeks, Armenians, Copts, Syrians, Jews, Episcopalians, Lutherans, Presbyterians, Methodists, and infidels, in one vast congregation—faint image of the gathering together at the last day, when the trumpet shall sound and wake the dead. Here too, were camels muttering their discontent, horses neighing, mules and donkeys braying, dogs barking, and jackalls pow-wow-ing, in the out-skirts; while your ear was stunned with every possible sound of the human organs, from the harsh nasal song of the soldiers, collected in many groups around their fires, to the faint cry of babes only a few weeks old. The camp did not become more quiet than a stormy sea, until midnight, when every thing was again set in motion. We hastily mounted our animals, to keep from being

trampled under foot, and falling into a long train of lights, set forward towards the mountain pass, down which we came at first. A similar line of torches, about a mile to the south, marked out the course of another division of the host. The night was exceedingly dark, and as we approached the narrow path leading up the mountain, the confusion became horrible. Women screaming in terror, when about to be run down by a long line of camels coupled together. Parents calling for their children, friends hallooing for friends—mukaroos beating and cursing their donkeys, to force them up the steep rocks, those above calling out to those below, while the guards stationed upon the projecting rocks kept up a constant discharge of musketry, whose lurid glare, and hollow reverberations down the deep ravines, startled the “leaden ear” of night, and rendered what would have otherwise been ridiculous, almost sublime.—After we were fairly up the first mountain, we came in full view of the southern division, and the prospect was grand beyond description. For miles the long train of brilliant torches rose and sunk in graceful curves, corresponding to the hills and vales over which they marched, while the same discharge of fire-arms was continued, with even magnified effect. In about an hour we united our lines, and hurried on to the holy city, which we reached a little after sunrise, shivering with the cold wind of the mountains, but truly thankful that we had been permitted to perform this most interesting tour, with so much ease and safety.

[To be continued.]

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. DWIGHT DURING A TOUR ROUND THE SEA OF MARMORA.

DURING the latter part of July of last year, Messrs. Goodell and Dwight made a tour round the Sea of Marmora, for the purpose of ascertaining the situation of the Armenian and Greek population along its shores, and of seeing what could be effected in establishing schools and improving those already existing, by the introduction of the Lancasterian method of teaching.

July 22, 1833. We had previously procured a large boat from Koom Kapoo, one of the landing places on the Marmora side of Constantinople, with four

men, the boat being fitted to be propelled by oars or sails at pleasure. After having been detained at Palata for a couple of hours, in procuring *tezkeres*, which we never had occasion to use, we embarked at a quarter past four, P. M., and reached Cape St. Stephano in two hours and a half—rowing all the way, as the wind was ahead. Our party consisted of Mr. Goodell and myself, Mr. Hoskins, and Boghos Physikos, an Armenian teacher.

The country between Constantinople and Cape Stephano is extremely rich, and is cultivated almost like an entire garden. Near the cape was a large encampment of soldiers, the green tents of which appeared at a distance in the duskiess of twilight, like clusters of trees, and sentinels with their guns, placed here and there on the very top of the ridge of land that bounded our prospect to the west, with their whole figures thrown in relief on the distant sky, illuminated by the last rays of the sun, appeared like giant inhabitants of another world. Near by, on a point of land jutting out into the sea, stands a fort with a flag-staff—with a few rusty guns, and a half demolished barricade of earth and wicker-work. A little beyond, at the bottom of a bay, are the powder-works of the sultan, the buildings of which are surrounded by a high wall of stone, and the whole external appearance of the premises is neat and appropriate. We did not inquire whether we could gain admission, nor were we anxious to approach very near to such masses of materials that might in a moment spring up into a blaze and sweep the whole premises clear of houses and inhabitants.

There is another larger establishment for the manufacture of powder about two and a half hours in the interior from this place. The head of these works is an Armenian, who has a house here, and another at St. Stephano, either of them fit for a palace.

At St. Stephano we met with a hospitable reception from our kind ambassador, Commodore Porter, who has a country-seat at this place. Here the several advantages are combined, of a pure air and excellent water, distance from the bustle and espionage of Pera, and almost perfect security against plague and fire. The commodore's house is in the very centre of an extensive garden, which, though it has been for years neglected, may be made productive and beautiful.

The village of St. Stephano is inhabited by Greeks, who have a church half under ground, dedicated of course to St. Stephen. This structure bears marks of

high antiquity, and its walls are decorated or deformed by a multitude of pictures of saints in fresco, and inscriptions, now nearly defaced.

23. At nine o'clock, A. M., we were again under way, wind still ahead. At one we touched at the village of Kallikratea, in the bay of Boyuk-chekmeje. This is a deep bay at the bottom of which is a narrow channel opening into a sort of a lake, running three or four miles inland. The water, however, is salt, and indeed the whole is properly an arm of the sea, though called a lake. Across this channel is a succession of stone bridges, four in number, and in all twenty-eight arches. Near them stands a small Mussulman village, with two mosques, and a large antique looking arsenal built we are told by sultan Solyman.

Another lake of the same sort runs up from Kuchuk Chekmeje, between this and St. Stephano. It is narrower but longer, having a length of six or eight miles. Kallikratea contains about a hundred Greek families, and only two Mussulman. The Greeks informed us that they have a school of eighty scholars, though, for want of time, we did not visit it. Some boys who came down to our boat very readily accepted some books which Mr. Goodell gave them.

While we were making our dinner here of bread and sardellas,* a fresh breeze sprung up from the north, of which we soon took advantage, and having doubled the rugged cape Baba Boornoo, we found the country in the vicinity of the shore truly delightful. The soil was rich and fertile, rewarding the toil of the cultivator, which appeared to be plentifully bestowed upon it. We reached, after three hours, the Greek village of Bughados where we determined to spend the night. This place is famous for its lobsters. Our room was soon selected in a new house, where we were welcomed with apparent cordiality by a Greek who had just moved into it, though it was impossible to resist the impression that the promise of twenty piastres had done much towards calling forth the hospitality of the man.

This village is reputed to contain 250 houses, all Greek. It has two churches and a school of sixty scholars. We visited the room, but it was too late to see the school in session. Several children, however, crowded around us, to whom Mr. Goodell gave books, and as soon as this was known they came in crowds to

ask for more. We endeavored as much as possible to encourage in the children this desire for books, and it was interesting to us to find that this was no fitful feeling, excited by our visit and by the hopes of receiving a gratuity, for they had already made efforts to supply themselves. The first object that arrested our attention on entering the dwelling of our host was a copy of the Greek Alphabetarion printed at Andover. One of the three village priests called on us twice during our stay and he seemed a pleasant and liberal-minded man. We saw no remains of antiquity here, except an old tower which the Turks, if questioned on the subject, would no doubt have ascribed to a Genoese origin, which in this instance would, probably, not be far from the truth.

At six o'clock on the morning of the 24th we again set sail with a moderate breeze from the north. In an hour and a half we were opposite Selivry, which is just half way between Constantinople and Rodosto, being twelve hours from each. This is a large village, containing as we were told, (for we did not land,) about 250 Greek houses, besides many Turks, Armenians, and Jews. We saw two mosques with minarets from the water, and also the ruins of an old fortification. This is an ancient town, and was known by its present name as well as that of Selimbria. It has little celebrity at present, except for its coal, which commands the highest price of any in the Constantinople market. It is proof enough of its high demand, that most of the coal carried from the different villages on this coast, and indeed much from the opposite coast, when it arrives at the capital, is offered as Selivria coal.

At half past eleven we touched at Erkly or Eregly, anciently called Heraclia and also Perinthus. Here is a spacious, and tolerably secure harbor, which is said once to have been deep, but it has been filled up partly by the ruins of the ancient town and fortifications, and partly by the washing of the sea. It is of a circular form, and around its shores can be distinctly traced the line of the old wall though in some places the masonry can hardly be distinguished from the natural work.

There are many tumuli in the vicinity, of the same appearance with those on the plain of Troy. History says that near this place a wall commenced which ran across the land to the shores of the Euxine, the work of the emperor Anastasius. We had no time, however, to

*A small pickled fish, the same as anchovies.

search for the remains of this extensive fortification, if any there be.

The present village of Erkly is situated at the bottom of the harbor, extending up the hill. The houses are generally built of rough stone, though very mean in their appearance; and we found it difficult to procure at the shops even a scanty meal of bread and sardellas. At the summit of a precipitous rock stands a large Greek convent, which was formerly the seat of a metropolitan bishop who now resides at Rodosto, though he has still the title of bishop of Heraclea and Rodosto. We were afterwards told that at this place the apostle Andrew was martyred, though we have no authority for confirming the statement.

The number of Greek houses is estimated at about sixty, and of Turkish at thirty. There is one church, once a mosque. We found the Imam smoking his pipe at a coffee-shop, and he seemed quite disposed to talk. He inquired whether we go to the Greek church. We told him, that we go sometimes to Greek churches and sometimes to mosques, from motives of curiosity; but that we are not in the habit of attending the Greek church, for they have images and the gospel tells us that this is wrong. With an exclamation of surprise he replied quickly, "And we too have no images." After some further conversation on this subject we left him.

At half past twelve we once more set sail, and soon a fair breeze took us, which carried us rapidly by the Venice Rocks—a name given, for what reason I know not, to a rugged pile, a short distance from the shore, between Eregly and Rodosto, the sea having become already rather heavy for our little boat. We had not been long in Rodosto before we had an invitation from Boghos Vartabed, to take up our lodgings in the Armenian monastery of Soorh Takavor, whither we were soon conducted. The Vartabed seemed like an old friend, and he received us with great civility. He is the same who was wakeel to the patriarch at Constantinople, when Mr. Smith and myself first visited this city in 1830, and with whose acquaintance we were then so much pleased.

The town is known among the natives by the name of Takir Daghy, a name which it received from its Armenian inhabitants who originally emigrated from Gamakh, in Great Armenia. These people brought with them, as the story goes, the identical nail which fastened to the cross the board on which was written, "Jesus of Nazareth, king of the Jews."

This sacred relic was deposited in the first Armenian church which was built here, and the town was dignified by the appellation of Takavor Daghy, or as it is called by contraction in common conversation Takir Daghy, which signifies King's Mountain. The nail is now sacredly preserved in the church attached to the monastery, and by our request it was shown to us, though the Vartabed was evidently not a little ashamed to have us witness all the superstitions of the priests and people on the subject. It is preserved in a small casket, and was brought out with many bows and crossings by three or four priests, who were going on with their preparatory ceremonies, when the Vartabed bid them open the casket at once and show us the nail. It was, however, so enveloped and secured that we could only see its point, which looked very much like any other piece of iron. It might have excited some degree of interest could we have been assured that this very nail was applied to the use pretended; but such things are so easily counterfeited, and relics of a similar sort have been so often manufactured in modern times, for the purpose of imposing on the credulous, and gathering money into the pockets of the priests from those who are deceived into the belief that they can thus work their way to heaven, that I could not avoid turning away in disgust.

The Armenian population of this place was stated to us at 800 houses. They have, at present, three churches and twelve priests. We visited all the churches, the oldest of which is very small and in a ruinous state. Connected with it is a large school-house, which has more the appearance of an old barn than anything else. About two hundred children are collected here, whether to much advantage to themselves or not is problematical. From the instruments of punishment I saw about the room, however, I should imagine that the discipline of the boy's feet was a higher object than the furnishing of their minds. The bastinado seems to be the common punishment of the schools in Turkey, as well as of the police, the army, and the navy. For this purpose a stout billet of wood is procured, about four feet long, and near the centre two holes are bored, through which a cord is passed so as to form a loop. The unfortunate boy who is condemned to this punishment is placed upon his back on the floor with his feet secured in this loop, and the piece of wood, which is held by two assistant executioners, is twisted around until the

soles of the feet are turned up sufficiently and then the blows are applied with a stick, according to the nature of the offence or the caprice of the teacher. In this instance we saw several of these implements of torture hanging about the room, 'in *terrorem*' and others lying upon the floor, ready for use. In every school there is an assistant, who may properly be called the executioner, who goes about with stick in hand, keeping the boys in order by occasional blows, and ready to put in force the sentence of the superior teacher. I know a young man who once received more than fifty blows upon his feet in school for a trifling offence; and had it not been for his ingenuity, he might have carried the marks of this severe chastisement with him to his grave. It seems that the children of high families, of which he was one, are punished with their slippers on, which is a privilege of rank, though as the slippers are of thin morocco, and the sticks applied are heavy, the force of the blows is not much broken. The individual in question, however, anticipating the punishment, had previously fitted false soles to his feet, made of hard dried beef, underneath his slippers, so that he was enabled to bear the chastisement like a philosopher.

It is most fervently to be wished that a better order may be introduced into the Armenian schools, and to this end we labor with constant and confident hope. The present system is bad enough, but it may be improved, or a better one may be substituted. Even in America, only a few years ago, our school-system was miserable enough. Happily for the children of the present generation in America, a new order of things has been introduced, and the youth of our country are now led, not driven, through the paths of knowledge, and every proper expedient is resorted to, to render learning a pleasure and not a task. The same change may, by suitable effort, be produced here, and it was a pleasure to us to find the intelligent Vartabed at Rodosto ready to adopt improvements in the management and discipline of schools. He had already commenced building a large and commodious house for a school, and he listened with much interest to our details of the Lancasterian plan of instruction, which he is quite anxious to adopt. We learned afterwards with regret, that the want of funds had suspended the erection of the building, for the people generally, as yet, feel very little interest in the education of the rising generation. They will contribute wil-

lingly towards building a new church, which is not at all needed, and they were even subscribing to increase the funds of the monastery of Soorp Carabad at Moosh, a thousand miles distant,—a vartabed from which place was at Rodosto soliciting donations at the time of our visit. But they seem to regard it as a waste of property to bestow any thing for the purpose of erecting school-houses and supporting teachers.

The Vartabed Boghos has to struggle with many difficulties arising from the ignorance and penuriousness of the people—and we have felt it to be our duty to make him a liberal offer towards the support of a teacher, provided he will complete the erection of the building, and open a school on the new system. The vartabed, in answer to inquiries, said that perhaps one half of the males among the Armenians in Rodosto can make out to read a little, though not one half of these are able to write. Of the females not more than ten or twelve in the whole place can read.

There are no Armenians in the neighboring villages, the population being entirely composed of Greeks and Turks.

The Greeks here, as elsewhere, are in advance of the Armenians on the subject of schools; though we were sorry to see that, while they have a large new building for a school on the old system, they have a miserable room, without a floor, in which thirty or forty boys are taught on the Lancasterian plan by a teacher, who though well disposed, seemed not to be thoroughly acquainted with the system. The Greek metropolite was absent, but we visited his acting wakeel, in company with Vartabed Boghos. The wakeel is in fact a bishop, and his place of residence is Murefdi, about half way between this and Galipoli, though he is old and spends most of his time here. He received us in true oriental style, embracing and kissing us each in turn, beginning with the vartabed, whom he seemed to regard with very kind and brotherly feelings.

On passing the door of the Greek church, we saw that some ceremony was going on within which on inquiry we found to be a baptism. The vartabed accompanied us in, and there we found a fat priest in the centre of the church, with his outside garments thrown off, his sleeves rolled up, and a new-born infant in his hands, which he was besmearing from head to foot with oil. He afterwards went through with various ceremonies, such as dipping the lower extremities of the child into water three

times; pouring water upon its head three times with his hand; anointing its eyes, ears, nose, mouth, hands, feet, etc. etc., with holy oil, constantly muttering prayers, and performing the whole with all the dexterity of one who had long been accustomed to the business. In one word, I never saw a more disgusting spectacle in my life, in the shape of a religious ceremony, though the Greek matrons who crowded around, seemed to enjoy the scene very much.

The number of Greeks in Rodosto is estimated at 380 houses, though there are 200 more in ruins, having been consumed by a fire which occurred eighteen years ago. They have three churches standing, four were burnt, and also one Armenian, none of which have been rebuilt. Here are thirty mosques and about 2,000 Turkish families; so that the whole population of Rodosto does not vary much from 15,000 souls.

The country adjacent is extremely fertile in grain and the vine; and the indigo-plant grows spontaneously, though no use is made of it, owing to the ignorance of the people as to the proper method of extracting the coloring matter. Cotton is also raised. As an evidence of the quantity of grain produced, it is sufficient to state that there are in the town more than seventy flouring mills, carried by horse-power, which run night and day. The bazars are somewhat extensive, and there is a pleasant air of business about the town. One of the greatest curiosities of the town, from its being an anomaly in Turkey, is a high stone tower, with a large bell and clock which strikes the hours as they pass. The effect was very peculiar on my feelings when I heard, for the first time in Turkey, the deep-toned bell measuring out the hours of the night. The bell was captured by the Turks from a monastery on the frontiers of Russia, about thirty-five years ago, and erected in this place by Cheliby Agha, a Turk who was governor at that time.

There are only five or six families of Franks residing at Rodosto. They have a chapel and a priest—papal of course—who is a Frenchman. We could not learn, however, that he is attempting to perform any missionary services—not even so much as to teach a school, for the children of these papists are instructed at the Greek school.

26. We bade adieu to our kind friend, the Vartabed, at half past seven, A. M. He expressed for us many good wishes, and rarely have we met an ecclesiastic in these countries so truly enlightened

and liberal. He seems himself disposed to make sacrifices for the good of his nation and to be ready to bid God-speed to any who offer a helping hand in the work. His chief attention seems to be directed to the establishment and improvement of schools, though, in the prosecution of this object at Rodosto, he meets with some repulses from the people. They can see no use in appropriating money for the establishment of schools as long as there are boys enough for the purposes of the church service, that are able to read. This enlightened Vartabed is ridiculed for his zeal on this subject, even in Constantinople, and by those too who ought to know and do better. Our visit, therefore, seemed strengthening and consolatory to him, and we sincerely hope and believe that it will not be without its good results.

LETTER FROM MR. DWIGHT, DATED AT
CONSTANTINOPLE, AUGUST 10, 1833.

*Preparation of Cards and School-books
for the Armenians.*

I will now give you some account of what we are attempting to do for schools among the Armenians. We have all along regarded it as a very important object to be attained, to be enabled to contribute something towards improving the system of elementary instruction among this interesting class of people. You are aware that in Constantinople and its vicinity they have many schools of their own. We have been wished to take the business of education out of their hands. The thing would be impracticable; and if it were practicable, we should not desire it. Our highest wish on this subject, at present, is that they will permit us to suggest improvements, and introduce new modes of instruction in the place of their old one, which is bad enough. With this object in view, we have thought it highly desirable that the Lancasterian system should be adopted by them, in the common schools, as it already has been extensively among the Greeks here. But in order to do this, they must have the appropriate cards prepared, and the system translated. For several months past we have been engaged in the business of preparing cards in the vulgar Armenian dialect of Constantinople, and we have now the whole set for spelling and reading complete, amounting to 127 in all; all of which are this moment ready for the press. This work has been a dif-

ficult one, as we have not translated from any other system, but composed for the most part entirely anew; and besides we were unfortunate in our selection of an individual to assist us in the work.

We have had two copies, and a part of a third taken in manuscript, one of which we intend soon to send to the Armenian patriarch for his inspection, and others, we hope, may be put to immediate use, before it will be possible for the cards to be printed. We are waiting with some impatience, however, for the establishment of our press in Smyrna, so that we may have the whole printed and ready for general use. Whether the system will be regarded favorably, and encouraged by the heads of the Armenian church or not, we do not yet know; though we have little doubt but that, if they once see a good school on this plan in operation among them, they will cordially favor the establishment of others.

It is a singular coincidence, that while we were engaged in preparing the cards, an Armenian at Broosa—brother of the present *Wakeel*—undertook, of his own accord, and without our knowledge, to translate from the Greek, the book of directions for the establishment and proper regulation of Lancasterian schools, a work which we had long desired to have translated, and towards the accomplishment of which we had made some unsuccessful attempts. The translation is now completed, and the translator has sent us a copy. We, in our turn, intend to send him a copy of the cards in MS., and we hope that the cards and the book may both be printed together, as they are both necessary and mutually dependent on each other.

I have also commenced the preparation of a school geography in the vulgar Armenian; and I am happy to see that the Committee have procured Mr. Woodbridge's very nice cuts, which I hope we shall soon be permitted to use at our press, as well for an Armenian geography as for a Greek. I do not follow closely any one of our geographers as to the arrangement; the circumstances of the people here requiring something different from any of the geographical works published in our country. As to matter, however, I depend chiefly on Malte Brun's large geography and Woodbridge's. Of course the part relating to Asia, and particularly to Armenia and Turkey, should be much more full than in our school geographies, and the part relating to the United States proportion-

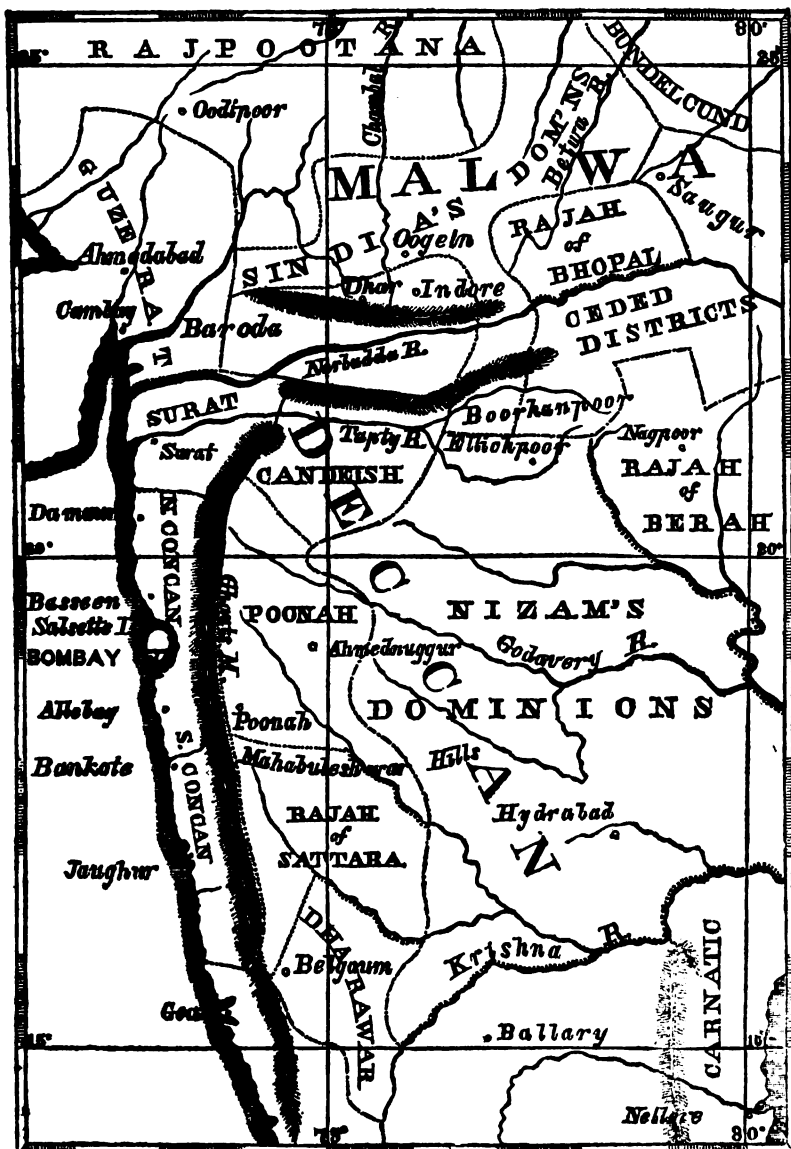
ably abridged. There is a geography extant in the ancient Armenian language, but to this there are several objections. One is that it is in the ancient and not in the spoken language;—another, that it is rather old and not conformed to the present improved state of geographical knowledge;—another, that it is altogether too large and expensive for common use, being extended through twelve closely printed 12mo. volumes;—and still another objection is that it is from the papal Armenian press at Venice, and that, as might be expected, it constantly exalts the papal church, and endeavors to throw contempt on Protestantism generally, and particularly on Protestant missions. I am glad to learn that the Committee are inclined to favor the preparation of geographies by their missionaries, suited to the different people among whom they are sent to labor; for although this is not directly preaching the gospel, yet, in my estimation, it holds a high place among the collateral branches of effort which ought never to be neglected by the missionary, and which, indeed, in some countries, are the most hopeful means he can employ for the accomplishment of his high purpose. If a geography is rightly prepared, it may be made to inculcate, in a very forcible manner, the nature and effects of pure Christianity, in contrast with the various systems of false religion, as well as with the different corruptions that bear the Christian name. And at the present day the splendid triumphs—not of power, or money, or political influence—but of the simple truth of God over pagan pride and error, may, in such a work, be made to bear strong testimony in favor of the right way, in which we are endeavoring, under God, to lead the people.

We have in contemplation some other works, which, if nothing unforeseen prevents, will soon be ready for the press. I allude now particularly to a version of the Psalms into Modern Armenian, to be printed with the Ancient, in parallel columns, and a school dictionary of Ancient Armenian translated into Modern Armenian and Turkish.

With school-books, excepting a Geography, the Armenians are already well supplied. They have a large number of good grammars—some of Ancient Armenian alone, and others of ancient and modern, together with the Turkish. They have two or three good school arithmetics in the modern tongue. They have reading-books and spelling-books, and in the higher branches they have books in geometry, trigonometry, etc.

Mahratta Mission.

THE chief object of the present article is, to give a view of the country of the Mahrattas as a field for Christian missions. A map has been prepared for the purpose and engraved on wood; and this, with copious extracts from the Instructions of the Prudential Committee to the company of missionaries which lately sailed for Bombay, and facts derived from other sources, will give the reader some idea of the extent and interest of that field, as well as of the plan of the American mission, which was the first to occupy it.



The following extracts from the Instructions of the Committee, are chiefly descriptive of the extent and physical character of the country, over which the Mahratta language is spoken.

Although the mission among the Mahrattas is the oldest mission of the Board, and the oldest mission of the American churches in foreign lands; yet, for some reason, the extent and physical character of the country are less known to the churches, than are those of almost every other foreign field occupied by American missionaries. Such a knowledge, however, is deemed essential to a lively interest in the plans and success of a mission. A mission in an unknown country, has no local habitation for the mind to fix upon. It can awaken only a vague, uninteresting, transient perception; and the church will never enter heartily into a plan for Christianizing *all nations*, until it becomes acquainted with the geography of the world.

Your field may be said to embrace the 12,000,000 of people in western India, who speak the Mahratta language. Upon the coast, that language is spoken from Goa on the south, to Damaun in the neighborhood of Surat—a distance of 350 miles. Indeed, as the Mahrattas are the predominant people, so their language is the prevailing language, of central India, and of that larger part of peninsular India called the Deccan—a territory embracing from 350 to 400 or 450 miles of longitude, and not less than 600 miles of latitude; and so diversified with plains and hills, valleys, mountains and table lands, as to secure for it the climate and the vegetation both of the tropical and temperate zones. The greater part of it, however, lies within the tropics.

To gain a distinct perception of the physical aspects of this country, let us suppose that on your arrival at Bombay—which is situated on a small island, not very far from mid-way of the Mahratta coast—you were raised to some elevated point of observation, and enabled to survey the whole country at a glance. You first look north and south along the coast, and see it skirted with a strip of land from 30 to 50 miles in width, low and flat, or broken into hills of moderate size, and no where much above the level of the sea. This is called the *Concan*. The mountains you see on the farther side of the Concan, running nearly parallel with the coast, are the western range of the Ghauts, which ex-

tends from central India down to the extreme southern point of the peninsula. Beyond these mountains, you behold a great, elevated table-land, supported by the western Ghauts on one side, and the eastern Ghauts on the other, which meet on the extreme south, and on the north are connected by the longitudinal ranges of central India. The general elevation of this table-land may be from 1,300 feet to 2,500 feet above the level of the sea. Like the plateau of Asia Minor, it is not a continuous plain; but sometimes sinks into valleys, sometimes swells into hills, and sometimes presents the aspect of broken highlands. Its most elevated parts are those near the western Ghauts; from whence there is a general though gradual slope eastward, causing all the rivers upon it to flow into the Bay of Bengal. Two of these streams are large, and are accounted sacred in the Hindoo mythology;—the Kistna, or Krishna, in the latitude of Goa, forming the southern boundary of the Deccan; and the Godavery, running through the midst of that noble country. When you ascend the Ghauts from the sultry plains of the Concan, you will perceive a bracing and grateful change in the temperature of the atmosphere, and bless God for the cool mountain breeze beneath the burning zone. Nor is the divine goodness ever to be forgotten, in providing such refreshing retreats in almost every tropical region. But it is probable that even the mountains of India, and certainly its table-lands and all its other districts, have their comparatively unhealthy seasons; and those seasons, and the dangers which they bring, it becomes the inhabitants to know. You, who go as strangers to India, should make your liabilities from the climate, and the precautions to be used against them, an object of inquiry immediately on your arrival;—but not of *anxious* inquiry; nor would it be proper for you to insist upon residing in those places exclusively, which you deem best adapted to your constitutions, unless your brethren in the mission think that other indications of providence conspire to make such places your posts of duty. The churches of Christ, on which devolves the work of missions among the heathen, inhabit *temperate* regions; while a very considerable portion of their work lies in the *torrid zone*. What will become of South America, and Mexico; of the vast number of islands in the West Indies, and the Pacific and Indian oceans; of Africa, and of India;—if the nice adaptation of climate to the constitution, is to

be a *fundamental* point with missionaries?

The mountains you see commencing two or three degrees northward of Bombay, and running off some hundreds of miles eastward into the interior, are the mountains which cover the greater part of what is called central India; forming two parallel ranges, with a long, deep, wild valley between them, down which the rapid waters of the Nerbudda flow into the western sea. This river is the northern boundary of the Deccan. Beyond the most remote of these ranges, the land slopes downward towards the great, rich plain of the Ganges.

The following brief remarks concerning the Mahrattas, and their civil and religious condition, are taken from the same document.

Among these mountains [those last mentioned] and those of the western Ghauts; the infant powers of the Mahratta nation were developed; and, about a century and a half ago, ventured to contend with Aurengzebe, the most renowned of the descendants of Timour on the throne of Delhi; and ultimately subverted the Mogul empire, and even disputed with Britain the supremacy of Hindoostan. The history of the rise of this nation, and of its wars and conquests, and whatever went to develope and form its present character, will be worthy of your careful study. That energetic spirit, which brought such armies into the field, and for a century exercised the chief sway over the destinies of India, cannot have entirely disappeared from the nation. Among the glens and hills, and lofty, wide plains, which once fostered it, you will find evidences of it still. Happily their marauding, martial spirit is now constrained, by a stronger power, to habits of peace. In these circumstances, though the gospel may meet with more decided opposition for a time, we may expect ultimately to secure, through the blessed aid of the Holy Spirit, a more decisive conquest for the truth. The missionary of the cross of Christ should always feel, that the more energy of character he has to encounter, the better, in the end; but then it requires, in the beginning, more love, more zeal and patience, more perseverance, and more simple reliance upon God, both in the missionary, and in the churches which sustain him. All this is eminently true of the mission among the Mahrattas.

British power is the ascendant over this whole country. The native states,

where they exist, are all in the condition of vassalage. However, only a small part of the territory is accounted British territory; the greater part being still governed by native princes.

Beyond all other countries in the world, India is remarkable for its religious sects. They are too numerous to be described, or even mentioned here. Besides the polytheistic religion of Brumha, which is the religion of the people at large, there are the *Mohammedans*, of various sects, forming perhaps one-twentieth part of the population: the *Parsees*, or Persians,—descendants of the fire-worshippers anciently expelled from Persia by the Mohammedans; not numerous, but the most wealthy of the merchants of western India: also, the *Jains*, combining the practices and doctrines of Brumha and Boodh: the *Jews*, both white and black: and *Roman Catholics*. The *Hindoos* are divided into four great sects, or castes; and these again, or at least some of them, are numerous subdivided. Of Brahmins, no less than 84 sects are found in central India. The members of this powerful caste are not only heads of the religion, but the efficient agents and instruments of government and of trade—abstemious, industrious, active, intelligent, subtle, and unprincipled. There are 8,000 brahmins in central India; all taught to read and write, and about one eighth part of them devoted to the duties of their religion. The fact is worthy of your attention, however, which is stated by Sir John Malcolm, that though the brahmins are more numerous in central India than in other parts of the country, they are less wealthy and learned, and both they and the rites of their religion, receive less respect from the people.

The rate of population in central India is 98 to a square mile, which is nearly the same with that of China. Of the females, almost none are able to read; of the lower classes of males, very few; of the adult males of all classes, perhaps one in ten.

The following table of distances from Bombay to distinguished places in India, is taken from the Bombay Calendar for 1831. The distances are probably calculated for the roads, and not on a straight line.

	Miles.
Bombay to Calcutta,	1,300
“ to Delhi,	965
“ to Hydrabad,	460
“ to Madras,	770
“ to Seringapatam,	630
“ to Surat,	177
“ to Trichinopoly,	845

Heights of places in the Deccan, above the level of the sea, taken from the same work.

	Feet.
A habitable part of the Mahabuleshwar Hills,	4,500
Joonur Tank, at eastern gate,	2,122
Sattarah Residency,	2,241
Traveller's bungalow, at Ahmednuggur, or Yeena river,	2,133

From a table in Malcolm's Central India;—

	Feet.
Dhar,	1,908
Indore,	1,998
Oodipoor,	2,064
Dojain,	1,608

The repeated deaths of missionaries in the country of the Mahrattas, has doubtless made too unfavorable an impression respecting the nature of the climate. During the twenty years which have past since the commencement of the mission from the United States, nine members of that mission, male and female, have died. Of the diseases which proved mortal, some were not diseases of the climate, and cannot with any propriety be referred to it; others were not peculiar to that or any other tropical climate, and the degree of influence exerted by climate is uncertain. There can be no doubt, however, but the climate is unfavorable to European or American constitutions, wherever the ground is low enough to give the sun extraordinary power; but it remains to be seen how far the experience, which has been acquired by the members of the mission, in common with other foreigners, as to the necessary precautions to be used, will be effectual in modifying the baneful influence of the climate.

It should be remarked here, that, notwithstanding the unfavorableness of the climate and the smallness of the number of natives who have cordially embraced Christianity, the missionaries now laboring in this field, and those who have left it to enter into their rest, have never been discouraged, nor regarded the mission as unsuccessful. All their communications and appeals contain grateful acknowledgments of the great changes which have been effected by the mission, through the divine blessing on their labors, in preparing the way of the Lord, and show the cheering hopes they entertained, through the same blessing, of ultimately reaping a rich harvest. The reader is referred to the joint letter from the mission given in the last number of this work, pp. 208—211.

The *plan of the mission* may be easily and briefly stated.—Bombay is situated upon the sea, and is the mart of commerce. There our missionaries will first land. There will be the printing establishment. There the books will be printed for the mission, and from thence they will be issued. A few missionaries will of course reside there, to superintend the press, and they will have their preaching places and their schools on the islands of Bombay and Salsette, and in different parts of the Concan. There also one of the brethren appointed to the mission as lay-distributors of Bibles and tracts and superintendents of schools, will be expected to make a home.

But the principal moral force of the mission will be stationed on the continent, and probably eastward of the Ghauts, on the high grounds of the Deccan. In general, the British territory, or that which is favored with an English government directly administered, is to be preferred for missionary stations: and that territory embraces all the posts in western India, most eligible for immediate occupation. Several of these, however, are already occupied by missionaries from Scotland and England. At Poonah, 90 miles southeastward from Bombay, are Scottish missionaries; at Belgaum, 300 miles in a similar direction, are missionaries from the London missionary society; and at Nassuk, a hundred miles northwestward, are missionaries of the Church of England. These three stations are all in the neighborhood of the Ghauts, and upon the most elevated parts of the central plateau. Upon the same great upland, 2,000 feet above the level of the sea, and about 140 miles eastward of Bombay, is our own interior station, at Ahmednuggur. This desirable post must not be relinquished. Joonur, an important town nearer the mountains, and a little north of a straight line drawn from Bombay to Ahmednuggur, has been recommended for a third station; it being supposed more elevated and cooler than Ahmednuggur. In tables to which the Committee have access, its altitude is said to be the same with that of Ahmednuggur. But if its proximity to the mountains, or other causes, shall render it eligible, and Ahmednuggur can at the same time be occupied until new missionaries are sent into the field; it may be advisable for two of the missionaries to repair immediately to Joonur.

At some one of the interior stations, the Committee propose the immediate

erection of a boarding-school, on the plan which has been so successfully prosecuted in Ceylon;—to be commenced on a moderate scale, and enlarged as circumstances shall require. There, with the smiles of heaven, we shall hope to obtain efficient native helpers for the several departments of our labors.

One of the two laymen, who form a part of this reinforcement, will probably be stationed at Ahmednuggur. The two unmarried females will be principally occupied in the superintendence of native female schools.

Fully believing that no field occupied by the Board, is more promising of good results, than the country of the Mahratas, the Committee will feel constrained to make a farther addition to the number of laborers, as soon as the suitable men can be obtained.

Sandwich Islands.

MINUTES OF THE GENERAL MEETING OF THE MISSIONARIES.

According to the established custom of the mission, a general meeting of the missionaries was held in June 1833, for consultation on the various concerns of the mission and the adoption of such measures as should promote its efficiency and usefulness. The meeting was held at Lahaina, and was continued from the 5th to the 26th day of the month. Mr. Thurston was appointed moderator, and Mr. Tinker scribe. Most of the missionaries from the several stations were present. Some extracts from the minutes of their proceedings will be given here.

Tabular View of Marriages, Schools, and Churches, for the year ending June, 1833.

Stations.	Marriages.	Readers.	Learn-ers.	Admitted to the Church.	Candidates.	Whole No. admitted.
Kauai,	no re.	2,977	no re.	6		50
Waialua,	76	1,600	5,000			
Honolulu,	286	3,100	4,395	8		309
Lahaina,	221	1,818	no re.	42	40	187
Wailuku,	139	731	no re.	2		9
Molokai,	no re.	500	no re.			
Kailua,	76	1,099	2,249			104
Kaunaloa,	117	2,500	no re.	14		85
Waimea,	174	3,000	5,490			*8
Hilo,	201	2,855	no re.		1	17
Total,	1,290	20,184		72	41	669

* Eleven members have been transferred from the church in Kailua to that in Waimea, making nineteen in all.

Report of the High School.

One year had elapsed since the High School on Maui was opened under the care of Mr. Andrews as principal.

The number of scholars at the commencement of the year was 61. Two however, from Oahu, had entered some time previously, whose names were not on the roll, but who were counted in the report of the last year. These two just mentioned were the only new ones that entered during the first session, increasing the number of scholars to 63. The new class of 50, recommended by report of committee, to enter the school, did not arrive in season to enter the first session. Several indeed arrived from Kauai, one or two from Hawaii, and five or six from Oahu, besides the king and several of his men. But on account of the unfinished state of the school-house, the inability of the principal to give instruction to so many without any facilities for instruction, the dislike of some of the scholars who came to the manual labor system, the fear of hunger in others, besides many other causes not easy to mention, it was thought best not to receive any during the first session.

At the commencement of the second session and soon after, scholars entered the school as follows; four from Hawaii, nine from Maui, two from Lanai, two from Molokai, ten from Kauai, and one from the Society Islands. In all 28. There have, therefore, been in the school, in the course of the year, ninety-one scholars. Of these, one has been taken from the school by the civil authority for stealing; three have been obliged to leave the school on account of sickness, or the care of their families; and one requested permission to leave the school a few days since, reason not assigned; and one has died. The number of scholars now belonging to the school is 85. The king did not see fit to avail himself of the offer of the mission, when the school commenced, to attend with five of his favorite men, though he was invited to do so.

Nothing has been done systematically during the last year in the manual labor department. The committee, authorised by the last general meeting to employ an ingenious mechanic to take charge of this department, failed in their attempt to procure the services of the person in view. This, together with the inability of the principal to oversee both departments, left the scholars to act their

pleasure. It is but justice, however, to say that something considerable has been done. At the close of the school last year the walls of the school-house were up and the roof on. Immediately after the school commenced in July, the scholars, of their own accord, commenced erecting permanent writing-tables. School was suspended several days, while the scholars went to the mountains for plank and timber. Next they laid the floor of stone a little hewed and pointed with lime. About the first of August the school was removed, for a week, into Lahaina, while the scholars collected coral for lime, and a part of the week following was dismissed, while they went to the mountains for fuel to burn the lime. In the course of a month or two the school-house was plastered by them outside and in. After this seats were made for sitting at their writing-tables, the window-shutters, door, etc.; but for want of information, or industry, the house was not so far completed as to be able to introduce writing on paper until within two months past.

About the first of May of the present year, the scholars proposed of their own accord, to build a work-shop. At this the scholars of the first year have done something. The foundation is in part laid. Part of the dobeys are made for the walls. The building is to be 96 feet in length by 18 in width, in the inside. At the same time the new scholars commenced collecting stones for a new school-room. Nearly enough are supposed to be collected for the body of the house. The cultivation of their lands has been attended to more than the year before. But for want of skill, foresight, management, and on account of the number of servants they keep, the scholars are by no means supplied with food from the land under cultivation. The chiefs have done considerable in this respect; but much more for some than others. The Kauai scholars, it is believed, have not been so well provided for as the scholars from other islands.

It is the opinion of the principal, that four months out of ten have been lost to the scholars for want of books. For want of books the scholars cannot study out of school; and if the school hours be lengthened, the principal has no time for the preparation of proper studies of the school, much less to prepare books. The average amount of time spent each day in school is about five hours.

The directors recommend that the principal devote special attention to the

subject of preparing studies, availing himself of the aid of his best pupils both in arranging and communicating them; and that the missionaries, who are able, wherever they are stationed, hold themselves in readiness, at the request of the principal, to assist in preparing books, tracts, maps, drawings, and other means of improvement for the benefit of the school.

They would also recommend, that if any pupil shall, after a reasonable probation, appear to the principal to be incapacitated to derive material benefit from the course of instruction to be pursued, measures should be taken kindly to withdraw him from the school, that he may not embarrass the efforts of the principal, nor retard the general progress of his class: and that if any pupil shall appear to be refractory and materially injurious to the morals, the government, or the progress of the school from unworthy motives, he should be, after unsuccessful admonitory measures, expelled;—and further, that the principal and the missionaries should endeavor to hold up before the scholars definite objects at which they are to aim in future life; and that fields of future action, and distinct spheres of usefulness be prepared for them, to stimulate their efforts, and to guard them against relapsing into original sloth from the love of indulgence, and falling into fatal snarers from the mere pride of distinction: for although solid attainments in science and learning tend to humility, by showing the possessor how little he knows compared with what may be known, a smattering of knowledge puffeth up; and a trifling distinction of a Sandwich Islander, from his fellows or his countrymen, if noticed kindly by the chiefs, exposes him to injury and ruin.

Amount of Printing during the year.

	<i>Pages.</i>	<i>Copies.</i>
Child's Arithmetic, (<i>Fowler's</i> .)	80	3,000
Marquesas Spelling-book,	16	1,000
First Book of Elements,	108	16,000
Acts of the Apostles,	64	10,000
Catechism on the book of Genesis,	56	10,000
Scripture History, (reprint,)	144	10,000
Part of the book of Numbers,	80	10,000
Romans and 1 and 2 Cor. (reprint,)	72	10,000
Daily Food, (extract from Acts,)	36	20,000
Child's Arithmetic, (reprint,)	48	10,000
Tract on Marriage,	12	10,000
Intellectual Arithmetic, (<i>Colburn's</i> .)	64	10,000
Book of Deuteronomy,	76	10,000
First book for Children, (reprint,)	36	10,000
Catechism, (reprint,)	8	10,000
Spelling-book, (do.)	8	10,000
Geographical Questions,	94	4,000
Gamut and music engraved,	8	2,000
Covers for different books,	2	
Decalogue, (handbill,)		
Minutes of General Meeting,	36	40
Various small works,		
	958	166,040

Most of the above-mentioned works have been folded and stitched. About 3,000 Geographies and 200 Historical Catechisms have been sewed and put up in cloth. About 400 New Testaments have also been bound, most of them in goat's skins tanned at Kauai, which answer every purpose.

The whole number of pages embraced in the several editions of the works mentioned in the foregoing table is 9,518,560.

Translations and Revisions for the ensuing year.

The committee to whom was referred the assignment of labors for the ensuing year, beg leave to report in reference to translations, revisions, compilations, etc., to be completed or undertaken for the press, the following recommendations:

1. That the revision of the four Gospels be thoroughly completed agreeably with a former arrangement, together with Romans and the last eight chapters of Acts, and that obvious errors in the remaining portions of the New Testament be corrected by the translators; that a new and uniform edition of 10,000 copies may be issued during the year to meet the immediate demand.

2. That the omitted passages of Genesis be translated, correcting at the same time the errors in the former impression, that the work may be printed entire.

3. That the Book of Psalms be revised and printed entire.

4. That Judges, Ruth, 1st and 2d Samuel, and 1st Kings be completed by those who have them in hand.

5. That 2d Kings be translated by Mr. Thurston.

6. That the works on civil and ecclesiastical history be carried forward to 150 or 250 pages 18mo. for publication.

7. That the geography be revised by Messrs. Whitney and Richards.

8. That a set of maps already undertaken be completed by Messrs. Andrews and Judd, to be forwarded by the committee to the Missionary Rooms.

9. That a translation of Holbrook's first lessons in geometry and the Missionary Catechism be completed by Messrs. Andrews and Richards.

10. That a translation of Colburn's Sequel to mental arithmetic be made by Messrs. Bishop and Andrews.

11. That the second number of *Aio-kala* or Daily Food for 1834, be prepared with brief notes and references by Mr. Andrews; to be ready for distribution by the first of December next.

12. That materials for the first number of a Hawaiian Christian Almanac, embracing a calendar, notices of eclipses, useful hints and facts, historical and chronological notes, statistics, etc., be collected and arranged by Messrs. Clark and Tinker, and revised by Mr. Bingham for 1834, if practicable, and if not, for 1835.

13. That a tract on juvenile improvement be written by Mr. Dibble and revised by Mr. Andrews.

14. That Mr. Richards revise his sermon on the evils of intemperance in the use of tobacco, for a tract.

15. That former appointments unfinished, and not noticed above, as book-keeping, music-book, grammar, vocabulary, volume of sermons, etc. be continued.

Native Schools.

On the question, "What ought the mission to do further in respect to native schools?" the following report was presented and adopted;

1. Believing that our success as teachers of the Christian religion depends in no small degree upon the blessing of God on well directed, vigorous and persevering efforts to qualify native teachers for the duties of their station, to train the rising generation to habits of reading and reflection, and thus to raise the entire population ultimately from their degradation; therefore,

Resolved, In order that we may make the best distribution of our time and strength, and also give the people a specimen of our method of constructing school-houses and communicating instruction; that the members of each station be allowed and recommended to build a convenient school-house, and to seek every facility they may deem desirable for aiding in this department of labor; that the teachers and people be invited to aid to the extent of their ability in providing these conveniences; but where the people have not the means of furnishing materials such as glass, nails, etc., each station be allowed to appropriate such articles, belonging to the mission, to an amount not exceeding twenty dollars, provided that such articles are not likely to be soon needed for the personal comfort and convenience of any of our number.

2. Though we believe that it would be inexpedient at present to compensate natives for their services as school-teachers to their own countrymen, yet that we may stimulate both teachers and their pupils to press forward in the march of intellectual improvement;

Resolved, That each station have the privilege of bestowing a small premium of books on teachers who are most faithful in the discharge of their duties, and on schools which make the most rapid improvement.

3. *Resolved*, Moreover, that we class none in our schools as readers who cannot read intelligibly any portion of scripture pointed out to them; and that in each annual report we severally make a definite and full statement of the labors bestowed upon station schools, the plan pursued, the methods of instruction, and the results of our efforts.

Osages.

EXTRACTS FROM A LETTER OF MR. DODGE, DATED AT BOUDINOT, MARCH 1st, 1834.

AFTER noticing the good health enjoyed by the mission family and the general prosperity which had attended the temporal affairs of the station, Mr. Dodge remarks on the

Discouraging Aspect of the Mission.

As it respects the effect of the gospel among this people there is nothing more than formerly to cheer the hearts of our patrons or the religious public. If any thing I think the prospects have been more gloomy than ever before in some respects. There have been more difficulties in the way of access to them than usual, in consequence of the war spirit which has reigned among them. I have sought opportunities of preaching to them at the station and at their villages, and to do what I could for their improvement; but whether it will effect any thing for their everlasting good remains yet in the secret counsels of Jehovah. Regular worship has been kept up at the station on the Sabbath, and when Indians have been present, the discourse has generally been interpreted. The commissioners of government are negotiating a treaty with the Osages; and if it goes into effect, they will be removed from their present reservation some distance to the northwest of this. There is a strong probability that this will take

place in the course of the coming year. One of the United States' commissioners visited the Pawnee Mahaws, the Otos, the Omahaws, and several other tribes up the Missouri, last fall, and with their agent brought about fifty Pawnees and Otos through the country as far as Fort Gibson, on the Arkansas river, for the purpose of establishing peace with the various Indian tribes. They spent some time among the Osages, were kindly treated, and articles of peace were signed between them. The Osages made them handsome presents, and they went away highly gratified with their visit. I conversed with the agent of these Indians respecting the prospect there would be of improving the Indians under his charge by means of schools and a mission. He seems to be desirous of getting the right kind of men among them, and is calculating to send them a number of families of farmers and mechanics. They are very desirous of having school-teachers come to teach their children. The agent thinks there would be nothing in the way of missionaries going among them, and it appears very evident to me that the way is now perfectly open for missions to be established among the Omahaws, the Otos, and the Pawnee Mahaws. The sooner it can be done the better it will be.

Miss Choate came to this station last fall for the purpose of teaching my own children, and using what influence she could to induce the children of the Osages to receive instruction. In this business she has been unwearied. A number of the Indian children have been in occasionally and some of them have committed the greatest part of the alphabet, and have received instruction by pictures and in various other ways; but from the total indifference of the parents and fickleness of the children, they have attended so unsteadily that they have received very little benefit. I believe, however, that if suitable accommodations were provided and the children could be taught in their own language, something could soon be done by schools in the midst of them.

But in the midst of our discouragements we have reason to bless God that some advances are made in the improvement of the Osages. While a few, as we trust, have been converted to Christ quite a number of the youth are already qualified, or becoming qualified, to occupy useful stations in life, provided they can be directed in a proper course. For this purpose the most effectual means should be used to induce the youth, when they

leave the school, to settle down to work in their own country, under the direction of the missionaries or some suitable person appointed by the Board for that purpose. If something of this nature cannot be effected, the expense of their education is in danger of being almost, if not entirely, lost. There is now quite a company of young people who have been benefitted more or less by the schools, numbers of whom are regularly married and some of them doing very well. The first marriage among the Indians on the Neosho took place on the 6th of last month. I was requested by the agent to visit the agency on that day to join in marriage Joseph Lasweese and Julia Mongrain, the former a half-breed, educated at Union, and the latter the daughter of the United States' interpreter, but without an education. The marriage was solemnized in the presence of a large collection of Osages. The remarks and ceremony were interpreted into the Osage language, as the bride did not understand English. All appeared highly gratified with the new mode of marriage. The agent provided a dinner for forty or fifty persons, eight or ten of whom were chiefs and head-men of the Osages, and the next day he feasted something like one hundred Osages. I was called-upon last October at Harmony station to unite another couple in marriage. The young man was a Delaware, and is at work with the United States' blacksmith among the Delawares, learning the trade, and the girl was Betsey Rogers, a half-breed Omahaw, who has received a good education at the Harmony school.

●Jibwas.

EXTRACTS FROM THE JOURNAL OF MR. BOUTWELL, ON A TOUR TO THE SOURCES OF THE MISSISSIPPI.

[Continued from p. 223.]

Return to the Mississippi.

July 18, 1832. While prosecuting our journey this afternoon, the old chief and one of his counsellors, Machi Gabo, with their wives, overtook us. He appeared more friendly to our government than his speech indicated yesterday. He came to see how we were getting along without guides, who, as we did not tarry this morning for them to come to our place of encampment, probably turned back. We have crossed five short por-

tages to-day, the longest of which is nearly two miles, and the shortest, one *pose*, or half a mile. The number of lakes we have crossed is nine, some of which are separated only by a narrow stream of a few yards in length. This I am informed is the character of the country in this region. In what way soever you go, you are sure soon to fall upon a small lake.

21. At 12 o'clock reached the mouth of the Des Corbeau, a large stream, three days from Leech Lake, distance 230 miles. Here we found the Sandy-Lake band, who were absent when we visited that place. They had sent two canoes up the river a few miles, to meet us and give them a signal of our approach. All were encamped on the high banks of the Mississippi, which for several rods was completely lined with their bark canoes and wigwams, near which four or five American flags were hoisted. As we drew near to disembark, all collected on the high bluff directly above us, and commenced their discharge of muskets, their jumping and yelling, while the frightened dogs added what they could to the scene of confusion. Hardly were our tents pitched ere the canoe from Sandy Lake arrived with the presents which Mr. S. left there for this band. These were issued, and Mr. S. addressed the chiefs on the subject of their keeping the peace with their neighbors, the Sioux. The chiefs in reply reminded him of the treaty at Prairie du Chien and at Fond du Lac.

"The promise of the Great Father," they said, "had not been fulfilled. Their neighbors already called them women and not men, because they sat still; and if a war party should come along, or if they should send them the pipe, they did not know how they should act.

While issuing the presents and counselling with the Indians, two or three men came in from an excursion, with three bears on their shoulders. They made us a present of some of the meat as we left. It was now quite late and we wished to descend the Mississippi about eighteen miles to pass the Sabbath. Mr. S., therefore, invited the Indians to accompany us, or come in the morning, as I wished to say some things to them which I had not time now to communicate.

22. Sabbath. Early this morning canoe after canoe was seen coming down the Mississippi. After they had landed and raised their temporary dwellings, which required but a short time, I took my little Indian tract and sat down among several of the men who were

smoking, and began to read. Every eye and ear was open. All seemed to listen with the deepest interest. I read several portions of Scripture, and made a few remarks. Mr. J. then gave them an account of the Christian Indians at the Saut and its vicinity, to which all listened with much interest. The old chief replied that it was very good. He then anticipated me, and said he could not give me an answer to what I should say relative to a school among his people, as some of his principal men were not present, whom he must first consult.

At four P. M. about forty men, women, and children assembled. Mr. J. read to them the account of the creation and the flood. This portion of Scripture seems to awaken a deep interest in the mind of the Indian, and he asks you to tell him more. I then read to them the ten commandments, from which I addressed them. With the singing and hymns in their own language they seem delighted. It is new to them—what they never before have heard. All listened with apparent interest, and were evidently pleased to hear the things which were spoken.

23. The gentleman engaged in the fur-trade at this place speaks well of this band of Indians, and is desirous of a school at or near his post, offering to do all in his power to aid, in case a person is sent here. This is the hunting ground, both summer and winter, for the Sandy-Lake band, and it is in this vicinity also that they make their gardens. The disposition of the band also is pacific, compared with that of all the other bands northwest. In addition to all, the soil here is of a fine quality, prairie land, ready for the spade or the plough. The place, however, is contiguous to the Sioux country, with whom the Ojibwas are now at war, and might on that account be unsafe for a mission-school.*

Descent of the Mississippi—Fort Snelling.

Embarked at six A. M. and commenced our descent of the Mississippi. The east bank is generally high, rising in many places to a bluff, while the west at the same time is low and alluvial. The current is strong, amounting to rapids almost every few miles. At eight

we reached the Little Falls. Instead of making a short portage here, as is usual, the water being sufficiently high to clear the canoe from stones, we only put into the current and let her drive. The stream is full of small islands, many of which are covered with a beautiful growth of elm, maple, butternut, and white walnut. The country here is prairie, extending as far as the eye can reach, with here and there a clump of oaks, which at a distance look like some old New England orchard. It is the most interesting and inviting tract of country I have ever seen. If there is any thing that can meet the wishes and fill the soul of man with gratitude, it is found here. What would require the labor of years in preparing the land for cultivation in many of the old states, is here all prepared to the hand. As far as the eye can reach is one continued field of grass and flowers, waving in the passing breeze, exhibiting the appearance of a country which has been cultivated for centuries, but now deserted of its inhabitants. The gentle swells which are seen here and there, give a pleasing variety. The soil is apparently easy of cultivation, a black earth and a mixture of black sand. Nothing can be more picturesque or grand, than the high banks at a distance, rising before you as you descend. The islands in the stream are most of them alluvial, a soil of the richest quality.

We have marched thirteen hours and a half to-day, at the rate of ten miles per hour, and are encamped this evening in the dominions of the Sioux, though we have as yet seen none.

24. Embarked at five this morning, and marched till twelve, when we reached the Falls of St. Anthony, nine miles above the mouth of the St. Peter's. Our government have here a saw-mill and grist-mill on the west bank of the Mississippi, and also have a large farm. The soldiers are here cutting the hay. For beauty the country around exceeds all that I can say. These Falls are an interesting object to look at, but there is nothing about them that fills one with awe, as do the Falls of Niagara. The stream is divided in about its centre by a bluff of rocks covered with a few trees. The perpendicular fall is perhaps twenty feet on each side of this bluff, at the foot of which there is a shoot of some ten or fifteen feet more in a descent.

A short portage was made round the falls, when we again embarked in the rapids, and in about an hour reached

* Not four weeks after our party passed this place, the gentleman trading here was visited by a war party of Sioux, and saved his own life and those of his family, by giving them whatever they demanded. He has since abandoned his post.

Fort Snelling. This post is located at the junction of the St. Peter's with the Mississippi. It stands on a high bluff, rising on the north nearly 300 feet above the water. The walls of the fort and of most of the buildings are of stone. The tower commands an extensive and beautiful view of the adjacent country, and of the Mississippi and St. Peter's rivers. The officers visited us at our tents, invited us to their quarters and treated us with much kindness and attention.

After Mr. S. had stated to three or four of the principal Sioux chiefs who had been requested to visit him, the object of his tour, and mentioned the complaints which the Ojibwas brought against them for breaking the treaties of Prairie du Chien and Fou du Lac, Little Crow rose and replied, that he recollected those treaties, when they smoked the pipe and all agreed to eat and drink out of the same dish. He wished the line to be drawn between them and the Ojibwas; the sooner it was fixed the better. He alluded to the late war-party from Leech Lake which had killed two of his nephews and were now dancing around their scalps; but he did not complain, nor would he go and revenge their death. He denied that the Sioux were in league with the Sacs and Foxes. Black Dog and the Man-who-floats-on-the-water also spoke in much the same manner.

Return to Lake Superior.

26. Took leave of our friends here this morning and descended about nine miles when we came to Little Crow's village. Here we were received with a salute, in giving which, however, some of his men endeavored to give us an example of their skill as marksmen, by seeing how near they could come to our canoe and yet not hit it. Several of the balls struck the water within a few feet of us. An Indian always puts in a ball, if he has one, in firing a salute. The Sioux have here a number of comfortable dwellings made of poles covered with bark. They raise corn, potatoes, etc. The Mississippi here loses its prairie character and its banks become thinly wooded. The east shore in many places is rocky and covered with red cedar. At three P. M. entered St. Croix lake, from which we are to enter the St. Croix river, which we are to ascend on our return to Lake Superior.

31. We embarked at five this morning, and at ten reached the mouth of

Yellow river, which communicates with Ottawa lake. Here we found a few Indians. A woman brought us a bowl of new potatoes and a pan of dried venison. The potatoes were an unexpected rarity. The venison was first dried or smoked, and then pulverized in a mortar. The Indians here raise corn, potatoes, and squashes in considerable quantities. In fifteen miles we came to the forks of the St. Croix.

Aug. 1. Wild rice looks beautifully on the margin of the river as we ascend. The bed of the stream is completely paved with stones, and we have rapid upon rapid since leaving the forks. For miles our men have been obliged to wade in the stream and lift the canoe over the rocks, while we are glad to find our way as we can, sometimes in the middle of the stream and sometimes on the shore.

After following the windings of the St. Croix about 270 miles, Mr. B. arrived at the lake in which it takes its rise. Having traversed this lake and crossed a portage of about two miles, he entered, Aug. 2d, the Brule, a narrow, rapid stream, about 100 miles in length, by which he descended to Lake Superior.

5. Sabbath. Oh how forcibly does it remind me of Christian privileges and Christian friends. Never have I so deeply felt the privations of my situation, as this morning, while walking upon the Lake shore. All around was still, hardly a ripple on the shore, a calm on the face of the broad deep. It seemed like the solemn stillness of a New England Sabbath morning. I almost fancied that I heard the "church-going bell," and saw my kindred and friends gathering to the house of God. But alas! how soon did the beat of the Indian's drum, accompanied by his yell, tell me, that there is no Sabbath here—this is the home of the red man, and he a savage.

As most of our party, who understood the English language, are in the rear, it is deemed best for me to spend the day with a few Indians here. I entered one lodge and found the occupants engaged at a game of platter. I sat down on a mat by the side of a young man who was looking on, and began to read from an Indian tract. The game was immediately laid aside, and all listened with attention and interest. Read several Indian hymns, which I sung to them. After singing one the second or third time, one or two young men joined, and to my sur-

prise, sung it quite well. They are delighted and surprised to hear hymns sung in their own language.

While I write, the elements are raging as if striving with each other for mastery, and several of the Indians are standing in a shower of rain, singing, drumming, and yelling, as if to appease the anger of an imaginary god.

The next day Mr. Boutwell proceeded to La Pointe, about 70 miles, where he joined Mr. and Mrs. Hall in their missionary labors. The distance travelled by him was estimated at 2,400 miles, occupying sixty days. During this tour he visited twelve or fifteen bands of Indians, embracing about 3,000 souls.

Proceedings of other Societies.

DOMESTIC.

ABSTRACTS OF REPORTS.

EIGHTEENTH ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY.

THE report notices the decease of Rev. E. Porter, D. D., Jonas Platt, LL. D., Hon. Richard Skinner, and Rev. C. B. Storrs, active members and officers of the society or its branches; and of three of the society's beneficiaries, during the past year.

Importance of the Society.—It has been objected, that there are now as many ministers in the field of labor, as can be supported or advantageously employed. Notwithstanding the declaration has been made and reiterated from one end of the land to the other, that between three and four thousand evangelical churches in our own country are destitute of settled pastors; and, that allowing only one minister to a thousand souls, six thousand additional ministers are needed to supply this country at the present time, and five hundred annually to supply merely the increase of population, and the vacancy caused by the decease of pastors, and six hundred thousand to supply the world; yet the objection by some has continually been urged. In process of time, however, the call from the churches and the missionary societies became so loud, that the deaf have been compelled to hear; and so imperative that the adamant have been made to feel; and so exciting that the dormant have been roused to action. The objection is now nearly removed. A voice as of mighty thunders is heard, "Whom shall I send and who will go for us" to preach the gospel at home and abroad, for there is a famine of hearing the words of the Lord? Do any still say, many ministers are unemployed, and, therefore, no more are needed; those clergymen who have nothing to do, and those individuals who think there are many such, are requested to read the reports of the different Home Missionary Societies, and of the American Board of Commissioners for Foreign Missions, and then say whether the reason why these ministers are unemployed, is be-

cause there are no fields to be cultivated. Verily the want of ministers to supply the destitute churches is distressing. The demand for missionaries is enough to pain the heart of Infinite Love.

By a different class of persons another difficulty is presented. There are so many ministers needed, that young men must be educated in a more expeditious manner, or rather must take a shorter course of instruction, than is adopted by the American Education Society. That an immense multitude of ministers are needed is evident. But what kind of ministers are needed? Are they such as

"cannot teach and will not learn?"

Certainly not. They must receive instruction before they can impart it to others. They must therefore be educated. But to what extent? Our literary and ecclesiastical bodies as with one consent, have determined that ordinarily a collegiate education and a theological course of instruction for three years, are necessary as preparatory to the ministry.

The ministers of Jesus should make increasing efforts to induce young men of respectable talents, ardent piety, and good promise, to commence at once preparation for this holy calling. Charitable assistance should be rendered to all pious young men of good promise who desire to prepare for the ministry, but have not the pecuniary means of doing it. The number of males in the United States, between 14 and 25 years of age, is about 1,200,000. One fifteenth part or 80,000 may be considered pious. One in ten or 8,000 ought to prepare for the ministry. One half of these are able in a pecuniary view to educate themselves; the other half or 4,000 need charitable assistance. And can it be imagined, that the churches purchased by the blood of Immanuel will withhold the silver and the gold, which are the Lord's? It cannot be.

Beneficiaries Aided.—Soon after the last annual meeting, special efforts were made to look up young men of talents, piety, and good promise, and induce them to prepare for the ministry of Christ. A circular letter was also by the Secretary of the Society issued to clergymen, calling their attention to this subject. The efforts thus made have not been in vain. A larger number of converted youth than usual have commenced preparation for the ministry. During the year assistance has been rendered to

113 young men in 14 theol. seminaries,
 453 do. in 34 colleges,
 366 do. in 111 academies and
 public schools.

— do. —
 Total, 912 do. in 159 different institutions.

New Beneficiaries.—The number of new applicants the past year has been,

15 in theological seminaries,
 88 in colleges,
 177 in academies.

—
 Total, 280 in different institutions.

In making appropriations to young men, a catholic spirit has ever been exercised. Without regard to sectarian distinctions, the Society extends its patronage to all of evangelical sentiments, who solicit aid. Assistance has been afforded during the year to individuals of eight different denominations.

Beneficiaries Licensed.—About sixty beneficiaries have the last year obtained licensure to preach. Some of them have already settled in the ministry with our long established churches; others have gone to the Valley of the Mississippi, in the service of the Home Missionary Society; others are engaged as secretaries and agents in enterprises of Christian benevolence; and others have for their field of labor the lands of pagan darkness.

Patronage withheld.—Patronage is withheld when there are such improprieties of conduct as discredit Christian profession, or as bring reproach upon religion or the Society; or where there is a destitution of suitable natural or acquired qualifications. Sometimes upon trial it is found that the mind does not develope as was anticipated, and that the young man by reason of deficiency of talent, had better abandon the idea of preparing for the ministry. That cases of this kind sometimes occur, is not owing to a defect in the rules of the society, but to liabilities incident to human judgment. From ten beneficiaries patronage has the last year been withheld.

Dismissions.—Fourteen beneficiaries, not needing further assistance, have requested and obtained an honorable dismissal. In all these instances a due sense of gratitude has been expressed, and an intention to refund whenever it shall be in their power.

Promotion of personal Holiness.—The Secretary of the parent society has, during the year, visited between four and five hundred beneficiaries, and the remainder have been visited by other permanent secretaries and officers. By the Trustees of Phillips Academy, five hundred copies of the Memoir of the Rev. Elias Cornelius have been given to the Society for distribution. A communication on some important topic of moral and religious duty, designed to produce in them the fruits of righteousness unto salvation, is sent to them quarterly. All intercourse with them, in person or by correspondence, is both paternal and pastoral, and is designed to pre-

vent an unfaithful, time-serving, and graceless ministry, and to bring forward a holy, consistent and consecrated host of ambassadors of the cross. Eternity alone will fully disclose its results.

Receipts.—From the Treasurer's report it appears, that the receipts of the Society the past year have been \$57,818 20; more than \$11,000 greater than in any preceding year. Of this sum, \$6,680, a bequest of Oliver D. Cooke, Esq. of Hartford, Ct. have been received on account of permanent scholarships, and \$51,138 20 for current uses of the Society. There have been paid into the treasury by beneficiaries, who have refunded in whole or in part what they received from the Society, \$1,947 78, which sum is included in the above receipts. Of the \$57,818 20, there have been raised within the bounds of the Presbyterian church \$19,277.

Expenditures.—The expenditures of the Society, during the year, have been \$66,363 91. Add to this sum the debt of the Society the last year, \$193 35, and the amount will be \$66,557 26. From this sum subtract the amount of receipts for current use, and the Society will be found \$5,225 71 in debt. Though the Society is in debt, yet it is not because funds as large as usual have not been received; but because the number of beneficiaries has been rapidly multiplied. The amount of appropriations now, is double to what it was four years ago.

Of these expenditures, \$7,020 were grants to beneficiaries in sixteen theological seminaries; \$27,437 to beneficiaries in 37 colleges; and \$16,151 to beneficiaries in 122 academies.

Amount of Earnings.—While pursuing their studies, the beneficiaries of the Society have earned during the year by manual labor, school teaching, and other services, the sum of \$26,268 23.

Obligations Cancelled.—During the year, the notes of ten individuals, at their request, have been cancelled in whole or in part, or placed in such a condition as will prevent embarrassment. Four of these were foreign missionaries, three were home missionaries, and three were settled pastors in peculiarly depressed circumstances.

Branches and Auxiliaries.—The Maine branch has furnished 36 beneficiaries, and \$2,379 61;—the New Hampshire branch 38 beneficiaries and \$2,081 71;—Massachusetts \$20,005 23, and 239 beneficiaries;—the Connecticut branch 73 beneficiaries, and \$2,339 21;—the Illinois branch \$491 and eight beneficiaries.—The Presbyterian Education Society has 436 beneficiaries, and raised \$19,277;—the Western Education Society 112 beneficiaries;—the Utica Agency, 69;—the Troy Agency, 11;—Central Agency, 23;—Western Agency, 69;—the Western Reserve Branch, 41;—the Indiana Branch, 12;—the East and West Tennessee Agencies, the former 48, and the latter eight.

General Results.—The results which have been produced by the instrumentality of the

American Education Society, have been most animating and encouraging. There have been assisted by it 1,964 young men in a course of preparation for the ministry. The first year only seven were aided, and the last year 912. About 600 of its beneficiaries have passed through their course of education, and are now actively employed in promoting the cause of Christ. There are 40 preaching the gospel among the heathen as foreign missionaries. Between 200 and 300 have been employed at times in dispensing the words of eternal truth amid the waste places of Zion, or among the new settlements of our country, in the service of Home Missionary Societies. About 20 are laboring as secretaries or agents of different benevolent societies. More than 50 are engaged as editors of literary and religious publications, or as instructors in institutions of literature and theology, and the remainder are settled as pastors of churches, or are candidates for settlement. One sixth of all the ordinations and installations of ministers in the United States, the year past, as published in the different periodicals of the day, were beneficiaries of this Society. Through its instrumentality, nearly \$500,000 have been raised for charitable ministerial education. More than \$11,000 have been refunded by former beneficiaries.

NINTH ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY.

Publications.—Perhaps in no previous year have so valuable accessions been made to the Society's publications. Of *forty-six* new publications stereotyped. *twenty-eight* are tracts in the general series, and *nine* are standard evangelical volumes; making the whole number of publications now on the Society's list, including fifty volumes consisting of tracts and children's tracts, *seven hundred and thirty-seven*.

A large portion of these twenty-eight tracts are new, original tracts. The Society has also approved for publication at foreign stations, three tracts in the Mahratta language, two in the Orissa and other East-Indian languages, one in the Chinese, three in the Armenian, two in the Russian, one in German, three in the Creole or Negro-German, one in the Delaware, and one in the Cherokee.

The Society has also published, in a neat form, four books of which it has the copyright.

Printing and Circulation.—

	<i>Copies.</i>	<i>Pages.</i>
Printed during the year,	3,498,688	51,534,624
Circulated, do.	3,895,536	57,633,670
Printed since the formation of the Society,	36,303,251	554,906,414
Circulated, do.	32,849,709	490,871,397
Remaining in the depository,	3,453,548	64,035,017

Total volumes printed,	994,376
Total volumes circulated,	179,971
Total copies circulated of Tracts, Children's books, Broad-sheets, Handbills, etc. unbound,	33,669,918

The amount circulated the past year exceeds the circulation of the preceding year by 9,232,463 pages.

The extent to which some of the Society's publications have been demanded will be seen in the following extract.

There have been printed during the year, of No. 289, To a Lady in Fashionable Life, 72,000; of No. 290, The Bold Blasphemer, 80,000; of No. 283, Alarm to the Careless, 88,000; of No. 273, The Lost Soul, 96,000; of No. 277, Eternal Misery of Hell, 100,000; of No. 275, The Amiable Louisa, 128,000; and within *nine months*, of No. 282, David Baldwin, or the Miller's Son, 100,000; of No. 230, Don't Unchain the Tiger, 122,000, and of No. 284, Lydia Sturtevant, or the Fatal Resolution, 132,000. Of No. 292, Are you Ready? a four page tract, 152,000 have been printed in *six months*.

Gratuitous Distribution.—

	<i>Pages.</i>
Foreign,	908,344
Shipping for foreign ports,	27,260
Army and Navy,	904,861
Sunday Schools,	261,920
Indian mission stations,	42,852
Literary and other institutions,	187,120
Lakes and Canals,	127,750
Individuals,	1,289,235
Distributed by Agents of the Society,	631,589
Auxiliaries,	3,805,725

Total,	7,496,649
The above comprise no less than 480 distinct grants.	
Delivered to members and directors of the society, and to members of the Executive Committee,	2,470,180

Receipts. —Received, during the year, ending April 15th, for publications sold, essentially at cost,	\$31,169 96
Donations from Branches and Auxiliaries,	\$8,067 06
Do. from 111 Life Directors,	6,798 23
Do. from 339 Life Members,	6,214 73
Annual subscriptions and other donations,	13,532 33

Total amount of donations, including \$14,741 03 for foreign distribution,	\$35,912 25
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Total receipts during the year, including a balance of \$104,32,	\$66,485 83
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Expenditures. —For paper,	\$5,979 08
For printing, stereotyping, engraving, folding, stitching, and binding, including expense of Christian Almanac, and \$150 for copy right,	18,486 07

Expense of supplying destitute portions of our country, including agency at St. Louis, and more than 23 year's services of the Society's travelling agents, of which 11 years have been performed in the Valley of the Mississippi,	13,171 00
Appropriations for foreign and pagan lands,	20,000 00

Services of the General Agent and Corresponding Secretary, the Visiting and Financial and Assistant Secretaries, the Depositary and four Assistants, whose time and efforts are wholly devoted to the Society, including \$174 for aid in revising publications,

Expenses of the General Depositary, postage, taxes, insurance, fuel, and all other expenses, as by items in the Treasurer's report,

Total as above,

5,113 87

3,734 61

\$88,485 83

Thus the whole amount received had been expended, and bills sanctioned remained unpaid, at the close of the year, to the amount of \$1,330 43.

Branches and Auxiliaries.—New auxiliaries recognized during the year, 114; making the whole number now on the Society's list, 1,108. A much larger number of auxiliaries are connected with the Society's principal branches and auxiliaries in the large cities and towns, but the number cannot be definitely ascertained.

American Tract Society at Boston.—Has remitted to this Society, during the year, \$10,123 12, of which \$5,000 were a donation for foreign and pagan lands. Their receipts the last year were \$13,787. Circulated 9,364,812 pages, 8,734,860 of which were on sale. Auxiliaries 352; Depositories 35. These simple statements show how important a part of the tract operations of the country is embodied in the efforts of this efficient Society.

Kindred Institutions.—The *Religious Tract Society in London*, not merely by a kind and Christian correspondence, but by the noble example it is continually setting before this Society, still beckons her onward in this labor of love. Its receipts the last year were \$177,000; and the number of books and tracts distributed 12,594,241, embracing 1,300,000 tracts for children; making its total distributions in 34 years, 170,000,000 publications, in 70 different languages.

Foreign Appropriations.—The Committee have been enabled, within the past year, to pay over, in accordance with a resolution adopted by them at the commencement of the year, the sum of TWENTY THOUSAND DOLLARS for tract operations in foreign and pagan lands. This sum has been widely dispersed in different portions of the earth, as follows: viz.

American Baptist Mission in Burmah,	\$3,500
Do. do. Siam,	500
American Mission, China,	2,000
Do. do. Ceylon,	1,800
Do. do. Bombay,	1,000
Do. do. Sandwich Islands,	1,500
Do. do. Syria,	500
Do. do. Constantinople, Asia Minor, and Armenia,	1,500
Do. do. to Jews in Turkey,	500
Missions of the United Brethren,	700
Mission of A. B. C. F. M. in Siam,	500
Do. do. in Greece and the Greek Islands,	800
Do. do. among Choctaws and other Indians,	400
Mission of Dom. and For. Miss. Soc. of Prot. Episcopal Church, in Greece,	800
Do. do. Green Bay,	200
Rev. Josiah Brewer, Smyrna,	300

Rev. Mr. Sutton, for Baptist Mission at Orissa, India,	300
Rev. Richard Knill, and William Ropes, Esq. St. Petersburg, Russia,	1,200
Lower Saxony Tract Society, Hamburg,	500
Paris Religious Tract Society, for France,	1,500

Total,

\$20,000

Of the tracts published or sanctioned in foreign languages, for which appropriations have been made, four are in the languages of the North-American Indians, thirty in Spanish, Questions on the Word of God, and a number of portions of Scripture in Hawaiian, thirty-five tracts and three volumes in French, thirty-four tracts and two volumes in German, nine tracts in Prussian, twenty tracts and two volumes in the Russian and Esthonian, fifteen tracts in Italian and Greek, five in Italian, twenty-three in Modern Greek, three in Armenian, two in Arabic, four in Mahratta, fourteen in Tamul, two in Orissa, five in Burman and Taling, and one in Chinese.

The Report contains numerous extracts from missionaries in various portions of the heathen world, showing the wide field opened for the Society's exertions, the great usefulness of tracts, and the urgent and increasing demand for greatly extended exertions in this department.

ANNIVERSARIES OF SOCIETIES.

AMERICAN EDUCATION SOCIETY.

THE 18th annual meeting was held in the Chatham-street Chapel, City of New York, May 8th, Hon. J. C. Smith, one of the vice presidents, in the chair. Prayer by the Rev. I. S. Spencer. The report was read by the Rev. Dr. Cogswell, the Secretary of the Society. Resolutions were offered and addresses made by the Rev. T. T. Waterman, of Providence; Rev. S. Eaton, Buffalo; Rev. James Matheson, Durham, England; Rev. Dr. Codman, Dorchester, Mass.; Rev. D. L. Carroll, Brooklyn; Rev. Wm. Patton, New York city; Rev. Mr. Winslow, Ceylon; and Rev. W. S. Plumer, Virginia.

WESTERN FOREIGN MISSIONARY SOCIETY.

THE second annual meeting was held in the City of Pittsburg May 6th, the Vice President in the chair. The Rev. Elisha P. Swift, the Corresponding Secretary, read the annual report; after which resolutions were offered and addresses delivered by Rev. C. C. Beatty, Rev. A. W. Black, and Rev. A. D. Campbell. On the following day the annual sermon was preached, the officers for the ensuing year elected, and the other business of the society finished. The Rev. R. J. Breckenridge, of Baltimore, and Rev. Dr. Phillips, of New

York city, were appointed to preach the sermon at the next annual meeting of the Society, to be held in Philadelphia, on Tuesday preceding the second Thursday in May.

The receipts during the last year were \$16,296 46.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE meeting was held in Philadelphia, commencing on May 15th. Rev. Philip Lindsley, president of the College at Nashville, Tennessee, was chosen moderator, and the Rev. Jacob Green, temporary clerk. The ordinary business of the assembly was transacted, a narrative of the state of religion and of operations for the promotion of morality and benevolence, was read, and the sessions closed, by adjournment, on Friday May 30th.

Assembly's Board of Education.

The report of this board was made to the assembly, and on the 22d of May its anniversary was held in the Central Presbyterian Church in Philadelphia, Alexander Henry, Esq., presiding. After prayer by Rev. Dr. Tucker, of Troy, Rev. John Breckenridge, the secretary, delivered an address, containing an account of the operations of the board during the year; showing that the board has aided 511 young men, and its auxiliaries 101; making in all 612; at 104 institutions, in 19 states. Sixty have resolved to become missionaries to the heathen; 30 have been licensed to preach during the year. The receipts of the board were \$37,535, and of the auxiliaries \$7,050; making a total of \$44,585—expenditures \$43,873—earned by beneficiaries \$8,000.—The audience was also addressed by Rev. Mr. Murray, of Elizabethtown; Samuel Boyd, Esq., of New York; Rev. F. McFarland, and Rev. Mr. Morris, of Virginia; Rev. Dr. Lindsley, of Nashville; Rev. Dr. Spring, of New York, and Rev. Messrs. Reed and Matheson, of England.

Assembly's Board of Missions.

The report of this board was presented to the assembly in the course of the proceedings of that body. The public meeting in its behalf was held May 25th, in the Central Presbyterian Church, Philadelphia. Rev. W. A. M'Dowell, D. D., made a statement respecting the board and its operations, after which the audience was addressed by Rev. Dr. Tucker, Rev. Mr. McFarland, and Rev. Prof. Howe, of the South-Carolina Theological Seminary.

AMERICAN SUNDAY-SCHOOL UNION.

THE meeting was held at the Church on Washington Square, in Philadelphia, May 20th; Alexander Henry, Esq., the president, in the chair. Rev. Dr. Miller opened the meeting with prayer; after which the treasurer's report was read by F. W. Porter, Esq., and the annual report of the union by F. A.

Packard, Esq. Addresses were delivered by Rev. Drs. Sharp, Spring, and McAuley, and Rev. Messrs. Matheson, Reed, Winslow, and Breckenridge.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

THE annual meeting was held in the City of New York, May 2d. The society has under its care 25 missionaries and 16 schoolmasters among the Indians in North America; and 73 missionaries in the white settlements of the United States. The receipts for the year were \$35,700, and the expenditures \$31,361.

AMERICAN TEMPERANCE SOCIETY.

THE annual meeting of the society was held in the Church on Washington Square, May 20th; S. V. S. Wilder, Esq., presiding. Prayer was offered by Rev. Dr. Cuyler; extracts from the annual report were read by Rev. Dr. Edwards, the secretary; after which Rev. Dr. Beman, Rev. Cyrus Mason, Rev. Mr. Reed of London, and Rev. Mr. Winslow, of Ceylon, addressed the meeting.

On the following day the United States Temperance Union was held in the same city, pursuant to a recommendation of the National Temperance Convention. The meeting was organized by the appointment of Doct. Samuel Agnew, of Harrisburg, chairman, and Rev. J. Marsh and I. S. Lloyd, secretaries. Prayer was offered by Rev. Dr. Cathcart. Delegates were present from the States of Maine, New Hampshire, Massachusetts, Connecticut, New York, Pennsylvania, New Jersey, Maryland, Kentucky, Ohio, and Indiana. Sundry important resolutions, relating to the use of ardent spirits and traffic in them, were reported and adopted. The officers elected are

Gen. Stephen Van Rensselaer, New York, <i>President</i> ;	
Samuel Agnew, M. D. Penn.	
William Jay, Esq. N. Y.	} <i>V. Presidents</i> ;
G. B. Perry, Mass.	
Cyrus Yale, Conn.	
Rev. J. Marsh, Penn.	} <i>Secretaries.</i>
Isaac S. Lloyd, do.	
Harrison Gray, Mass.	
Rev. Thomas Brainerd, Ohio.	

PRISON DISCIPLINE SOCIETY.

THE ninth annual meeting of the society was held in Park-Street Church, May 27th, His Honor S. T. Armstrong, president of the society, in the chair. Rev. Mr. Fowler, of Fall River, led in prayer; the secretary, Rev. L. Dwight, read extracts from the annual report; and addresses were delivered by Rev. Messrs. Todd, of Northampton, Blanchard, of Lowell, Chickering, of Bolton, and G. W. Blagden, of Boston; and by Horace Mann and George Blake, Esquires, of Boston. Concluding prayer was offered by Rev. Mr. Gile, of Milton.

AMERICAN TRACT SOCIETY, (BOSTON.)

THE twentieth annual meeting of the society was held in Park-Street Church, May 28th,

Rev. Dr. Fay presiding. Rev. Dr. Edwards opened the meeting with prayer; after which the Rev. Seth Bliss, the secretary, read the annual report, and the audience was addressed by Rev. James Matheson, of England; Rev. Mr. Winslow, of the Ceylon mission; Rev. Dr. Peters and Rev. Mr. Patton, of New York; and Rev. Mr. Reed, of London.

NORTHERN BAPTIST EDUCATION SOCIETY.

THE fifth annual meeting of the society was held at the Federal-street Baptist Meeting-house, May 28th; Dea. Levi Farwell presiding. After prayer by the Rev. Joseph Grafton, of Newton, Rev. Ebenezer Thresher, the secretary, read the annual report, and the Rev. Mr. Dowling, of Newport, Rev. Mr. Stow, of Boston, Rev. Mr. Reed, of London, and Rev. Mr. Thresher, addressed the meeting.

The society has aided 127 in the prosecution of their studies for the ministry, and the present number is 101, which added to 46, aided by branch societies, makes a total of 147; of whom 25 are in theological institutions, 46 in colleges, and 76 in preparatory stages of edu-

cation. The whole number aided by the society since its organization is 168. The receipts \$6,152 86; and the expenditures \$8,295 97.—The whole number of Baptist young men now preparing for the ministry in New England is above 400.

AMERICAN DOCTRINAL TRACT SOCIETY.

THE society held its fifth annual meeting in the vestry of Park-street Church, May 28th; the president, Rev. Dr. Woods, in the chair. The meeting was opened with prayer by the president. The transactions of the executive committee and of the general agent were reported.—Since its formation the society has printed 7,140,220 pages of tracts.

Other meetings were held in Boston during the last week in May, in behalf of the *education of young men for the ministry, home missions, the circulation of the Bible, seamen, Sabbath-schools, and foreign missions*, in connection with societies which are principally auxiliary to the national and general institutions for promoting these objects.

American Board of Commissioners for Foreign Missions.

ORDINATION AND DEPARTURE OF MISSIONARIES.

Mahrattas.—May 21st, the Rev. Allen Graves and Rev. Sendol B. Munger, ordained missionaries, and their wives, and Messrs. George W. Hubbard and Amos Abbott, superintendents of schools and distributors of Bibles and tracts, with their wives, together with Miss Orpah Graves and Miss A. H. Kimball, embarked at Boston, in the ship Corvo, capt. Gale, bound for Bomhay. Mr. and Mrs. Graves, after laboring in this mission about fourteen years returned to this country about a year and a half since.

At the embarkation a large number of persons assembled on the wharf by the side of the ship; and after singing the following hymn, composed for the occasion by a gentleman in Boston, the missionaries and the ship's company were affectionately commended to God in prayer by Rev. Dr. Jenks.

When shall the gospel spread,
O'er India's torrid sands;
When shall its heralds tread
Those long heightened lands?
The work, O God, belongs to thee,
And thine shall all the glory be.

May these thy servants. Lord,
Who love thy holy name,
The glories of thy word,
In those dark lands proclaim;
May they make known that through thy grace,
Apostate man may hope for peace.

In dangers in the deep,
In perils on the land,
Their lives in safety keep,
And guard them by thy hand;
Let them, whate'er their lot shall be,
In joy or sorrow, trust in thee.

Support them where they go
Thy mercy to proclaim;
Through them may India know
The savor of thy name;
And, when their earthly toils are past,
Receive them to thyself at last.—

Receive them to that rest,
Which Christ has gone to claim,
With thousands, who through them,
Shall love and trust thy name;
Then the redeemed shall shout again,
"Worthy is he who died for man."

After the prayer a parting hymn,

"Blest be the tie that binds, etc."

was sung; and as the ship was loosed from the wharf and filled away, the company on the shore sung

"From Greenland's icy mountains, etc."

China.—At a special meeting of the Second Presbytery of Philadelphia, May 16th, Peter Parker, M. D., late of the New Haven Theological Seminary, was ordained as a missionary, with a view to his proceeding to China as a missionary of the Board. The sermon on the occasion was preached in the Third Presbyterian Church, by Rev. Dr. Wisner, one of the Secretaries of the Board; Rev. Dr. Ely

presided and made the ordaining prayer; Rev. Albert Barnes delivered the charge; Rev. Miron Winslow, of the Ceylon mission, made a fraternal address to Mr. P.; and the Rev. Mr. Reed, of London, made a concluding address to the audience.

On Sabbath evening, June 1st, a meeting was held at the Bleecker-street Church, in the city of New York, at which prayer was offered by Rev. Erskine Mason, and by Doct. Butler, of the Cherokee mission; the Instructions of the Prudential Committee were read by Dr. Wisner, one of the Secretaries of the Board; a farewell address was delivered by Mr. P.; and also an address by Rev. Dr. Spring.

Mr. Parker embarked on the 3d in the ship Morrison, capt. Lavender, bound to Canton.

CHINESE STEREOTYPE-PRINTING.

SOMEWHAT more than a year since, the thought occurred to one of the officers of the Board, that plates might be obtained from the engraved blocks, by means of which the Chinese execute their printing. In the Instructions of the Prudential Committee, which were prepared soon after for the Rev. Ira Tracy, and Mr. Samuel Wells Williams, a printer, destined to the China mission, the possibility of accomplishing this, and the interesting consequences of success, were suggested. The subject was also mentioned to a number of enlightened friends at New York, and among them one or two leading officers in the national societies which have the seat of their operations in that city, nearly all of whom were struck with the possibility of substituting metal plates for Chinese wooden blocks.

In June of last year a letter was sent to the Rev. E. C. Bridgman, a missionary of the Board at Canton, requesting him to procure a set of Chinese blocks containing the text of some tract, and forward them for an experiment, together with a quantity of Chinese printing paper. He did so; and in April last, a set of blocks was received, containing *Christ's Sermon on the Mount*, of 20 pages. From these, two sets of stereotype plates have been cast in Boston, and put in a perfect condition for printing, like any other stereotype plates; and a small edition of the tract has been printed at the office where the printing of the Board is performed.

It was thought best by the Prudential Committee to say in their last annual report, pre-

sented in September, that such an experiment was in progress. [See Miss. Her. vol. xxix, p. 452.] So far as is known to the members of the Committee and the officers of the Board, the tract just named is the first Chinese book ever stereotyped, and the first Chinese book ever printed in the United States.

Should the expectations which are cherished on this subject be realized, the common printing-press may at once be employed in Chinese printing, without the enormous labor and expense of procuring metallic types, which must be multiplied to many thousand characters before the fount will be complete;—the Chinese characters representing ideas, and not sounds. The plates will also be far more durable than the wooden blocks used by the Chinese printers, and the printing can be executed with manifold more rapidity. For newspapers and ephemeral works, as in this country, moveable types will be necessary; but for the printing of the Holy Scriptures, and other standard books and tracts, the stereotype printing will be as available for the hundreds of millions in China, as it is for the nations of Europe and America.

A leaf from the tract above named, and printed from one of the stereotype plates on Chinese paper, is stitched into the present number of the Herald, and will no doubt be gratifying to the readers of the work.

MAHRATTA MISSION.

Two daughters of Mr. Stone arrived at New York, May 10th, in the ship Henry Clay, capt. Spaulding. Since the death of Mrs. Stone, it has been deemed expedient to send these orphan children to their friends and the friends of missions in this country, for an education.

AUXILIARY OF BOSTON AND THE VICINITY.

THE annual meeting was held in Park-street Meeting-house, May 29th; John Tappan, Esq., the president, in the chair. Rev. Dr. Church, of Pelham, opened the meeting with prayer; Rev. G. W. Blagden, the secretary, read the annual report; after which Dr. Wisner made a statement respecting the operations and plans of the Board; which was followed by resolutions and addresses from Rev. Mr. Matheson, of Durham, England; Rev. Mr. Winslow, of the Ceylon mission; Rev. Mr. Reed, of London; and President Humphrey, of Am-

presided and made the ordaining prayer; Rev. Albert Barnes delivered the charge; Rev. Miron Winslow, of the Ceylon mission, made

sented in September, that such an experiment was in progress. [See Miss. Her. vol. xxix, p. 452.] So far as is known to the members of the Committee and the officers of the Board,

is the first Chinese book
the first Chinese book
pled States
which are intended
used, the common print
be employed in Chinese

世強者眼受者也幾之火失被國若
臣樂聖而司吾爾罪過乃浪門留
事師而先主與弟兄時時鼓水
國爾責主在智聞邦早時時向邦
臣爾曰又番巨之爾與吏員受吏員以
也汝爾語爾味詩爾選爾來爾人
出曰矣爾開爾首有言爾不曰行

三
幾世主聖曰幾世

爾曰乃既音歸女幾辭昨總自之眼有
行發英若爾古曰德爾眼放出之爾士
巨夫一額不度金泉幾人地幾也又若
為爾眼隨去之爾去之爾巨夫爾一額
東幾人地幾也昔有云氏木爾妻若爾
以木書爾發聲爾語乃木爾妻若爾

herst College. The following resolutions were proposed and adopted—

Resolved, That a spirit of prayerful dependence on God, and of entire consecration, is requisite to the vigorous and successful prosecution of the work of foreign missions.

Resolved, That the success with which God has been pleased to crown past missionary efforts calls upon us for fervent gratitude and increased energy and zeal in the noble enterprise.

Resolved, That the obligations and spirit of our religion require of us, in principle and in practice, to live for the conversion of the world.

Notices of the meetings of various auxiliaries are necessarily omitted.

Donations,

FROM MAY 11TH, TO JUNE 10TH,
INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York. Tr.	
Albany, Mon. con. in N. R. D. chh.	53 69
Beaver Dam, Coll. in R. D. chh.	9 50
Brooklyn, Mon. con. in do.	29 46
East Berne, Fem. miss. so. of do.	30 00
Fishkill Landing, Mon. con. in do.	30 00
Flatbush, Miss. so. of do.	22 22
Jamaica, Consistory of R. D. chh.	
20,33; Newtown, Consistory of	
do. 29,07; a friend, 5; (of which	
to constitute Rev. I. SCHOON-	
MAKER, D. D. an Honorary	
Member of the Board, 50;)	54 40
Kinderhook, Fem. benev. so. in	
R. D. chh. for David Abel in	
Ceylon, 130; aux. miss. so.	
108,17;	228 17
Newark, N. J. Mon. con. in R.	
D. chh.	15 00
New York city, Mon. con. in col-	
legiate N. R. D. chh. 3,63;	
Miss Kissam, 10; Mrs. Col.	
Varick, 15;	26 62
Union Village, Legacy of Moses	
Cowan, (of which to constitute	
Lewis Younglove an Honorary	
Member of the Board, 100;)	
500; ded. \$200 ack. in June,	
p. 240,	200 00
Utica, Coll. in R. D. chh. to	
constitute Rev. CORNELIUS	
BROWN, of Geneva, an Honorary	
Member of the Board,	50 00
Washington and Gibbonsville,	
Mon. con. in R. D. chh. 16;	
contrib. Jan. 6th, 19; Rev. R.	
Brook, 10;	45 00—775 06
<i>Addison co. Vt. Aux. So. E. Brewster, Tr.</i>	
Bridport, Mrs. P. Crawford,	12 00
Charlotte, Cong. so.	38 00
Cornwall, Mon. con.	4 90
Vergennes, Fem. asso. 15; mon.	
con. 30,25; P. E. for ed. hes.	
chil. in Ceylon, 1,75;	37 00—91 90
<i>Barnstable co. Ms. Aux. So. Rev. N. Cogswell. Tr.</i>	
Chatham, Gent. and la. (of which	
to constitute Rev. ISAAC BRIGGS	
an Honorary Member of the	
Board, 50;)	55 00
Falmouth, Gent. and la.	110 03
Harwich, Gent. and la. 23,61;	
mon. con. 7,70;	31 31
Orleans, Gent. 29,25; la. 32; mon.	
con. 5,83;	67 08
South Barnstable, Gent. and la.	9 34
South Dennis, Gent. and la.	17 43
Tyng, Gent. and la.	43 00
Wellfleet, Gent. and la.	50 00—383 19

Boston and vic. Ms. Aux. So. C. Stoddard, Tr.

Mon. con. in Park-st. chh. 865,66;	
do. in Bowdoin do. five months,	
450,14; do. in Salem do. 252,11;	
do. in Pine do. 137,92;	1,635 23
Bowdoin-st. Gent. 1,485,63; la.	
248,87;	1,734 50
Green-st. Gent. 68; la. 31;	89 80
Old South, Gent. 767; la. 248,82;	1,015 92
Park-st. Gent. 1,452,50; la. 247,25;	
sab. sch. 21,76;	1,791 53
Pine-st. Gent. 172,05; la. 50,25;	223 80
Salem-st. Gent. 1,300,75; la.	
218,25;	1,519 40
Union, Gent. 455; la. 214,60;	669 60
South Boston, 49,30; mon. con.	
79,34;	126 44
Cambridgeport, Mon. con. (of	
which to constitute Rev. W.	
A. STEARNS an Honorary Mem-	
ber of the Board, 50;)	80 62
Charlestown, 24; mon. con. 65,66;	89 66
Medford, Gent. 149,47; la. 72,12;	221 59
B. Eddy, 7; sch. in Bradford	
Place, 1; unknown, 6,13; bal.	
fr. last year, 6,39;	90 82
	9,347 91
Ded. expenses paid by aux. so.	9 00
	9,338 91
Ded. am't ackn. in Feb.	1,400 00—7,938 91
<i>Central aux. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Canandaigua, Rev. E. Johns,	30 00
Centerfield,	12 75
East Bloomfield, to constitute	
Rev. ROBERT W. HILL an Hon-	
orary Member of the Board,	50 00
Hopewell,	10 60
Poultneyville,	10 60
Prattsburgh, 31; chil. of mater.	
asso. 1;	22 00
Wheeler, Mon. con.	10 00—155 35
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
East Hartford, Mon. con. 26,63;	
contrib. in Miss W.'s sch. 1,16;	27 81
Enfield, Mon. con.	8 34
Hartford, A friend, 5; div. on	
Eagle bank notes, 58c.	5 88
Suffield, Mon. con.	10 00
Wethersfield, 1st so. Gent. 30;	
coll. 44; mon. con. 35,64;	96 04
Newington ro. Mon. con.	22 93
	174 80
Ded. c. note, 2; discount, 50c.	9 50—171 80
<i>Hillsboro' co. N. H., Aux. So. R. Boylston, Tr.</i>	
Amherst, Mon. con. (of which to	
constitute Rev. SILAS AIKEN	
an Honorary Member of the	
Board, 50;)	68 68
Bedford, La.	32 22
Brookline, Gent. and la.	15 00
Francetown, La.	38 62
Hancock, D. Kimball,	10 00
Lyndeboro', La.	4 00
Merrimack, Union evang. so.	8 58
Mont Vernon, Gent. 24,54; la.	
16,74;	41 28—218 68
<i>Lincoln co. Me. Aux. So. Rev. S. White, Tr.</i>	
Wiscasset, Mon. con. (of which	
to constitute Rev. FARMAN	
PARKER an Honorary Member	
of the Board, 50;)	54,88; la. 21,25;
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	76 13
Colebrook, (of which to consti-	
tute Rev. EDWARD R. TYLER	
an Honorary Member of the	
Board, 50;)	150 00
<i>Lowell and vic. Ms. Char. Asso. W. Davidson, Tr.</i>	
East Dracut, Asso. in 1st cong.	
so. 15,90; mon. con. 9,10;	25 00
Lowell, Fem. miss. so. in 1st	
cong. chh. and so.	81 13
West Dracut, Gent. 4,75; la. 12,18;	16 93—232 06
<i>Merrimack co. N. H., Aux. So. S. Evans, Tr.</i>	
Bradford, La.	9 75

Concord, La.	3 34
W. par. Gent. and la. 32,58;	
mon. con. 7,42;	40 00
Heniker, Gent. 44,48; la. 46,07;	
mon. con. 38,55;	129 10
	182 19
Ded. expenses paid by aux. so.	1 00—181 19
<i>Middlesex Assn.</i> Ct. C. Nott, Tr.	
Killingworth, Mon. con.	6 38
North Lyme, La. 14,70; Miss H.	
75c. mon. con. 1,57;	17 02—93 40
<i>Middlesex co. Ms. Aux. So.</i> C. Davis, Tr.	
Concord, Gent. and la. to constitute	
Rev. JOHN WILDER an	
Honorary Member of the Board,	
Lincoln, Mon. con.	50 97
	12 25—62 52
<i>New York city and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	367 94
<i>New Haven city, Ct. Aux. So.</i> C. J. Salter, Tr.	
Mon. con. March, 20,12; do.	
April, 3,75; do. in free chh.	
11,22;	35 09
Ded. expenses paid by aux. so.	37—34 72
<i>Northampton and neigh. towns, Ms. Aux. So.</i>	
J. D. Whitney, Tr.	
Amherst, 1st par. Gent.	87 25
S. par. For. miss. so.	9 25
E. par. Mon. con.	10 11
Belchertown, Gent.	48 00
Chesterfield, Gent. 2; la. 16,36;	18 36
Deerfield, S. par. Gent. 2,50;	
la. 7,06;	9 58
Goshen, Gent.	2 00
Hadley, Gen. benev. so. to constitute	
WILLIAM PORTER an	
Honorary Member of the Board,	100 00
Hatfield, Gent.	37 00
Northampton, Mon. con.	156 55
Norwich, Gent.	7 75
South Hadley, P. Allen, 30; mon.	
con. 31,46;	61 46
West Hampton, Gent.	2 00
Williamsburgh, La.	3 00
Worthington, E. Starkweather,	6 00—558 31
<i>Onida co. N. Y., Aux. So.</i> A. Thomas, Tr.	
Batavia, Mon. con.	23 00
Bridgewater, Coll. in cong. so.	32 25
Canilus, Presb. chh. and cong.	51 00
Cooperstown, Mon. con. in 1st	
presb. chh. 18,73; coll. 16,27;	
la. so. 15; to constitute Rev.	
ELASTUS HOPKINS an Honorary	
Member of the Board,	50 00
Edmonston, G. DeForest,	3 09
Georgetown, Coll. in cong. so.	9 81
Hadnibal, Cong. so.	24 00
Lysander, Mon. con.	18 00
Madison, G. Simmons, part of	
pension money,	80 00
New Hartford, Coll. in presb. so.	67 25
New Haven, Coll. in 1st cong. so.	4 00
Ridgeville, Mon. con.	7 00
Rosie, Coll. in 1st presb. so.	14 00
Sangersfield, Mon. con. in cong. so.	20 26
Schroepfel,	3 50
Smithfield, Presb. so.	22 00
Springfield, Mon. con. 22,91;	
union benev. so. 1;	23 91
Utica, Flecker-st. chh. and so.	
(of which to constitute Rev.	
A. T. HOPKINS an Honorary	
Member of the Board, 50;) 100;	
1st presb. so. 16;	116 00
Vernon, Mon. con. 18,41; little	
girls sew. so. 3,50;	21 91
Volney, D. Baldwin,	1 25
Whitesboro', Miss. so. to constitute	
PELATIAH RAWSON an	
Honorary Member of the Board,	
102,34; chh. and cong. 40;	142 34
Winfield, Contrib. in cong. so.	15 10—749 58
<i>Oxford co. Me. Aux. So.</i> L. Whitman, Tr.	
Albany, Asso. 12; mon. con. 5;	17 00
Brownfield, Mon. con. 1,60; av. of	
ring, 25c.	1 85
Fryeburgh, Mon. con. 31,65; la.	
15,50; J. Bradley, 5; S. B. 2; E.	

B. 2; H. C. B. 2; E. C. 1; E.	
H. 50c.	59 65
Norway, Gent. and la.	9 56
Turner, Fem. char. so. 23,10;	
gent. and la. 3,62; mon. con. 6;	32 72
	120 78
Ded. am't ackn. in Jan.	90 00—30 78
<i>Palestine miss. so.</i> Ms. E. Alden, Tr.	
Braintree, 1st par. Gent.	50 00
East Bridgewater, Evang. so. La.	18 78
North Bridgewater, Gent. 77,22;	
la. 67,25;	144 57
North Middleboro', A widow's	
mite,	1 00—214 35
<i>Pilgrim aux. so.</i> Ms. Rev. E. G. Howe, Tr.	
Carver, Gent. 8,35; la. 20,48; m.	
box, 55c.	29 38
Halifax, Mon. con.	21 71
Kingston, Mon. con.	15 65
Plymouth, Mon. con. in 3d chh.	50 00
Plympton, Gent. 33,25; la. 27,85;	61 10—177 84
<i>Tolland co. Ct. Aux. So.</i> J. R. Flynt, Tr.	
Andover, Gent. 15,02; la. 15;	30 09
Bolton, Gent. and la.	47 68
Columbia, Gent. 24,41; la. 24,14;	48 55
S. Coventry, La.	26 00
Tolland, Gent. 27,04; la. 17,45;	
mon. con. 5,54;	50 03
Willington, Gent. 13; la. 13,22;	26 22—228 50
<i>Valley of the Mississippi, Aux. So.</i>	
W. T. Truman, Tr.	
Canton, Mon. con. 16,22; contrib. 19,14;	35 36
<i>Washington co. N. Y., Aux. So.</i>	
M. Freeman, Tr.	4 77
<i>Western Reserve Aux. So.</i> Rev. R. Natting,	
Hudson, O. Tr.	
Youngtown, Dr. Manning,	5 00
<i>Windham co. Vt. Aux. So.</i> N. B. Williston, Tr.	
Brattleboro', W. Village, Mon.	
con.	18 29
Dummerston, A. revol. soldier, 20;	
Dea. W. 1,50; coll. 3,25;	24 75
Guilford, Mon. con.	5 83
Marlboro', Coll.	5 00—53 87
<i>Windham co. North, Ct. Aux. So.</i> J. Williams, Tr.	
Abington, Gent.	10 00
<i>Windsor co. Vt. Aux. So.</i> Rev. J. Richards, Tr.	
Bothel, Mon. con. in cong. chh.	6 00
<i>Woburn Assn. Ms. Aux. So.</i> Rev. S. Sewall, Tr.	
Billerica, J. B.	1 00
Burlington, For. miss. so. 7,10;	
I. Munroe, 3; J. M. 1; T. B. 1;	19 10
South Reading,	62 31
Woburn, Gent. 41,06; la. (incl.	
legacy of Miss M. Munroe, 4;)	
36,20; H. Gardner, Jr. dec'd,	
4,50; C. R. Jr. 1; Mrs. R. P. 33c.	83 09—158 50
Total from the above sources,	\$12,966 71

VARIOUS COLLECTIONS AND DONATIONS.

<i>Abington, Ms.</i> An indiv.	5 00
<i>Abington and East Bridgewater, Ms.</i> Mon.	
con. in Rev. Mr. Thomas's so.	6 00
<i>Albany, N. Y.</i> S. Van Rensselaer, 100; 4th	
presb. chh. 79,16;	179 16
<i>Alexandria, D. C.</i> Mon. con. in 2d presb.	
chh. ann. pay. of Mrs. M. M. Burwell and	
others, and dona. fr. P. Stevenson, Front	
Royal, Va. for Prospect Hill school in	
Ceylon,	105 90
<i>Amherst, N. H.</i> An indiv.	21 00
<i>Amherst, Ms.</i> Coll. at table of some students	
in college,	6 40
<i>Amsterdam, N. Y.</i> Chil. in sab. sch.	2 80
<i>Andover, Ms.</i> La. asso. in W. par.	16 25
<i>Apulia, N. Y.</i> Mon. con. to constitute Rev.	
PINDAR FIELD an Honorary Member of	
the Board,	50 00
<i>Ashford, Ct.</i> D. Sears, Jr.	50
<i>Attleboro', Ms.</i> 1st so.	33 46
<i>Auburn, N. Y.</i> Mon. coll. in 1st chh. 45,13;	
students in theol. sem. 20; C. B. Hotch-	
kiss, 40;	105 13

<i>Aurora</i> , N. Y. Mon. con. in presb. chh.		<i>Greensboro'</i> , N. C. Mon. con. in presb. chh.	10 00
37,50; coll. in do. 7,50;	45 00	<i>Greenwich</i> , Ms. Mon. con.	30 00
<i>Barrington</i> , R. I. Fem. benev. asso.	20 20	<i>Groton</i> , Ms. Sab. sch. chil. in Rev. Mr. Kittredge's so. for Ceylon miss. 11,84; for sub. schools in do. 8,33;	90 17
<i>Bath</i> , N. Y. Mon. con. in presb. chh.	58 63	<i>Guilford</i> , Ct. Gent. asso.	1 25
<i>Belchertown</i> , Ms. Mon. con. 120,50; coll. at commun. 30; av. of beads, 3,25;	153 75	<i>Hagerstown</i> , Md. Sew. so. of presb. chh. for <i>Matthew Lind Fullerton</i> in Ceylon,	20 00
<i>Bethel cong.</i> N. C. Coll.	5 00	<i>Hamden</i> , N. Y. Mon. con. in cong. chh.	4 30
<i>Blairfield</i> , Md. T. Rev. R. Armstrong,	4 00	<i>Hamilton</i> , Ms. Mon. con. 11,50; J. B. F. 5;	16 50
<i>Boothbay</i> , Me. Mon. con. in cong. so. (of which to constitute Rev. NATHANIEL CHAPMAN an Honorary Member of the Board, 50;)	71 00	<i>Hampton</i> , N. H. Mon. con.	18 00
<i>Boston</i> , Ms. Mass. miss. so. as income fr. Mrs. Osborne's legacy, to be expended for the pro. of the gospel among the Indians, in the U. States, 200; chil. in Miss S's sch. 2,10; do. in Miss B's do. 1; do. in Mrs P's do. 90c. R. F. and S. F. 2,37; chil. 90c. av. of jewelry, 4,69;	910 49	<i>Hanover</i> , Ms. Mon. con. in cong. so.	13 00
<i>Breadford</i> , E. par. Ms. Mon. con.	12 42	<i>Harford</i> , Pa. Gen. coll. in presb. chh.	17 79
<i>Brookline</i> , Ms. Mon. coll. for ed. in Greece,	9 44	<i>Harrisburg</i> , Pa. Presb. cong. for support of Mrs Mary Ann Alexander,	30 00
<i>Brooklyn</i> , N. Y. Miss E. Nitchie, 10; a friend, 5;	15 00	<i>Hartford</i> , U. Mon. con. in presb. chh.	7 00
<i>Brownsville</i> , Va. La. sew. so. in presb. cong.	10 00	<i>Holiston</i> , Ms. Fem. benev. read. so. for chh. miss.	18 00
<i>Brunswick</i> , Ms. Fem. miss. so.	28 75	<i>Hopewell chh.</i> Va. Mon. con.	25 00
<i>Buffalo</i> , N. Y. Mon. con. in 1st presb. chh.	50 00	<i>Hopkinton</i> , Ms. Mon. con.	17 17
<i>Buffalo</i> , N. C. Cong.	14 00	<i>Ira</i> , N. Y. Mon. con. in presb. chh.	25 00
<i>Cambridge</i> , Ms. Miss C. A. G.	50	<i>Ithaca and vic.</i> N. Y. For miss. west of the Rocky Mountains, Courtland, W. Elder, 4; indiv. 4; Danby, A friend, 5; Homer, Presb. chh. 18; Ithaca, indiv. and coll. in presb. chh. 418,75; la. so. in do. 121,69; mon. con. 55,99; indiv. of R. D. chh. 15,50; do. of Methodist chh. 1,50; juv. so. 5,57; a friend, 2; two indiv. 1,56; Mecklenburg, Presb. chh. 10,46; Ohio, B. Woodward, 2; Trumansburg, H. Camp, 13; ded. am't rec'd in clothing, 348,70;	336 69
<i>Cambridgeport</i> , Ms. A family in Rev. Mr. Stearns' so. for miss. to China,	30 00	<i>Jaffrey</i> , N. H., O. Bacon, for Rev. L. Spaulding, Ceylon,	30 00
<i>Canada</i> , A friend,	50 00	<i>Jamaica</i> , N. Y. Mon. con. in presb. chh.	18 88
<i>Canton</i> , N. Y., G. Ray,	1 50	<i>Jordan</i> , N. Y. Mon. con. in presb. chh.	37 00
<i>Cazenovia</i> , N. Y. (Of which to constitute Rev. E. S. Barrows an Honorary Member of the Board, 50; 80,75; fem. miss. so. 36,50;	117 25	<i>Knoxville</i> , N. Y. Mon. con. in cong. chh.	22 50
<i>Chambersburg</i> , Pa. Mrs. M. Culbertson,	7 00	<i>Kinsman</i> , O. Presb. chh. to constitute Rev. ISAAC McILVAINE an Honorary Member of the Board, 50; I. E. 50c.	50 50
<i>Charlotte co.</i> N. C. Coll. in Sugar Creek cong. viz fr. Rev. R. H. Morrison, 10; D. Alexander, 10; I. P. H. 5; J. A. McN. 5; other indiv. 15;	45 00	<i>La Fayette</i> , Indi. I. N. Hanna,	5 00
<i>Chester</i> , N. Y. Presb. chh.	6 00	<i>Lawrence</i> , N. C. Cong. 4,30; do. 4,17;	8 47
<i>Columbia</i> , Ten. Mon. con.	50 00	<i>Leicester</i> , Ms. C. box of Mrs. C. Woodbury,	6 00
<i>Columbia</i> , Mo. Mon. con.	20 00	<i>Lexington</i> , N. Y. Mon. con.	20 50
<i>Columbus</i> , O., L. McCullough,	4 00	<i>Lunenburg</i> , Ms. Mon. con. 5,01; juv. fem. so. 31c.	5 39
<i>Columbia</i> , Missi. W. H. Craven, 10; C. G. 5; W. C. 3;	18 00	<i>Malden</i> , N. Y. Mon. con.	4 45
<i>Danville</i> , Ky. Presb. chh. for support of Rev. W. P. Alexander,	73 00	<i>Marblehead</i> , Ms. Mon. con.	40 00
<i>Derry</i> , Pa. Fem. miss. so.	17 25	<i>Marcellus</i> , N. Y. 1st presb. chh.	45 00
<i>Dwight</i> , Ark. Ter. GEORGE VASHON, (which constitutes him an Honorary Member of the Board,) for native orphan chil. at Dwight,	100 00	<i>McEwen'sville</i> , Pa. Warrior Run sewing so. for John Bryson at the Sandw. Isl. or Ceylon,	90 00
<i>East Groton</i> , N. Y. Cong. chh. (of which to constitute Rev. SAMUEL SCHAFER an Honorary Member of the Board, 50;)	74 65	<i>Mentz</i> , N. Y. Presb. chh.	16 07
<i>East Nassau</i> , N. Y. Rev. ALMON UNDERWOOD, which constitutes him an Honorary Member of the Board, 50; mon. con. in presb. chh. 10;	60 00	<i>Merrimack</i> , N. H. Gent. and la. asso.	19 25
<i>East Pharsalia</i> , N. Y., A friend,	3 50	<i>Middle Haddam</i> , Ct. Pine Brook sch. dist.	5 35
<i>East Pike</i> , N. Y. Mon. con. in presb. chh.	9 03	<i>Morish</i> , N. Y. Presb. chh.	40 00
<i>East Stockholm</i> , N. Y. Fem. miss. so.	20 00	<i>Morristown</i> , N. J. Mon. con. in presb. chh.	50 00
<i>Elizabeth</i> , N. C. Fem. for miss. and ed. so.	8 00	<i>Mount Gilead</i> , O. Coll. 30c. Center fem. miss. so. 50c.	80
<i>Emmitsburg</i> , Md. 20 indiv. for tracts for China,	6 57	<i>Newbern</i> , N. C. Mon. con. 10; Marcellus, 5;	15 00
<i>Enosburg</i> , Vt. Gent. asso.	20 00	<i>New Brunswick</i> , N. J. Miss H. N. E. for ed. hes. chil.	1 19
<i>Fort Covington</i> , N. Y. Fem. asso.	13 00	<i>Newburyport</i> , Ms. Mon. con. in 1st presb. so.	119 38
<i>Franklin Dist.</i> N. J. Mon. con.	3 22	<i>New Castle</i> , Del. Presbytery, cong. of Leacock and Middle Octorara, for support of Rev. R. Schneider, 136,35; a member of cong. 10; sab sch. No. 2, 3; Miss E. B. 1;	150 35
<i>Franklinville</i> , N. Y. Mon. con.	3 62	<i>New Haven</i> , Ct. Sab. sch. miss. asso. in Central chh. for outfit and support of Rev. P. Parker, missionary to China, 50; Parand so. for Sapphira, a Greek girl at Constantinople, 50;	100 60
<i>Frederick</i> , Md. Young la. miss. so. in presb. chh. to constitute Rev. JOSEPH SMITH an Honorary Member of the Board,	50 00	<i>New Ipswich</i> , N. H. Dolly Everett,	10 00
<i>Galena</i> , Illi. C. B. P. 1,50; African class in her school, 3,50;	5 00	<i>New Providence</i> , Va. Presb. cong.	12 60
<i>Geneva</i> , N. Y. Presb. chh. 115; H. Seeley, to constitute Rev. MILES P. AGUIER of Geneva, and Rev. WILLIAM R. S. BETTS of Monmouth, N. J. Honorary Members of the Board, 100; la. 47;	262 00	<i>New Shannock</i> , N. J. Mon. con.	5 37
<i>Gettysburg</i> , Pa. Mon. con. in presb. chh.	27 50	<i>New Windsor</i> , N. Y. Coll. in presb. chh.	20 00
<i>Gibson</i> , Pa. Mon. con. in presb. chh.	15 00	<i>New York city</i> , Mon. con. in Brainerd presb. chh. 7,78; young la. benev. asso. 1st pay. for Anna Dean at Mackinaw, 15; a friend, 5; a friend 1; a lady of Bleeker-st. chh. 3;	31 78
<i>Glen Falls</i> , N. Y. Mon. con. in presb. chh.	20 00	<i>North East</i> , N. Y., N. Holbrook,	6 00
<i>Goshen</i> , N. Y. 40; for miss. so. 49,10;	89 10	<i>North Madison</i> , Ct. Gent. asso.	15 00
<i>Grafton</i> , Vt. Mon. con. 22; J. Barrett, 10;	32 00	<i>Norwich</i> , Ct. Youth's so.	10 00
<i>Greenfield</i> , N. Y. Aux. miss. so.	12 05	<i>Orwell</i> , Pa. Presb. chh.	5 00
<i>Greensboro'</i> , Vt. Gent. and la. asso.	16 25	<i>Oswego</i> , N. Y. Mon. con. in Free cong. chh.	29 50

<i>Petersen, N. J.</i> Mon. con. in 1st presb. chh.	4 77
<i>Peacham, Vt.</i> Gent. asso. 36; 82; la. asso. (of which for <i>Essex Worcester</i> in Ceylon, 20); 31, 21; mon. con. 22, 14; E. C. 50c.	90 67
<i>Pemader, Del.</i> Miss L. B. Short,	5 00
<i>Petersburg, Va.</i> Misses in Miss Sweet's sch. for schools in Mahratta country.	3 50
<i>Philadelphia, Pa.</i> Central presb. chh. for support of a missionary to China, 400; fem. so. for ed. bea. youth for 1st and 2d female schools at Bombay, 250; 1st presb. chh. Penn Township, 10; youths miss. so. for Choc. miss. 75; juv. for miss. so. in 1st presb. chh. for miss. sch. in Ceylon, 51, 16; presbytery, for support of Rev. W. Ramsey, at Bombay, 28; a lady, 3; a young lady, 25c.	617 41
<i>Pike, Pa.</i> Presb. chh.	6 30
<i>Piney Creek, Pa.</i> J. Barr, 5; J. Wilson, 5; E. Horner, 3; 14 indiv. 11, 25;	94 25
<i>Plymouth, Ms.</i> A poor laborer,	2 00
<i>Port au Prince, W. I.</i> Mr. and Mrs. Philbrook,	6 00
<i>Princeton, N. J.</i> A lady, 5; Mrs. M. A. 3;	8 00
<i>Providence, R. I.</i> Federal Hill sch. 25c. Mrs. U. 1; sab. sch. in benef. cong. for hea. chil. in Ceylon, 5; infant sch. in Mr. W's chh. 35c.	6 60
<i>Rariton Landing, N. J.</i> Sab. sch. chil. for ed. hea. chil.	1 70
<i>Richmond, Va.</i> Sab. sch. chil. in Rev. Mr. Armstrong's chh. for schools in the Mahratta country,	15 00
<i>Robeson co. N. C., A.</i> McCullam,	5 00
<i>Rogersville, Ten.</i> Mon. con. in presb. chh.	1 50
<i>Rondout, N. J.</i> Mon. con. in presb. chh.	3 00
<i>Rupert, Vt.</i> Mon. con. in cong. chh.	10 67
<i>Salem, Ms.</i> Tab. la. asso. 193, 73; tab. mon. con. June, 5; tab. chh. 6, 23;	905 05
<i>Salem, N. J.</i> Fem. miss. so.	9 47
<i>Salem, Pa.</i> Mon. con. in presb. chh.	8 82
<i>Sando Islands, Miss M. C. Ogden, div. on bank stock, for Sandw. Isl. miss.</i>	118 00
<i>Saugus, Ms.</i> Mon. con. for Sandw. Isl. miss.	15 50
<i>Scipio, N. Y.</i> 2d presb. chh.	21 00
<i>Silver Spring, Pa.</i> Coll.	10 00
<i>Smithfield, N. Y.</i> Mon. con. in presb. chh.	14 00
<i>St. Charles, Mo.</i> T. Lindsay, sen.	28 50
<i>Stoughton, Ms.</i> S. Tolman,	3 00
<i>Swanton, Vt.</i> Mon. con. 10; benev. so. 10;	20 00
<i>Tolbot Road, U. C.</i> Eleanor D. Johnson,	10 00
<i>Templeton, Ms.</i> Mrs. Baker,	2 00
<i>Three Ridges, Pa.</i> Cong.	6 00
<i>Tom's Creek cong. Pa.</i> Margaret Wetherell, 10; R. S. Grier, 10; S. McNair, 5; D. Gamble, 5; J. McKee, 5; M. Hill, 5; N. Randolph, 5; six indiv. 9, 50;	54 50
<i>Troy, N. Y.</i> Mon. con. in 1st chh. 100; Iron Works, mon. con. 7;	107 00
<i>Union, N. Y.</i>	13 00
<i>Valley Creek, Ala.</i> Aux. for miss. so.	244 56
<i>Vandalia, Illi.</i> Contrib. in presb. chh.	8 50
<i>Victor, N. Y.</i>	57 00
<i>Walpole, N. H.</i> Saved by a lady,	2 00
<i>Walton, N. Y.</i> Benev. asso. in 1st presb. chh.	56 35
<i>Waterford, Me.</i> Mon. con.	30 00
<i>Watertown, Ms.</i> W. T. Baldwin,	10 00
<i>Wayne, Me.</i> Mr. and Mrs. Hight,	2 00
<i>Wells, Me.</i> Mon. con. in 2d cong. for the Zoolah miss.	10 00
<i>West Amesbury, Ms.</i> Chh.	20 00
<i>Westfield, N. J.</i> Miss. asso.	47 00
<i>Westford, N. Y.</i> Mon. con. 8; fem. miss. so. 3;	11 00
<i>Weston, Vt.</i> Contrib. for Medit. miss.	7 00
<i>West Stafford, Ct.</i> W. Patten, a pensioner,	5 00
<i>West Union, O.</i> Rev. D. Burgess,	5 00
<i>Wilkesboro, Del.</i> Fem. miss. so. of Hanover-st. chh. for support of a missionary to China, 32; mon. con. in do. for do. 92, 50; 2d presb. chh. 35; juv. miss. so. of do. 8; two ladies, 1, 50;	169 00
<i>Wintthrop, Me.</i> Mon. con.	65 00
<i>Woodbridge, N. J.</i> Mon. con. in presb. chh.	90 00
<i>Woodbury, N. J.</i> Fem. for miss. so.	10 50
<i>Yaknuchapaya, Choc. na.</i> Chil. of Col. G. 87c. Mrs. H. 1;	1 87
<i>Yerktown, N. Y.</i> Mon. con. in cong. chh.	26 50

Unknown, E. T.

15 00

Whole amount of donations acknowledged in the preceding lists, \$19,596 86.

LEGACIES.

<i>Baltimore, Md.</i> Mrs. Margaret McHenry, by J. McHenry Boyd,	200 00
<i>Charlotte, N. C.</i> Andrew McNeely, by Rev. R. H. Morrison and J. F. McNeely, Exrs.,	100 00
<i>South Hadley, Ms.</i> Joseph White, by J. D. Whitney,	110 00
<i>Union Village, N. Y.</i> See Board of Miss. of Ref. D. Chh. p. 270.	

PERMANENT FUND.

<i>Hardwick, Ms.</i> Legacy of Samuel Beale, (in addition to \$1,986 ack. in Jan. p. 40,) by J. Bowker, Ex'r,	100 00
<i>Somers, Ct.</i> A widow's mite,	1 00

DONATIONS IN CLOTHING, &c.

<i>Athol, Ms.</i> A box, fr. fem. char. read. so.	25 00
<i>Baltimore, Md.</i> A box, fr. F. M. So. for Mrs. and Miss Graves.	
<i>Boston, Ms.</i> Shirting, 9 1-4 yds. fr. Miss S. C. A. for woa. miss.	74
<i>Chambersburg, Pa.</i> Two boxes, fr. indiv. for Bombay.	
<i>Francetown, N. H.,</i> A cask, fr. ladies, for Rev. W. T. Boutwell,	15 00
<i>Geneva, N. Y.,</i> A box, fr. ladies, for Mackinaw,	153 00
<i>Gill, Ms.</i> A box.	
<i>Hamp Chris. Depes. Ms.</i> West Springfield, Ireland par. a box, fr. W. Perkins, for Rev. J. Perkins. Norwich, 1 pr. la. shoes, fr. male asso. Worthington, 1 pr. socks, fr. fem. char. so.	
<i>Rhaca and vic. N. Y.</i> Clothing, &c. for miss. beyond the Rocky Mountains,	342 70
<i>Jamaica, N. Y.,</i> A box, for Rev. W. M. Thomson, Syria.	
<i>Lyndeboro', N. H.,</i> A cask, fr. ladies, for Rev. W. T. Boutwell,	40 00
<i>McEversville, Pa.</i> A barrel of dried fruit, fr. A. Guffy, for Rev. R. Armstrong, Naubiva.	
<i>Middlefield, N. Y.</i> A box.	
<i>New Boston, N. H.,</i> A watch, fr. W. Clark, jr.	40 00
<i>New Haven, Ct.</i> A box, fr. Durand so. for Constantinople.	
<i>New York city.</i> A box, fr. ladies, for Mrs. Parker, Nuhiwa.	
<i>North Adams, N. Y.,</i> A box, fr. fem. benev. asso.	9 38
<i>Norton, Ms.</i> A habit, fr. Miss E. Leonard.	
<i>Palham, N. H.</i> Blanketing, 16 yds. fr. fem. char. so.	5 33
<i>Salem, Ms.</i> Shoes, 3 pairs, fr. W. Knights.	
<i>Troy, N. Y.</i> A box, fr. ladies, for Rev. H. Read, Ahmednuggur.	
<i>Unity and Bethel chhs. O.,</i> A box, rec'd at Maumee,	26 02
<i>Warren, O.,</i> A box and barrel of dried fruit, for Stockbridge mission.	
<i>Watertown, N. Y.</i> A box.	
<i>Whitesboro', N. Y.,</i> A bundle, fr. fem. miss. so.	6 87
<i>Winchendon, Ms.</i> A box, fr. la. char. so.	40 00
<i>Unknown,</i> A box, for Rev. L. Smith, Sandw. Islands.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

MISSIONARY HERALD.

VOL. XXX.

AUGUST, 1834.

No. 8.

American Board of Commissioners for Foreign Missions.

Syria.

JOURNAL OF MR. THOMSON DURING A
TOUR TO JERUSALEM AND VICINITY.

[Continued from p. 245.]

Nabloos or Sychar.

April 23, 1833. Having with much difficulty obtained an indifferent house for the future accommodation of our families, and made all the preparatory arrangements in our power, we left the Holy City yesterday, on our return to Beyroot. About an hour from the Damascus gate we rose a considerable hill, and halted to take a farewell view of the sacred place. The prospect from this point is much celebrated, but it is not so distinct or imposing as can be obtained from almost any part of Olivet. We had but very little time to indulge those solemn and mournful reflections which the sacred associations of former days and the melancholy picture of her present degeneracy, which my brief acquaintance had developed, were so well calculated to inspire. The day was considerably advanced, and a long ride before us permitted no delay; and with the hope of a speedy return, we bid adieu to Mount Zion, "the joy of the whole earth." Villages crowned the summits on either side of our rocky path, which led us over barren hills, and through low uninhabited valleys, for three hours, to a small place called Beer, from an excellent fountain which supplies it with water. This is commonly the first stage from Jerusalem; but we continued our march two hours longer, and encamped in a valley, under the beautiful village Ayne Bareda. The surrounding gardens were the best I have seen in the country, the mount

upon which the village stands being terraced to the summit, and thickly planted with the vine, olive, and fig-tree. The inhabitants, however, sustain a very bad character. Dr. Richardson says that when his company approached it, the guard ordered them to march in close file, and to be prepared to defend themselves; that the villagers came out to attack them, etc. We, however, were permitted to sleep in peace, although our servant was very suspicious of a person who came twice to inquire for some stray cattle. He is a blustering Egyptian, has served nearly all the Frank missionaries, from the days of Wolf onward, and has traversed the country in all directions. He made a great display of his pistols and blades, and actually resolved to watch, pistol in hand, all night. We could scarcely restrain our propensity to laugh, for what could he do against a whole village! After committing ourselves for protection to Him who ruleth over all, we composed ourselves to sleep, as well as the rocky couch upon which we lay would permit. He, poor fellow, soon followed our example, and slept soundly until about an hour before day, when we were all roused—not to contend with robbers, but to kindle our fire, make our coffee, and be ready to depart at the earliest dawn. Our path this morning led us through narrow, winding vales, whose overhanging hills were terraced and beautifully adorned with the vine and the fig, or waving with golden harvests nearly ready for the sickle. Descending a very steep mountain, we passed the fountain Ayne Leban, where are the ruins of a large khan, and near which we saw many sheep-shearers making merry at the time of "shearing," as they did of old. The village of Leban is a mile or two to the northwest, and

others were constantly appearing, like flocks at rest on the distant mountains, as we passed up the fertile valley of Shechem. Our path lay along the eastern base of Gerizim, through vast fields of luxuriant wheat. The mountains on our left had the appearance of a continuous range; and I was constantly looking out for Nabloos, when to my utter astonishment, we turned at right angles to the west, through the narrow pass that separates Gerizim from Ebal. Without the aid of much imagination, we might fancy that these antagonist mountains had been riven asunder to their very foundation by the almighty word of God, to prepare a place for the assembled host of Israel to hear the blessings promised to the faithful, and the heavy curses denounced against the idolatrous apostate. At the commencement the valley is not more than forty rods wide, so that the Levites might stand on either mountain, and utter their solemn message to the congregated tribes below: Deut. xi, 29. The whole vicinity is rich in Scripture associations. Here is the well that Jacob gave to his son Joseph. Here he was sent to inquire after his envious brethren, who sold him to a company of Ishmaelites. And here, long after, our blessed Savior, "being wearied with his journey sat thus on the well," and preached to the woman of Samaria. What an interesting example to missionaries! How different from the way in which we visited the same place! He walked—we rode. He preached to his enemies when he was wearied—we threw ourselves down and slept in the shade to be gazed at in stupid wonder by the women who came to draw water. Mount Gerizim is the south, and Ebal the north range; and upon the former the Samaritans had built their temple. "Our fathers worshipped in this mountain" said the woman of Samaria, no doubt pointing to the lofty mountain which overhangs the wall.

Nabloos is the present name of this very ancient and celebrated city. When Vespasian rebuilt and adorned it, he called it Neapolis, and as there is no P in the Arabic language, when the Arabs took possession of the country, they would call it Neabolis, which is now corrupted into Nabloos, and not Napolose as it is sometimes written; for the Arabs cannot, without great difficulty, be taught the sound of P, even when learning English. The city is almost concealed by the luxuriant orchards which surround it on all sides. Fragrant odors floated in every breeze, and the lulling music of cool fountains at play ever salute the ear;

while the eye was delighted with a richness of verdure not hitherto seen in Palestine. It is decidedly the best watered and the most fertile spot that we have yet visited; and it is not strange that it has always been a place of importance under every government. There are perhaps twelve thousand inhabitants, mostly Mohammedans, though there are a few Samaritans, who still guard their Pentateuch with all their ancient superstition and obstinacy. A few families of Jews also reside here for the purposes of trade. The only Frank Jew in the place brought us a cooked fowl and a few other trifles, as a *present*, expecting, of course, that we would *present* him with five times its value, which in all honor we were obliged to do. This is the way such matters are universally conducted in this country.

24. Slept under beautiful olive trees in a garden, to escape the attacks of a very insignificant enemy, but too abundant in all the houses of this country. A jackall came to make his acquaintance with us, and Achmet shot at, but did not kill it. We started early to visit Samaria, which lies about six miles to the northwest of Nabloos. The path lay along the margin of the brook which had its origin in a single fountain a few rods from the place where we slept. At short distances were located over-shot mills, the water running directly from one wheel to another without any intervening dam. The narrow valley is well cultivated, and the mountain sides are beautifully terraced, and at a distance had the appearance of verdant stair-ways, built up to the clouds which crowned the summits of Gerizim and Ebal. In about two hours we reached Sebastia, a wretched village, situate on the lowest terrace, and eastern slope of the hill upon which once stood the great Samaria. The hill resembles a vast mound, with a broad vale on every side; and when fortified must have been impregnable, before the invention of powder. At present, it would not be tenable, as there are adjacent summits which overlook, and entirely command it. The only object in the village worth a moment's attention, are the ruins of an ancient cathedral and convent, said to be the work of St. Helena. The architecture is any thing but classic, the decorations exhibiting a singular mixture of every and of no order. We climbed into it with some difficulty, and found a flourishing crop of onions growing in the cells of the monks, and on the floor of the cathedral itself. Passing through large platts of common

flag in bloom, we ascended to the highest terrace, which is circular and only a few rods in diameter. We were well paid for our toilsome ascent by the extent and grandeur of the prospect. I counted thirteen villages, scattered about on the surrounding mountains; while to the northwest the large bay of Acre and the sea, were distinctly visible. A splendid waterspout, connecting the sea and the clouds, passed rapidly towards the north, and spreading over the whole horizon, gave us a few drops of rain during the day. On the south side of the hill, we counted eighty pillars of dark limestone, standing, and many others prostrate. Fourteen or fifteen of similar quality, but larger, are to be seen on the east, a short distance above the village. These undoubtedly formed part of the splendid works with which Herod beautified the celebrated capital.

Villages—Agriculture—Mode of Travelling.

Whilst we were eagerly examining these solitary relics of departed greatness, our servant came after us, with an invitation to partake of a cold and cheerless collation. This was soon dispatched, as the wind blew in gusts, and our title to our breakfast was resolutely contested by swarms of large ants and vexatious fleas. Mounting our horses, we ascended and descended a high mountain to the north, and through rich valleys of wheat, pursued our way to Jeneen, on the margin of the splendid plain of Esdraelon. The country through which we passed to-day had every evidence of great fertility. The traveller in Palestine would never expect to be greeted with such cheering objects as farms, with their comfortable mansions embowered in shady groves and surrounded with barns, stables, and out-houses, as in America. The people, without exception, collect in villages, and these are never located in the rich valleys, but on the adjacent mountains. The valleys, perhaps, are infested with miasma, certainly with robbers; and are besides destitute of cool water and refreshing breezes. This sufficiently justifies their selection, but it imparts nakedness and solitude to the country, and confines the people to very narrow limits, to filth, and vermin, and endless noise of men, women, and children—of donkeys, flocks, and herds, and all the gabbling poultry brood. In the morning the mother stops the mouths of her clamorous brood; the shepherd drives out his flocks to graze

on the mountains, and all day long follows their footsteps with his crook and faithful dog; the farmer lays his Virgilian plough on the back of one ass, his grain and dinner upon another, and with his slender oxen hies him away to his work in the plain, where each village has a certain portion divided off for itself, which is cultivated and enjoyed in common. I counted forty ploughs in operation at one time; and in all, we must have passed some hundreds to-day. There are no fences, hedges, or ditches; but occasionally a few stones all ranged in long continued rows, mark the boundaries of the different villages. Nothing can be more simple than this mode of life, and yet, it effectually discourages individual industry and enterprise, and renders the inhabitants of a fertile soil and healthy climate, miserably poor. What a magic revolution American enterprise, morality, and religion would effect! Every where, we are reminded that it is only the wreck of a country, and the dregs of a people, that we behold. When shall these ruins be built again, and all this dust arise! On the sloping declivities, surrounding a sweet little valley, whose diameter could not have exceeded four miles, I counted eight villages. What a delightful missionary station, on the itinerating scheme, when the word of God shall have free course in this land. A short walk would give to the herald of salvation a fresh congregation every evening in the week. And some such scheme must be adopted, before every mountain and valley of Samaria and Galilee shall be made vocal with the praises of God.

In travelling through the country the homely saying has repeatedly occurred to me, that one half of the world knows not how the other half lives. Certainly the *western* can form but an indistinct idea, of the way in which this *eastern* half travel. For a road, an undefined path leads you over rugged mountains and through muddy valleys. Instead of a cushioned seat in a splendid coach, you have a coarse sackcloth, sewed together and stuffed with straw, thrown across a weather-beaten horse or mule. This is your saddle, without stirrups or support of any kind, unless you manufacture them for yourself out of rope. A dirty bit of cord, fastened round the animal's head, is your bridle. With this, aided by a stick, and a good share of immobility in your nag, you gradually thread your way amongst bushes and rocks, at the rate of two miles the hour, and in the plains three. At night, in-

stead of a warm supper and a soft bed upon which to repose your wearied limbs, you spread your blanket under any green tree that offers, and kindling fire, manufacture a little coffee to moisten the coarse bread of the country; and if you can get a little milk and a few eggs, so much the better. If you can sleep quietly upon the bare ground, amidst fleas, etc., I congratulate your good fortune, and your stoical indifference. In the morning, your bed is the breakfast table, and then lashing it on your hard saddles, you must be away by early dawn to avoid the heat of the noon-day sun, while the servants bundle the kitchen furniture into their baskets and follow as best they can. This was our experience throughout the journey, never entering to sleep in a house, where we could avoid it with safety.

Jezeel—Nazareth—Church of Apparition.

25. From Jeneen we were five hours and a half crossing the great plain of Esdraelon, to the foot of the mountains below Nazareth. Passing over several rocky elevations, which divide the waters that flow into the Mediterranean from those that fall into the Jordan, our course, directly north, led us through Zerræen, the ancient Jezeel, and Sulam, where Messrs. Nicolayson and Ross were robbed two or three months since. Turning to the northwest, crossing over a spur of Little Hermon which puts down into the plain, and leaving Tabor, the mount of transfiguration, on the right, standing alone, like a grand crescent at the head of the valley, down which flows the feeble beginning of "that ancient river Kishon," we soon began to climb the mountains of Nazareth. After ascending several hundred feet, the prospect is truly sublime. To the east, west, and south, stretches the plain of Esdraelon, spread out like a vast carpet of green. Here and there are dark strips of ploughed land, while the whole face is dotted and spangled with the richest profusion of flowers of every hue, from the gayest red to the purest white; and on all sides round, stately mountains sit, *à la Turque*, upon the fringe of this magnificent divan.

Intending to make a very brief call at Nazareth, we passed through and encamped on the north, close by the famous fountain of *Apparition*, at which the Greeks obstinately maintain the angel appeared to Mary, the New Testament account notwithstanding. Nazareth is a

considerable village, pleasantly situated on the eastern slope of one of Dr. Richardson's *fourteen poetical mountains*, which meet to guard and beautify the spot. The Latin convent, built over the church of Apparition, is the most interesting object in the place. Shall I describe it? Perhaps some may like to read it; and those who are as much fatigued with these tedious details, as I am disgusted with the very sight of lying relics, will have the kindness to pass it over.—Convents are always *forts*. We passed into a large, square court, through a strong iron door, and along a dark aisle, when a small door introduced us into the church. This is the upper floor, is railed around on the south side, with iron balustrade, and contains two organs, lamps, etc. You descend about a dozen steps, to the lower apartment, which is neatly paved and hung round with paintings, banners, and the like. Seventeen steps more lead you down to the identical spot where the astonished virgin sat, when the angel saluted her with, "Hail thou that art highly favored amongst women." At one side is a broken granite column, fastened in the rock above in such a manner as to appear to be miraculously sustained. This is asserted by the monks, and believed far and wide by the credulous pilgrims. The story of its fracture is singular enough. It was at first a common pillar, but the angel wishing to make himself a seat, broke it off, firmly fixed the upper part to the rock above, and sat down upon the lower half himself. But unfortunately for the story, the upper part is granite, and the lower marble, so that they never could have been united in the same pillar. Behind the altar we were shown into her ladyship's kitchen, bedroom, etc., all forming part of a real cave, being connected by dark narrow passages. From the church we were conducted to Joseph's shop, which is an ordinary room deserving no notice. Our Savior's dining-table was next shown to us. It is a great stone about ten feet long, eight wide, and two and a half high. It is confidently asserted in a printed certificate, kept in the chapel which is built over it, that around this stone the family of our Lord was frequently gathered, both before and after his resurrection. But time would fail to describe the synagogue where our Savior expounded the prophet Isaias; or the precipice down which the enraged populace were determined to thrust him headlong; or the hundredth part of the fables of interested or ignorant monks. A more interesting subject of investiga-

tion to the missionary, are the living realities of the place. We saw a larger number of healthy children in Nazareth than in any other city in all our travels. My heart yearned over these young countrymen of my Savior, and I longed to see some one sent to teach them to read the pure word of God and to love that Savior whose infant years were spent on these very hills.

After leaving Nazareth, a half hour's ride brought us to Ranna, a considerable village, containing perhaps a thousand inhabitants; and in another hour and a half we reached Cana of Galilee, celebrated as the place where Jesus "manifested his glory," in the "beginning of miracles." It is now a poor village, of about fifty indifferent huts, and having nothing lovely or attracting about it, except the fertile valley below, which stretches as far eastward and westward as the eye can reach. We saw the fountain from which "the water that was made wine," was drawn; and even a fragment of one of the identical water-pots is exhibited. We, however, had neither time nor inclination to examine these useless fables, but continued our ride two hours longer, and at dark found ourselves under Lubia. Without giving ourselves the trouble and fatigue of ascending to the village, we encamped under a large fig-tree in the plain, and through the watchful protection of Israel's Shepherd, who neither slumbers nor sleeps, we were kept "in perfect peace." And by seven o'clock the next morning, after a brisk ride of two hours and a half, we had descended the steep mountain and took up our quarters in the church of the Catholics, within the walls of Tiberias.

[To be continued.]

Mahratta Mission.

EXTRACTS FROM THE JOURNAL OF MR.
READ AT AHMEDNUGGUR.

[Continued from p. 94.]

Mr. Read was aided in his labors at the station and during his tours through the surrounding villages by Babajee, the zealous and intelligent convert, whose death was recently noticed.

Visit to Villages—Discussions with the People.

Dec. 15, 1832. Last evening I returned from a tour to eight villages to the

south of Ahmednuggur. Only three of these had received a similar visit before. Still our visit and our "custom of giving books, was well understood, particularly by the brahmins; for we were not more than fifteen miles from the seat and centre of our operations. At Barood I addressed twelve or fifteen cultivators, as I sat on the steps of the temple. They asked me, as is not unusual since the drought, "Why the usual quantity of rain had not fallen?" I asked them to whom they prayed? They pointed to an idol which stood behind me. I told them that was but a stone, and could not give rain; and added that they had no reason to expect rain till they should pray to and worship the great God. They seemed struck with the remark, and doubtless well understood the propriety of it. Stopt for the day at a village five miles from Ahmednuggur. I had scarcely sat down in a sort of caravansary, when several of the common people gathered about me. At a distance sat a circle of natives of higher order, though not brahmins, transacting business, for they were tax gatherers. I took occasion from this to inquire how their account stood with the Governor of the universe. They said I spoke "words of wisdom," and began to say one to another that I was undoubtedly one of those men who went about giving away books, and teaching the people to worship the only true and invisible God. They went away, and soon came the scribes and pharisees, prepared to catch me in my talk, and to abuse me. For before I had said either good or bad of Hindooism, they began to reproach me, that the privileges of the brahmins were retrenched under the English government. They had no business as formerly. I told them they had little reason to complain, as their village did not belong to the English. I have no where met with more bitterness and contempt against the gospel, than in this village. It is a cordial hatred of the truth, which arms the brahmins against the gospel. I found it almost impossible to address the people, on account of the annoyance of two or three of their priests. They kept continually interrupting me with impertinent and vexatious questions; such as "Who is your God?" "Where does he live?" "Have you ever seen your Jesus Christ?"

The next morning went to Walkee, a place which Babajee and I visited a few months ago, and where we contended with the priests, and instructed the people for two days in the midst of much opposition. I stopped in the common

temple, and Babajee joined me at noon. We were at once recognized as those who are "turning the world upside down." Scarcely a person came near us all the day, except as they came to worship in or before the temple where we were. This they apparently did to set us at defiance. I do not suppose the people of Walkee had worshipped so much for a month past, as to-day. At last came a brahmin of my acquaintance, with whom I formerly had much controversy. Wishing to draw the people about us, I asked him as he prostrated himself before the idol, if he had not yet ceased to provoke the living God by his idolatry? This led to a long discussion. The temple was immediately filled with people. We continued till dark to contend against their errors, and to show them a more excellent way.

Rode on the following morning to Davgow, a small village which is now becoming famous for a large and splendid temple which is building there. The expense of this temple, with its enclosures, will not be less, I am told, than twenty-five thousand rupees. The temple in the centre of the enclosure is of stone. In front of this is a large open court. This is covered with a light flat roof, supported by pillars of wood. Here I proposed to the people who had by this time come about me, that I would sit down and tell them of the way of salvation by Jesus Christ, the Savior of the world, and then they would be the better able to judge whether their present mode of atoning for sin would stand the test before God. As the people were about to comply with my request and sit down, the brahmin in charge exclaimed, "No, no." I told him I was only going to speak to the people the words of the great God Jehovah. He said this was the temple of the god Ram, and no place to instruct the people about another god. I asked if Jehovah be not the supreme God? They said, "Yes, he is the supreme God, but *Ram* is Jehovah." Very well, replied I, if this be a temple of the true God, is it not a suitable place to worship the true God, and to speak and hear his word? He then became angry—said the temple would be polluted, and requested me to go outside of the walls. So, said I, you cast out of your temple the word of Jehovah, the true God, and him who declares it. By this, continued I, the people will understand, that this magnificent temple is no temple of Jehovah. As I went out of the gate, I pointed out to the people who followed me a tree, under which I would sit down and

teach them the words of eternal life; observing at the same time, that they who were so carefully building costly temples for gods of wood and stone, had provided none for the worship of Him by whose bounty they are fed, and by whose favor they live. Here I taught them till Babajee came up, when we went forward to another village, where a few heard us apparently with gladness.

Christian Funeral.

16. Sabbath. Instead of our morning service, we attended the funeral of a lad who died last night at the poor-house. He was the only son of a widow of the Mahratta caste. The poor woman had no other means of support, except as she shared the pittance which the boy was allowed at the asylum. The child sickened a few days ago, and soon appeared to be past recovery. The mother clung to him as to the last hope. She was told to cast herself and child into the hands of God, and whether he took her son from her, or spared him, to regard it as right.

On the second day she solemnly gave up her child, as she said, to Jesus Christ, praying that he would have mercy and spare his life, but if not, to save his soul. The child seemed at times sensible of his danger, and of what his mother had done. He expressed a willingness to die, and a hope of pardon in Jesus Christ. He had for many weeks heard the words of salvation daily. In the evening he died. It was affecting to see the poor woman bend over the expiring child, and cling to his lifeless corpse. As she had given him away to the Lord, we asked her how he should be interred, whether in the Christian manner, or after the manner of the heathen? At first her force of attachment to caste made her hesitate. She asked the people of her caste to bury her dead. They would not do it without money; and supposing as we took an interest in her case, that she must be some way connected with us, they made their demand quite above the poor woman's ability to pay. Gratuitous services, or offices of humanity among the natives are of rare occurrence, if there be otherwise any hope of gain. They do not scruple, as far as I have been able to judge, to make gain of the distress and afflictions of their neighbors and friends. The afflicted mother then requested us to bury her dead in our own way. Accordingly, after due preparation, we assembled in front of the poor-house, read the 15th chapter first of

Corinthians, and enforced on all the necessity of being prepared to die: held out to all the consolations which the gospel holds out to the afflicted and dying and the glorious hope of the resurrection.

As we were in a public place, a large number of the people were present. All seemed, by their attention and demeanor, to acknowledge, that ours is a very proper way to inter the dead. The services were concluded by prayer. We then proceeded to the grave, where a few remarks were made and a short prayer offered. All formed a very striking contrast to the boisterous lamentation, and the unfeeling levity, which generally attends a native burial. Persons of different caste gathered around the grave, and testified their respect by each casting a handful of earth upon the corpse. When the body was first raised and the bearers began to move, the poor mother began to lament after the manner of the heathen, smiting her breast and crying, or rather howling. I told her that was unbecoming one who had given her child to God; that she must be reconciled to his dispensations and be composed. She became so in a few moments.

Tour to twenty-two Villages,

The following twenty-two villages, with the exception of two, have never before been visited by a missionary.

18. Rode to *Mondoogan* twenty miles south of Ahmednuggur. The long ride and the heat of the day prevented myself and Babajee from addressing the people until evening. I heard several, as they passed by our lodgings during the day, say the "book men" have come.

We have been here before. The people came at four o'clock. After conversing for a few moments on the character of the true God, the brahmins interrupted us by saying they did not wish us to say any thing more to the people, but allow every man to follow his own way. My spirit was then stirred within me. I rose and appealed to them as dying men, who could sit and hear foolish legends a whole night, and day after day fix their mind on a stone and call it a god, or worship a man sinful as themselves, but when urged to worship a God possessed of a holy, pure, and righteous character, they wished to hear no more. One's mind, I told them, would become assimilated to the object which he worshipped. If the character of his god be licentious and base, the worshipper would be no better. "And what," said one, "if a man worship

a stone?" Plainly, said I, his heart will be hard as a stone. When pointing out the evils necessarily resulting from idolatry, one objected that God was the author of all our actions both good and bad, and man could not be in fault, for he only does what it is his *fate* to do. Another boldly charged the sin of lying, cheating, etc. on God—"for," said he "no one can resist his will." This is but a legitimate inference from the principles of Hindooism, though I have not often heard it asserted in so many words.

In the evening as I was walking towards a cluster of temples on a hill north of the town, I met three aged brahmins who were just returning from evening worship. After some inquiries respecting the town, its population, etc., I asked how many temples there were in the town. Naming over several, they replied, ten or fifteen. And where, said I, is the temple of Jehovah the great God? After looking at each other a moment in silence, but perceiving for what intent I had made the inquiry, one replied, "There is no such temple here—nobody in this place worships Jehovah."

The famine is sore in Mandoogan. Four or five hundred families have recently fled to other sections of country where bread and water is to be obtained.

Tesurah.

19. Found on my arrival at Tesurah * several brahmins collected at the temple, and a company of the common people standing near. All appeared curious to know for what intent I had come to their village—whether a collector of taxes, or magistrate, or on some other business; supposing, as they had not previously received a visit from a missionary, I must be a servant of government. I told them I had come with a message not from government, but from the great God, to call on them to forsake their idols and every thing opposed to the divine law, and to turn to God and live. And also that I declared Jesus Christ to be the Savior of all men. I added that I had travelled much from village to village among the Hindoos, and had frequently inquired for a temple of the true God, or for a person who worshipped him, but had not yet been able to find either. Though I had found the temples of a great variety of reputed gods and goddesses, and the worshippers of every thing in the earth beneath or in the heavens above, both animate and inanimate. I told them as they were brahmins and reputed wise, I would ask them

to solve a difficulty which was in my mind. It was this: How it is that the Hindoos, who are so fertile in the invention of deities, and actually agree to worship every created thing, unanimously consent to cast off all allegiance to the Creator. For if I may credit the repeated concessions of the people themselves, in different places, and the testimony of my own eyes, I may safely say not one among them is a true worshipper of the only living and true God. They gave an evasive answer, "Such is the custom of the people in this country." "They practice the religion of their fathers." I told them, if they would allow me, I would suggest a reason which would solve the difficulty. It was this—that the worship of a pure and holy God requires purity of heart and holy affections; while the most profligate may worship idols and still live in all his impurity. The brahmins became silent and the common people listened with more attention. I addressed them for more than an hour, declaring the way of salvation, by a crucified Redeemer, and comparing this with the wretched expedients which they have of seeking the expiation of sin by bathing, penance, or pilgrimage.

I concluded by telling these scribes and pharisees that, if they had not forsaken their proper business as priests of the people, I should not have been at the necessity of coming sixteen thousand miles to do a work which they ought to do daily. I solemnly assured them that nothing but a speedy return to God could save the Hindoo nation in this life, or give them an inheritance in the world to come. And if they would consult their own good and the good of the people, they would give themselves no rest, but go from village to village and exhort every man to cast away his idols. I suggested again that the present famine was the judgment of God against idolatry and that they might expect greater judgments if they did not repent and turn to God. All seemed convinced—at least that I believed what I said. I felt that God helped me. The people looked at the brahmins and exclaimed with one voice, "*He has told us the truth—you ought to teach us in the same manner.*"

At four o'clock a small assembly collected in the same temple to hear more of what I had spoken in the morning. Babajee was now with me. Only one brahmin came. He looked sad that we talked with the people, but said little. The people said that they were convinced that the present judgments were in consequence of their sin in cast-

ing off the true God and worshipping idols.

When the cultivators whom I had addressed in the morning came in from their fields, we observed them sitting in groups around the fires made of refuse straw, and dried cow-dung. On listening to their earnest conversation, we heard them say, "All the padre has told us is true—God is angry with us for our idolatry." Babajee went out to them, and after much good instruction to which they listened, he invited them to attend Mahratta prayers at seven o'clock. Fifteen or twenty were present. These appeared more like sincere hearers of the word than any I have before met. But for their priests, I should expect their speedy conversion. God will in his own good time deliver them from this thralldom. May that happy day soon come.

Daulgore.

20. As I rode into the village the people gathered around me. After a few familiar inquiries the one thing needful became the topic. The subject was novel, and hence commanded attention. Babajee came up soon and continued the conversation for some time. In the evening we addressed the people again. As Babajee was speaking of the Savior of sinners, and of the insufficiency of the Hindoo mode of salvation, he appealed to a man who sat before him, and who appeared very attentive, and asked him whom he regarded as the Savior of the world? He replied, to our no little astonishment, "*He who died for the people on Friday and rose again on Sabbath morning is the Savior.*" I asked him where he heard of this Savior. He said, "of a missionary at Madras." He professed to be a Christian, said he had cast away his idols and prayed to God daily. Babajee inquired if he had renounced caste. He said, "No—I cannot do that." Babajee told him that Christianity did not recognize caste. He had previously requested permission to go on with us, but seeing we should give no quarters to caste, he said no more. About twenty attended our evening devotions at our lodgings. There is not a person in the village who can read.

Chamagonda.

21. This city contains twenty-five or thirty thousand inhabitants, and belongs to Sindia, a native prince, who owns a large number of towns and villages in the

Deccan. A visit to Chamagonda has been a favorite object with me for a year past. But the abundance of labor at home, and the want of an associate during the last half of the year have hitherto prevented. The same reasons might still be urged. We arrived here from Dawulgow on the morning of the twenty-first. Preached at a small village on the way. I was supposed at first to be an agent from the English government. A Sepoy, was sent to conduct me to a house, where travellers who choose may stop. It is like all Indian taverns, an open shed where travellers of all descriptions stop for the night, cook, eat, and sleep. As I came unattended, they supposed my train, camels, and tents were in the rear, and began to inquire where I should make my encampment, how much forage would be required, etc. I told them I wanted forage for one horse and a *tuttoo*, (native poney on which Babajee rode,) and a place for a box of books, a bed, and one bamboo stool, etc.; but most of all I wanted a large place, like the one in which I was sitting, filled with attentive hearers, to whom I might speak the words of the most high God. I told them in presence of the great crowd who had by this time come together, that I was no servant of the English government, but a servant of the living God, come to warn all, small and great, to turn from their idols, and serve him who made the heavens and the earth and all things.

They evidently thought my errand a very strange one, as they had not before received a visit of this kind. They were now less eager to serve me and to call sepoys. They said the shasters and pundits would come and reason with me. The shed in which I was standing, with a large verandah in front, was now filled; and I continued to address them till Babajee, who was in the rear, came up. Then we read and talked alternately for an hour and a half. The place continued full and many stood without. There were probably not less than five hundred at any time, though they continued to come and go.

About three o'clock, after the hour of bathing, eating, sleeping, etc. among the natives, I again went out and sat down in the front part of the shed. The place was again immediately filled. Twenty or thirty brahmins were sitting opposite. They came in, making their way through the crowd with great parade and disturbance, as I was speaking. They seated themselves near me. I was speaking at that moment of the dishonor which idol

worship casts on the character of the true God—that God has for these many years been bestowing favors on the Hindoo people, and for these they have honored gods of wood and stone. As I continued to speak they asked Babajee if I thought to *instruct them*. He replied, “We have come to declare to you and to all who will hear the words of the eternal and supreme God, and Jesus Christ the Savior of all men.” I requested them to hear me through, and then judge of what I said—and if it were false, reject it. They replied, “We will hear and then judge;” but continued to interrupt me with impertinent and annoying questions. When I came to remark that no advantage can accrue to the never-dying soul from idol-worship, holy bathing, penance, etc., and that nothing but a pure heart could make one acceptable with God, the above mentioned brahmins arose in contempt and went away. The crowd were about to disperse, when I invited all who chose to sit down and judge when they had heard the whole. On leaving, the brahmins commanded the sepoys in charge to drive away the people, cursing them at the same time for giving us the *chamdu* for a lodging place. They were accordingly dispersed in a moment, and immediately followed an order, forbidding any man to receive our books, imposing a fine of a rupee and a quarter for each book which should be taken. We were now left alone. All further efforts seemed for the present at an end. We went behind our curtain, (a piece of native cloth suspended from the roof to make a private apartment,) and on bended knees and with uplifted hearts, told Jesus what was done. Babajee said we must go—our work was done here. I feared it was too true; but on more mature consideration determined to stop another day, and send a copy of each of our books to the magistrates, with a note requesting them to do me the justice to examine them, and if they were bad to condemn them with due reasons assigned. After committing ourselves for safe keeping to the Father of all mercies, we retired to rest, feeling more deeply than ever before that I was on enemy's ground. I never before felt a sweeter satisfaction in casting myself and the cause which brought me hither into the hands of Him who is able to protect the one and carry on the other according to the counsel of his own will.

Before retiring to rest, about eleven o'clock, I was happily surprised to see a brahmin come behind my curtain to beg a book. All was now still, except as the

sepoys walked their rounds, and darkness screened him from the gaze of the people. He put the book under his garment and passed out unobserved. He was soon followed by a few others, who also took books. All this I interpreted into a token of good that we had not mistaken the will of Providence in remaining here another day. And an indication, I think I may say, that not all Hindoos, slaves as they are to caste and custom, will implicitly acknowledge brahmins or rulers to be the lords of their consciences. It also gave me a new gleam of hope that the long desired time is approaching, when this deluded people shall throw off the yoke to which they now are willing slaves.

22. Early this morning I rode through the principal streets of the town and stopped twice and addressed two different groups of natives. After having sent the books with the following note to the subedar (chief magistrate) we went into the bazar and public places of the town to preach, and distribute books if any one chose to receive them after the prohibition. The following is a translation of the note.

"To the subedar and officers of government, servants of the most excellent Sindia, padre Read Sahib, American missionary, and Babajee, a Christian brahmin, send greetings—

"We are grieved to hear that you have prohibited our books and imposed a fine of one rupee and a quarter on every person who shall receive one of them. Believing you have condemned us and our books unheard, we herewith send you a copy of each of our books, begging you to examine them carefully. If they contain any thing not in accordance with the word of the supreme God, or contrary to the principles of good government, we will not distribute them."

We stopped several times in our ramble, addressed two or three hundred people, and distributed one hundred books. The government threat seemed not regarded. In only one case were books returned. A man brought four or five which he and his friends had taken, and said he was afraid to keep them. One of the brahmins who treated us with so much insolence yesterday, as he was passing where we were addressing a collection of people, recognized us with a smile, seated himself by me and heard me through. Then taking one of our books read in the hearing of the people.

When we came back to our lodgings we found the books and the note returned, with no other reply than that the

books were in so fine print that they could not read them. People of all classes now came publicly for books. As often as I went out during the day I found the people ready to hear. Occasionally the sepoys in charge drew their swords or raised their guns and drove them away, as if in a great rage. But as no one sustained any injury, if he did not obey, or feared to return immediately, it was obvious that they understood it was only a sham on the part of the sepoys, that they might seem to obey the order to keep the people from me and prevent their taking books. I addressed all who came, in the most plain and pointed manner—told them they ought to obey God rather than man—and to do all things with direct reference to the eternal world, where every thing will be adjusted on the principles of holiness and justice, and nothing will there stand the test but purity of character. I am confident God helped me. Babajee, though not disposed to forsake me, was during the whole day too much intimidated to say much, but more especially did he keep aloof in what followed.

Interview with the Governor.

We had determined to leave at four o'clock P. M. I was surprised a few minutes before the hour arrived to be told that the subedar was waiting to see me. I met him at the entrance of my lodgings. But was more surprised that he did not pay or return the usual salam. Perceiving his visit was not of a complimentary nature, I suspected it was to express in person his indignation at my proceedings. To save him the trouble of an introduction, therefore, I remarked, that I had called at Chamagonda, in common with other towns and villages which fell in my route, to declare the only true God and his son Jesus Christ the Savior of the world. He said there was no occasion for such preaching in Chamagonda. After stating the character and object of my preaching and my commission from the most high God, I remarked that I regretted that any offence should be taken at my attempt to preach the gospel in Chamagonda, and felt still more grieved that the government should prohibit the people taking my books; and more especially did I complain that this prohibition was laid before I had put a single book in circulation, or any opportunity had been taken to examine them. He angrily replied, "I have examined them fully and found them to contain nothing but lies." I

begged pardon, and asked when he had examined them, reminding him that the books which I sent him were returned immediately without a pretence that they were read. Nor did he pretend that he had ever seen one of our books before I came to the place.

He had, in the presence of a great multitude of people, declared my books to be false. Will you now, sir, said I, as you have "fully examined" the books, be so good as to give me the proof of the assertion and the ground of your denunciation? The wise man then replied, "Your books are true for yourself and your people, but not for the Hindoos."

In conclusion, I earnestly entreated the subedar and all the people to consider well the words of salvation which we had for two days faithfully spoken among them, and which I now in substance repeated. I affectionately besought them, as brethren, to prepare for the solemn close of life, when we must meet again before the judgment seat of that God whom I now declared to them, but whom they refuse to worship, and must be judged by this same Jesus Christ, whose grace they now affect to despise and whose very name is so soon made a reproach among them. Addressing myself to the subedar, I said, I do not speak thus to you in my own name, but in the name of that God before whom you and I must shortly stand; and *there* the truth or falsehood of my instructions and books will be made manifest to the universe, and there too will be made known the righteousness or iniquity of the course which you have now pursued with regard to my present visit among you.

He betrayed shame, but was too proud to seem to show any thing but contempt. As he went away, unceremoniously, he ordered the people to disperse immediately, and inquired if I were not ready to leave the town? I replied with much satisfaction, that I now regarded my work as finished here for the present, and was quite prepared to go.

As he went away exasperated I asked what just cause I had given for the umbrage which was taken, or what fault I had committed in the place. He said I had committed no fault, but he disliked my instructions.

As I was about to go, several natives, among whom were some of the sepoys who had, by government order, driven the people from me, came and asked, why I was going away? I told them I had stopped as long as I had intended. I asked them in return, how I could stop

longer, as the government were displeased with my stay and of course would not protect me. They said, "We will protect you a whole month if you will stop so long. We are your humble servants—no one has ever spoken to us as you have." I mounted my horse, but continued to speak to them of the salvation of their souls, exhorted them to remember what I had said, and to be prepared to give up their final account before the one only and supreme God. As I rode away a multitude from every quarter cried, "Salam Padre Sahib—great salam Padre Sahib," and bowed themselves to the ground. Two or three hundred followed me out of the town and bade me farewell with many a profound salam. I have no where known the people pay such a testimony of respect to the missionary when the rulers and brahmins publicly took part against him.

Chamagonda is situated in an immense plain, forty miles south of Ahmednuggur. A low range of mountains appear on the north at the distance of eight or ten miles, and another on the west twenty miles distant. To the east and south the vision is limited only by the azure sky.

The dearth here is distressing though more rain has fallen than at Ahmednuggur—but not enough to bring the crops to maturity. I passed to-day some thousands of acres of grain which had sprung up only to be scorched by the sun.

Sandwich Islands.

EXTRACTS FROM A GENERAL LETTER
OF THE MISSIONARIES, DATED JULY
1st, 1833.

IN the last number of this work extracts were inserted from the minutes of the general meeting of the missionaries. The general letter from the mission, dated about the same time, but which had not then come to hand, contains additional information, respecting the several departments of missionary labor.

Progress in the Translation and Preparation of Books.

Some progress has been made in translations during the year, though less than we could have desired. Other duties press so heavily upon our hands, that we have been able to devote but a small portion of our time to translating and preparing books for the people. During the year, Numbers and Deuteronomy have

been revised for the press. Judges and Ruth, first and second books of Samuel, translated. First book of Kings commenced, and the Psalms completed. Some advances have been made in revising the Gospels for a new and correct edition. The tract on music has been revised and enlarged. A small tract on marriage, a translation of Colburn's First Lessons, and a few sermons have also been prepared for the press. About 368 pages of new matter have been printed; and this matter has been multiplied to 3,037,600 pages. Add to this the number of pages re-printed and it will make the total number of pages printed during the year, 9,286,600. In addition to this, covers have been printed for some of the small books, a few copies of a small Marquesan spelling-book, and several hand-bills for individuals. Some progress has been made in binding books.

State of the Churches.

Respecting our churches we would say, that we firmly believe the great Head of the Church has here chosen a seed to serve him. We trust that a people here exists whose names are written in the book of life. But when we come to point out individuals, or speak definitely of the number of such, our experience leads us to speak with hesitation. We are induced to think that many tares have been sown with the wheat. It is remarkable, the more we become acquainted with this people—the more we search the motives that actuate them—the more we become acquainted with their objects of pursuit and the ends used to obtain them—the more we come into contact with them as it relates to their manners, modes of thinking and judging, the wide difference between what they consider the chief good and the chief good of the Bible—the less we are disposed to trust their professions of penitence, their love of the Savior, or their real desire to obey his commands. Still, as before, we believe the church is here, that it is dear to him who has purchased it with his own blood, and we would fain hope that he has designs of mercy for it. The whole number of members admitted from the beginning is 669; of whom 72 have been admitted during the past year.

Time only can determine how many of them will stand firm when the period of trial shall approach. We ought to say that no signs yet appear of a great defection. But the reports from the several stations will give the particulars. This people need the prayers of all the friends

of Zion, and we need them too, lest we, in our worldly wisdom, teach them what God will not own as his gospel, and will not bless as means of sanctification.

We can report no special attention to religion except at the station at Kauai; and respecting this you will have an account from the brethren of that station before this reaches you. While this work was in progress, we all rejoiced in the hope that the Spirit of God was coming among us. We still believe there has been an uncommon attention to the subject of religion on that island.

Schools—Prospects of Education.

Respecting our native schools, we have little to say that is encouraging. At most of the stations, according to reports just handed in, there is a falling off in the number of the scholars, and but little progress in those that have continued to attend. For this there are general and local reasons. One grand reason, which will apply ever where, is the inability of teachers. They have taught all they know until their scholars are as wise as themselves. Another reason is the want of books out of which the common reader can get information. Little has been done towards the preparation of such books as tend to interest and at the same time instruct.

Circumstances of a local nature are such as the turning of some of the people to their ancient customs at Honolulu, the defection of a part of the church at Kailua, and the turning of a party to idolatry at Hilo. But these things might have been, and ought to have been expected; and the wonder is, all things considered, that they have not come upon us long ago.

Special pains have been taken during the past year to collect and interest children in schools. But we cannot expect this will become general in the present generation.

More has been done the past year than during any heretofore, in the way of giving direct instruction by missionaries in select schools. Station schools are taught personally by one or more of the missionaries, and are made up of such as are designed to act as teachers, or when qualified, to enter the high school. But here, like the native schools, there is a great want of good school-houses, of apparatus, and of school books. You will see from our minutes, that we are about to lay out some expense for these purposes; and also that some ef-

forts are about to be made for a supply of better school books.

The high school is yet in its incipient state. It has accomplished perhaps all that could reasonably have been expected in such circumstances, though it has accomplished but little. Our hopes are high respecting it; and it is not too much to say, that under God, we think the permanency of religious institutions on these islands, and perhaps the existence of the people as a nation, will in a great measure depend on the success or failure of this or some other institution of a similar kind. The people may not exist long as a nation, even though the school should prosper; but if knowledge is withheld from them a little longer, what rights they may now have will not be allowed to remain. We need therefore the prayers of all God's people, the aid of philanthropists, and above all, the blessing of God himself, that the institution may become the means of enlightening and saving men.

When we look at the state of the people—at what is necessary to make them an enlightened and virtuous people, and what obstacles there are in the way of making them so, we expect to cease from our labors long before it will be accomplished. We cannot act upon children, for there is no paternal authority to second our efforts. We cannot act upon the old, for their habits are fixed. The younger class of grown persons, therefore, is the only class that can make any advance in improvement. But even these have grown up with all the habits, feelings, and ignorance of heathens. And were they ever so ready to improve, and susceptible of improvement, still we are deficient as teachers, deficient in modes of expression necessary or best adapted to convey instruction to their minds, and when we attempt the preparation of books, we find the language very deficient in words proper to convey ideas which lie at the foundation of morals, religion, science, and the arts. When we look at these things, (and we enter not into detail,) we see our weakness, for we have no confidence in ourselves, nor in the wisdom of men. But in Him in whose hands are the hearts of all men, we have hope. He is wise and will guide the meek in judgment. We commit the cause of this people and of ourselves into his hands.

Various statements respecting the High School—its object and plan of organization, and the studies pursued, were given in the last number; also vol. xxviii, p. 188.

Statements relating to the Translation and Circulation of the Scriptures.

The following statements were drawn forth in reply to inquiries on the points embraced in them, forwarded to the mission by the Secretaries of the Board.

In answering your inquiries, relating to the printing of the Scriptures, and supplying the islands with books, etc., we will be as brief as possible, and yet as full and particular as the nature of the subjects involved in them seem to require.

1. "How many of the islanders could probably read the Scriptures intelligibly if they had them?"

The number of readers in our schools may be stated at 20,000, and this with some explanations, may be regarded as the number who could read the Scriptures intelligibly if they had them. You will not, however, understand us as saying that all this number can read with equal facility all the books that are put into their hands, or that all understand in an equal degree the meaning of what they read. We might divide the above number into three equal classes: The first class can read books that are put into their hands with a good degree of ease; the second can read with some degree of hesitancy; the third class can read by spelling out some of the more important words in a sentence. We think, however, that it would not be correct to say that the first class are, as a matter of course, the most intelligent readers. In this respect, some in the third class may be equal to some of the best in the first class; that is, there is not so great a difference in the three classes of readers, as to understanding the meaning of what they read, as there is in the facility with which they read. Some of the poorest readers may perhaps understand what they read better than some of the best. We think, therefore, that the above number may be regarded as embracing those who could read the Scriptures more or less intelligibly, and with more or less profit to themselves.

2. "How far they have been supplied?"

This question is rather difficult to answer satisfactorily. All who can read in our schools have been supplied more or less with some parts of the Scriptures. Probably not more than one tenth of all the readers have now in their possession all the parts of the New Testament.

Unbound books last but a short time, being very soon worn out. There may be at the present time seven or eight hundred who have the New Testament in a bound volume.

3. "How soon may it be supposed that the islanders generally will be able to read?"

It is at present impossible to tell in what direction this nation will move in future years. There are some strong indications at the present time of a retrograde march. If this should be the course, instead of the number of readers or learners increasing in our schools, the present number may be considerably diminished.

4. "How do they receive the Scriptures; and how anxious are they to receive the whole volume?"

The Scriptures or parts of them have been well received and anxiously sought after until within a few months past; and probably there are not many now, among the readers, who are not desirous to obtain the whole volume. Between 400 and 500 New Testaments have been bound during the year past. These have been sought with great eagerness, and most of them have been sold. It is at present rather doubtful whether this eagerness to obtain the Scriptures will continue. Still, however, we hope and pray that it may not only continue, but be greatly increased.

5. "How far have the Scriptures been printed; how far are they ready for the press; and how soon will the whole volume be ready?"

About one half of the Bible has been translated, but considerably less than half has passed through the press. All the books of the New Testament have been printed. Deuteronomy is the only entire book of the Old Testament which has come from the press. Parts of the books of Genesis, Exodus, Leviticus, Numbers, Joshua, and twenty-three of the Psalms have been printed.

There are no parts of the Scriptures which are now ready to be printed. During the past year something has been done in revising the gospels; much, however, remains to be done, not only on those, but also on other parts of the New Testament. And in what year of the mission the whole Bible will be ready for printing we do not venture to predict. It must, however, from the nature of the work, be many years. The translation of the Scripture is a great work; especially into the language

of Hawaii. It is not only a great and arduous work, but one most difficult; and it should be prosecuted with a firm, slow, and cautious step. Should the work be pursued in future years as it has been during the years since it was commenced, the whole Bible may possibly be translated in the twentieth year of the mission, and the printing of it accomplished in the twenty-fifth; and in the thirtieth there possibly might be a corrected version of the whole Bible. But it is thought by some that more attention should be paid hereafter, at least for a season, to preparing other school-books for the nation, and less to the translation of the Scriptures. If this should be thought best, then the period when the translation of the Bible shall be completed must be still more distant. We will continue, however, to report progress as we advance in the work.

6. "What measures are used to obtain a correct version?"

The translation of the Scriptures, so far as it has been accomplished, has been done from the original languages of the Bible, the Hebrew and Greek. In connection with the common Greek Testament, Greisbach and Knapp have been used in order to ascertain the correct reading. It is very seldom, however, that we have departed from the common reading.

The Lexicons which we have used on the New Testament are Robinson's and Schleusner's. On the Old Testament, Simonis and Gibbs. The commentators on the Old Testament are Rosenmueller, Clark, and Poole. On the New Testament, Rosenmueller, Kuinoel, Campbell, Clark and Stuart on the Epistle to the Hebrews, and some other writers of inferior merit. Such have been our helps to ascertain the meaning of the original Scriptures.

When a book of the Old or New Testament is translated by one of your missionaries, it is carefully revised by himself, corrected and re-written, and then sent to some others to be revised; for instance, the books translated by the missionaries at Kailua are carefully compared with the original and revised by the missionaries at Lahaina, and then returned to the translators, by whom they are revised again, copied, and sent to the printing committee.

Present State of the Nation.

In our last general letter we informed you of the death of Kaahumanu, the

n regent of these islands. In this time providence we heard the voice of God saying to us, "Put not your trust in princes, nor in the son of man in whom there is no help." Yet while we mourned the loss of a tried friend to our cause, of a faithful counsellor to the surviving ones, and a wise and good ruler to the people, we were cheered with the belief that to her "to die was gain;" and we cherished the hope that her death would be in vain to her subjects, who made lamentation over her dust.

After mentioning some of the political changes and events which have since occurred, the missionaries proceed—

You will easily perceive that the influence of these movements has been disastrous in its bearing on missionary efforts. So dark-hearted are the people of these islands, so abject is the slavery which the mind has here been held in time immemorial, that we were by no means surprised to see many eagerly going into excess; nor were we greatly disappointed in seeing some, of whom we had better things, yielding also to the force of example and solicitation, and in the furnace of trial, showing themselves weak. Our schools, especially on Oahu, suffered. Many have fallen off, where the teachers have not been able to keep whole schools, or nearly whole ones, have stood aloof from instruction.

There has also been, during the year, and in consequence, partly at least, of evil example, a falling off in our assemblies on the Sabbath; and many are beginning to spend that day in sinful recreations, and when the example of a chief can be quoted, it is a sufficient reason, in their estimation, why they also should abandon public worship, and find their own pleasure on that holy day.

A few members of our churches have fallen, grieving our hearts and giving occasion to the enemy to triumph. The morals of the people generally have greatly suffered. All, probably, who were not either pious or remarkably decided, have taken encouragement to return to their former course of sinning as a "dog returneth to his vomit," and to roll in iniquity as a sweet morsel under their tongue. Unless God interpose with a strong hand and stretched out arm, and save the people, we have much reason to fear that an overwhelming majority will turn away from all means of grace, and in one broad phalanx push their way to perdition.

Yet we are not cast down, nor do we doubt that God will overrule all these movements for his own glory and the good of the people. The wrath of man shall praise him. On the arm of God will we lean. To him we desire to commit our cause, and though a cloud now hangs over us, yet we will trust and not be afraid. The cloud will be removed or break with blessings on our heads. The ultimate influence of movements which now appear so undesirable will, we believe, be favorable to the cause of Christ. In this furnace of affliction, the dross which now disfigures our churches will be consumed, and the real people of God will be seen like the gold seven times purified. That such may be the result, we beseech you pray for us.

Western Africa.

EXTRACTS FROM THE JOURNALS OF MESSRS. WILSON AND WYNKOOP.

PORTIONS of the report made by Messrs. Wilson and Wynkoop respecting their recent exploring tour on the western coast of Africa, were inserted in the number of this work for June. During their continuance on the coast, a journal was kept by each of them, from which extracts will be given here, containing information respecting the places which they visited and the inhabitants.

Cape Palmas and the Native Towns.

Cape Palmas is about one hundred and twenty feet above the level of the sea, and extends three fourths of a mile from the main land. The edges, on both sides, are covered with large rocks. There is an undulating surface on the top, not rocky, and apparently fertile. Nearer the main land, however, on the part occupied by the natives, there is nothing but solid rock. The cape verges in a westerly direction, and the harbor lies north and west from it. Back from the beach, toward the interior, there is a gradual rise of ground with spots of cultivated land. A small river is seen coming from the northeast, and emptying its waters in the harbor.

The native village called Cape Town, occupies about two acres of ground. There are two small villages standing a little back from the beach, and consisting of about twenty houses each.

The houses are circular at the base, but rise to a peak in a conical shape.

The building is constructed by setting posts very closely together in the ground, and filling up the interstices with twigs and clay. A bamboo wicker-work in some cases encloses the rough wall. The wall is not usually more than four and a half feet high; and admits of one or two places of entrance, of the same height. The roof of these rude habitations is constructed with poles, and covered with palm leaves.

The number of the houses or of the people could not be learned definitely, without the pains of actual enumeration. To questions respecting this, they would only say, "Too much man live there." "Plenty of house live there." They have not yet learned to enumerate to any extent—probably not over a hundred.

The purchase made in behalf of the Maryland Colonization Society was found to embrace an extent of territory twenty miles along the coast, and about the same distance into the interior. The location of this colony is good, perhaps surpassing any on the western central coast. The land is of good quality, easily brought into cultivation, and almost free from the mangrove. Some of our company went a short distance up the river, and on their return, reported small patches of mangrove, from which danger could not be apprehended. Fish and oysters are abundant, and of the finest quality. Many of the tropical fruits grow wild here; as oranges, limes, figs, and pine-apples. It is probable that all the fine tropical fruits could be cultivated without difficulty. The chief articles of trade are palm-oil, pepper, and rice. They raise cattle—small, but fat and beautiful—sheep, and goats.

Cape Palmas is the best location, all things being considered, for the commencement of a mission. It will frequently be visited by foreign vessels, and the missionaries thus receive their necessary supplies without delay. We entertain the most sanguine hopes that it will be in a great measure free from the fevers that prevail on so large a part of this coast. The atmosphere is evidently more pure than that at Cape Mesurado. There the dews fall like showers of rain; chilling, too, as the northeasterly storms on the American coast. Here they are light. One other consideration has induced us to give the preference to Cape Palmas. It is, that the coast on both sides is very populous. Thousands of children may be collected, and placed under the influence of Christian habits.

[Wynkoop.

Grand Bassa—Slave Trade in the Vicinity.

Feb. 4. At three o'clock this morning we got under way, and left the harbor of Monrovia. The coast is low and not peculiarly interesting. At night we came near Grand Bassa, and dropped anchor. This place is forty-five miles to the leeward of Monrovia. The next morning at daylight, a Spanish slaver with a cargo passed us. We were informed that they had obtained their slaves at Grand Bassa. These slavers are furnished with cargoes by the natives. The traders deposit goods with them on the promise of being supplied with slaves; or else open a store at the factory ready to make exchanges when the slaves are brought. Slaves are obtained chiefly from the interior tribes. They are, as we were informed, either captives taken in war, or pledges left as security for the payment of debts. A man is liable to be called to a palaver for the commission of specified crimes; and if sufficient proof of guilt be given, to be fined. If unable to make payment, he must remain himself, or give one of his kindred, or a slave; and after a certain time, if the fine be not cancelled, the pledge may be sold to the slave-dealer.

The slave-factory at Little Bassa, fifteen miles to the windward, was broken up about a month since by the Fishmen, and Kroomen; not, however, so much from aversion to the trade, as for the sake of plunder. The principal slave marts on the windward coast, are at the Gallinas, Cape Mount, Grand Bassa, and Young Sestors. It is said that all the tribes, from Young Sestors to the Gallinas, are engaged more or less in the slave-trade. On the grounds owned by the Colonization Society there are indeed no slave factories, but the natives carry on the trade, by taking slaves out of the reach of the colony to adjacent factories.

The colony at Grand Bassa has been established little more than a year. It consists of about fifty families. The colonists are much encouraged with their prospects. The soil on which the town is situated is sandy but very productive. The usual vegetables, plantain, banana, cassada, sweet potatoes, etc., grow in great abundance. Water-melons of the finest quality are produced from this soil. The season is just past, Christmas being the time of their greatest perfection. Indian corn is easily raised, though little attention has yet been given to it. The cotton plant grows here too, very luxu-

riantly. It is said that it will live three or four years, and produce two crops a year.

We were shown very handsome coffee, collected in the woods by the natives. The colonists assured us that the flavor was excellent, and they doubted not that it could be obtained in any quantity. It is to be regretted that trade cannot be averted from camwood and ivory, to the products of agriculture. The same, or almost the same mania for speculating in camwood and ivory exists here, as at Monrovia. The prosperity and comfort of the population really require a portion of the people to engage in agriculture, yet very few are willing to do more than cultivate a garden spot.

We can see high lands and mountains to the northeastward, and are informed that a beautiful country, fertile and populous, lays in that direction.

Friday morning we got under sail, and with the land breeze were again moving along the coast. When sufficiently near the land, we could frequently see handsome and cultivated tracts, extending miles before us. Villages too, apparently large, were scattered along at intervals of ten and twenty miles. The people of these villages always have some article of trade; and if nothing more than a fowl, or bunch of plantain, or a goat, they will come out with it six, and even ten miles, to trade with vessels. On some occasions we were surrounded with as many as a dozen canoes. Some had light articles of trade, from fishing-lines up to pine apples; others came, as they expressed it, "to look ship, and hear the news." For their articles of trade they want tobacco and beads; and receive the rum as a compliment for their visit. Of this latter article they could get none from us.

[Wynkoop.

Monrovia and the Vicinity.

The town of Monrovia is situated on the northeastern part of Cape Mesurado. The site is probably one hundred or one hundred and fifty feet above the level of the ocean. It is approached most conveniently by the Mesurado river, which falls into the ocean near the eastern boundary of the cape. The ascent to the town is by rough winding paths, over grounds uncultivated, and in many places thickly overgrown with shrubbery. The streets are said to be laid out at right angles, but it requires a nice observation to discover their course, with one or two exceptions, as the rocks and bushes have

been permitted to stand undisturbed over them. The houses are generally small, but to appearance comfortable. There are a few of the houses built in good taste, and indicate comfort and wealth. The principal stores are along the river. They are large stone buildings, to most of which wharfs are already built. Liberia embraces four settlements—Monrovia, Caldwell, Millsburgh, and Grand Bassa. Monrovia is the principal town. It has not a greater population than Caldwell, but it is the mart of trade and commerce. The population is said to be eight or nine hundred.

The style of living and dress among the wealthy citizens is as good as in any of our American villages. The poorer classes, however, live on the most simple and often on the most stinted fare. The colonists are not much disposed to attend to agricultural or horticultural pursuits. Could they be induced to engage in the cultivation of the soil, fruits and vegetables might be produced in such quantities, as to afford the greatest abundance for every family at a moderate price. But there seems to be an aversion to the cultivation of the soil—and for no better reason, that I can conceive of, than that it would be a pursuit of less honor than trade; or perhaps it may be considered as an occupation becoming only the ignoble native woman.

Camwood, ivory, pepper, palm-oil, and rice, are the leading articles obtained from the natives. The first two have been constituted lawful currency in the colony. The soil produces sweet potatoes, plantain, banana, cassada, and some of the vegetables of temperate climes. The coffee-tree is indigenous to the African forest. A beginning has been made in the cultivation of it. Many of the villagers have one or more trees in their gardens. I have seen them loaded with coffee. The indigo plant grows wild. Abundance of it may be gathered in the streets of Monrovia. The natives have learned its properties, and make frequent use of it in coloring their cloths.

[Wynkoop.

Polygamy—Circumcision—Condition of Females.

We have learned something to-day of the social habits of the Africans. Polygamy is universal, and a man's importance in society is according to the number of his wives—his wives and bullocks constituting his wealth. As soon as he has acquired a goodly number of these, he

becomes a head-man in the town to which he belongs. The principal part of the women are purchased when they are mere children, generally, however, they are permitted to remain with their parents until they are old enough to render their husband some essential service. It is nothing uncommon to see little girls, of ten or twelve years of age, among the wives of the most aged men. Fathers sometimes purchase wives for their sons when they are quite young. Brothers frequently exchange their sisters with each other for wives. The women perform all the drudgery. Where one man possesses a good many wives, one is chosen who is appointed directress over the others. I cannot learn that there are ever jealousies among the wives of the same man; nor is it probable that there should be, for it is more a burthen than an honor to be a wife in this country. Adultery is very uncommon, and when it is discovered, the man is punished and the woman is restored to her former rank.

We ascertained that circumcision is a universal practice among the natives on this part of the coast, and the women have another practice not very unlike some of the Jewish usages. The women are required to spend one year in the *gregree bush* before they are taken to their husbands. What is done there is not known. The girls are placed under the care of matrons; and it is considered highly criminal for a man to approach the place under any circumstances.

[Wilson.

It seems that at the age of about twelve they are taken to the *devil bush*, and retained for something like two years. They are there under the care of the grand devil man. At stated periods he rushes out in the midst of them, and utters his oracles. The females are induced to believe that he is a supernatural being, and his dress and manner both confirm it. So far as I could learn the object of this confinement, it was to prepare them for the duties of life—one of the chief of which is, to make a full and unreserved communication of every thing they may know to their husbands.

[Wynkoop.

Speaking of their interviews with the kings at Cape Palmas, they remark—

The females among this people, as in all savage and semi-savage countries, are the slaves rather than the compeers of man. Even these royal ladies were not exempt from servile duties; each car-

ried a chair for her noble lord, and after he was seated, took such seat as chance, or rather nature provided. They were young, and in Africa might be called beautiful.—

The royal ladies were again in attendance, though not at the table. As soon as we left the table each of the kings picked up a piece of bread and meat and passed it into the hand of his lady. Strange indeed was it—and revolting to my feelings, to see woman placed at the foot of man—degraded to the lowest acts of servility.

[Wynkoop.

Various Superstitions of the Natives.

Had a long and interesting conversation, on the way to Grand Bassa, with two Kroomen. They joined together against me in a strenuous argument in behalf of their *gregree system*. I asked one, whose *gregree* I held in my hand, why he wore it. He replied promptly, "Gregree man give me to keep me from drown." Whilst I was trying to show him that it was nothing more than a piece of horn, and wholly incapable of rendering him any service, the other, interrupting me, pointed to a Greek Testament which I held in the other hand, and said, "That your *gregree*, you *sabby* it, (understand it,) and it take care of you; but it no take care of black man, cause we no *sabby* it; but," pointing to the *gregree* in my hand, "we *sabby* it, and it take care of us; it no take care of white man, cause he no *sabby* it." After I explained to him that I did not trust in that book to take care of me; but that it pointed out my duty to trust in God, and that it taught also that whosoever trusted in any thing like a horn, they would perish with it, they then wanted to know what the white men's book did teach. I explained to them at length what the Bible taught about the creation of our first parents, the introduction of sin into the world, and the agency which the devil exerted in the world, etc. One of them then exclaimed with emphasis, "Then the devil make fool of black man, make him trust in *gregree* that keep him from drowning."

[Wilson.

We have not yet met with any who appeared to have definite views of a life to come. One, with whom I conversed, said, "When good man die, he go to God—when bad man die, he go to devil." But I could not learn from him, that this was a belief of his people. They have

some notion of the existence of a God, but are not impressed with the importance of adoring that God. Some, too, seem to have notions of the providence of God. One said to me, "Me no afraid of shark: God made me; God made shark: spose me fall overboard, God not let shark hurt me." I am inclined to believe, that whatever notions of this kind they may have, were obtained by their intercourse with foreigners. They regard God as the creator of all things, and the devil as a being who endeavors continually to mar and injure all the works of God. Offerings are made to appease his wrath and stay his blighting hand.

On board the vessel, we had another instance of their superstition, and belief in the powers of the grand devil. The head trade-man, before any thing was sold, turned himself toward the devil-bush, at the same time ringing a bell and repeating a form of words. This was done with an air of fierceness that would have led the stranger to suppose, that the man, if not really an agent of the prince of darkness, was at least under the influence of demoniacal madness. When about to drink rum, too, a form of words is repeated, and a few drops poured out into the sea as an oblation. These natives appear very fond of rum. Traders generally think that trade could not be carried on without it. At least it is always demanded as a preliminary; and it is probable, that if it was known to them that liquor was in the ship, they would not trade till it was given them.

[Wynkoop.]

The natives entertain various and amusing notions concerning the difference in complexions between the white and black man. One with whom we conversed supposed that all men were made originally black; but because they were very lazy God made white men to make them work. At Bassa they say that black men had done some great sin, for which God punished them by sending them to a distant country; but now that they were sufficiently punished they were permitted to return again to their fathers home.

[Wilson.]

Manner of Treating the Dead.

I visited an object of curiosity in this town, (Rock Town,) which reminded me very strongly of the affair of Dagon. The bones of a king, who has been dead many years, have been enclosed in a box

and deposited in a house appropriated exclusively for this purpose. Fresh food, water, and every comfort which a living man could wish, are daily deposited in the house, which, a certain *gregee man*, who stately visits the place to hold converse with the deceased majesty, tells the people is devoured by the king. I requested liberty to go into the house, which I was allowed to do, by creeping under a door not more than two feet high. At the entrance of the door was a gun, which was placed there as a defence for him. A chair, hammock, and every article of ordinary furniture was to be found in the house. I asked one of my oars-men as we returned home, if he believed that the dead man eat the food. "No," he replied, "me believe the *gregee man* eat it himself.

[Wilson.]

There is a small island just off the cape, (Cape Palmas,) on which they repose their dead. Strangers are not allowed to visit it. They were willing, however, to inform us of their modes of burial. The corpse is laid in a canoe; then slightly covered with clothes and carried to the place of repose. Being out of the reach of all animals, it needs no hewn rock nor excavated earth for its abode. They lay it upon the rock, exposed only to the winds and torrid sun. The usual process of putrefaction is in a great measure arrested by the heat, and instead of that process, so revolting to the feelings, the body is permitted to dry up, without the production of much effluvia. That part of the canoe not occupied with the corpse is filled with flesh of bullock, goat, fowl, etc., which is to meet the supposed wants of the dead. They were not able to give us a satisfactory account of their own belief in regard to this custom. I asked, Do you think dead man wants food? The reply, "Dead man no eat," was accompanied with a smile at the strangeness of the question, as though the greatest absurdity was involved in it. Why then do you put bullock there for dead man? Oh! my country fash (ion)—a general reason given for all their strange customs.

We visited their grave-yard (at Grand Sestross). It stands just without the enclosure of the town. The dead are deposited under ground. Each grave is enclosed by a slight frame-work, with a little apartment by the side of it, for receiving what they consider the necessary articles for the use of the dead. These are vessels of food, a spear, gun

gregree, etc. At all the entrances in the inclosure or roads of the town, are small houses, called the *grand devil-house*. They deposite various articles in them to conciliate his dreaded majesty.

[Wynkoop.]

Ceylon.

ORIGIN OF THE BOARDING-SCHOOL SYSTEM.

THE statement which follows is taken from the *Third Triennial Report* of the Mission Seminary in Ceylon. The boarding-school system, in connection with the American mission in Ceylon, had its origin in the desire of the missionaries to have a class of natives of both sexes brought under more direct, constant, and thorough religious instruction, than could possibly be extended to the youth embraced in the common free schools, where the pupils daily associated with their heathen parents and friends, and were under the tuition of heathen teachers. Family boarding-schools, by which children should be separated from their parents, and kept under constant Christian instruction and supervision, for a considerable length of time, seemed the best method of accomplishing the object.

But when the proposition was made to the natives, to give up some of their children to the direction of the mission, they formed the wildest conjectures as to its design. Some thought that the children were to be enslaved; others that the boys were to be sent into the interior of the island, or to some foreign country, as soldiers! None could understand why men of another nation should come to them, and from mere benevolence, offer to feed, clothe, and educate their children.

At length, however, to the astonishment of many, six small boys, whose parents had become personally acquainted with some of the missionaries, were entrusted to their care. Of these one was named Samuel Worcester, for whose support provision had been made by a small association of young ladies in Salem, Mass.—the first that adopted the proposed plan. He was received into the school at the age of about seven years, in January 1818, and then commenced the English and Tamul alphabets. In October, 1828, he finished the prescribed course of study, and was entitled to an honorable dismission; but was

retained to serve as an assistant teacher. He is an efficient instructor both in Tamul and English, and as such may be, it is hoped, permanently connected with the seminary.

Of the remaining *five* who commenced study with him, *two* are dead, *one* was dismissed as unpromising, *one* has for many years been employed as a catechist and superintendent of schools, and the *fifth* is an assistant interpreter at the Cutcherry of Jaffnapatam.

After these six boys entered the school, a considerable time elapsed before any others could be induced to join it. By degrees, however, the confidence of the people in the missionaries was increased; and even a few girls, whose parents were poor, were entrusted to the care of the female members of the mission.

The difficulties of bringing girls under instruction were very great. When their parents were requested to send them to school, the usual reply, and one which they thought to be quite sufficient, was, "It is not our custom." It was in fact considered a *disgrace* for a female to be able to read and write. It was supposed she would of course make a bad use of her knowledge. Those who finally gave up their daughters to be instructed, were subjected to no small degree of reproach for this departure from national and immemorial usages. The children also were often much chagrined by the sarcastic remarks of those who occasionally looked in to see what changes they were undergoing.

The girls themselves, though quite young, appeared to feel that there was some impropriety in their learning to read and write; and it was not until they had each the promise of a small gold necklace, when able to read fluently in the New Testament, that they could be induced to apply themselves successfully to study.

Amidst these difficulties, which were only gradually overcome, boarding establishments, for children of both sexes, were formed, first at Tillipally and Batticotta, and a year or two later, at Oodoo-ville, Panditeripo, and Manepy. In some instances it became necessary to yield a little to the prejudices of the natives. At Batticotta, as the boys were unwilling to eat on the mission premises, a cook-house was built for them on an adjoining piece of land, which belonged to a heathen. There they took their food, for more than a year. The establishment was then removed within the mis-

sion inclosure. On this removal, several of the boys left the school; but most of them soon returned. There was, however, another difficulty. Though there were three or four wells in the inclosure, they had all been used, more or less, by those connected with the mission family. The water was not, of course, sufficiently pure for a good caste Tamulian. On this subject the boys held a council, and decided that if all the water should be drawn out of one of the wells, and the well cleaned, it would then be fit for their use. But on attempting this, as it was the rainy season, and the water high, they could not succeed. After laboring a whole day without gaining much, they very sagely concluded, that as they had drawn out as great a quantity of water as the well contained when they began, it must be sufficiently purified. They then used the water without any further difficulty.

In 1823, there were supported, at the five stations, more than 30 girls and 120 boys; among the latter of whom were several so far advanced in their studies as to require more attention than they could have, unless some one of the missionaries should be devoted to them. At the same time, they appeared sufficiently promising to warrant, and call for, an attempt to put them in more favorable circumstances for higher attainments. This showed the necessity of a central or high school, and led to the attempt of forming one under the name of a "College for Tamul and other youth."

The plan of such an institution was prepared and published, and though by some thought rather large, was warmly approved by the friends of the mission in America, and generally also in India. Funds to considerable amount were conditionally pledged in America to its prosecution, and would have been given, had not unexpected obstacles from the local government, (which are now happily removed,) prevented its projectors from carrying the plan fully into effect.

The institution was commenced in a modified form, at Batticotta, in 1823, by bringing together the most forward lads from the different boarding-schools, and placing them under the care of one of the missionaries, who, with assistant teachers, was to be principally devoted to their instruction in literature, science, and religion. The number at first received was forty-eight, who after qualifying themselves by farther attention to some elementary branches, entered upon a course of study, both in Tamul and English, similar to that laid down in the

original plan for a college. Thus commenced the Mission Seminary.

Soon after the seminary was put into operation, it was thought that the instruction of the girls, who were then at different stations, could be better prosecuted, if they were all at one place. They were therefore collected into what is called the "Female Central School," at Oodooville, which now consists of fifty girls.

It is designed, generally, to have them remain in the school until they are married. A considerable number, who entered at an early period, have been settled in life, with pleasing prospects of happiness and usefulness. They have become Christian wives and mothers, and have shed around a heathen neighborhood the attractive influence of female piety and virtue.

In order still farther to forward the progress of education, a preparatory school was opened at Tillipally, in 1825, into which the boys from the other boarding schools were received. This school has sometimes contained more than one hundred boys. Being under the instruction of well qualified teachers, and generally admitted young, their advantages for acquiring, what is very difficult for the Tamulian, the peculiar idioms and pronunciation of the English language, have been very good.

This school has lately been transferred to Batticotta and united to the seminary as an introductory class. In place of it, English day schools are formed at some of the stations, to prepare boys for entering the introductory class in the seminary.

Before closing this short notice of the boarding-school system, it may be proper to advert to some of its peculiarities; or, as is thought, its *advantages*.

1. It removes the children of heathen parents from the direct influence of idolatry, and brings them under constant Christian instruction.

2. It secures regular and prompt application to study, in place of the most desultory and indolent habits.

3. It brings children under a course of instruction which may be continued so long as fully to answer the end designed, instead of leaving them to be interrupted, when perhaps they have but just begun to make successful progress.

4. As they are usually supported by individuals or associations, who appropriate funds for each specifically by name, there is an individuality and a definiteness in the charity, which is mutually interesting to the benefactor and

the beneficiary. There is often a correspondence maintained between them, which affords evidence to the former that his money is not misapplied, and to the latter that there are those who care for him, even in a distant land. While, therefore, it costs as much to support and educate one child in the boarding schools, as to teach reading and writing to twenty in the village schools, the money is equally well expended. Indeed more immediate good is expected, by the mission, from supporting and educating thoroughly the two hundred children and youth, now in its boarding establishments, than from the partial education of the three or four thousand, usually in its village schools.

But the two parts of the system should be carried on together. The boarding schools train up teachers and superintendents for the village schools, and the village schools furnish and prepare scholars for the boarding establishments. Thus they mutually assist each other.

COMMUNICATION FROM DOCT. SCUDDER,
DATED AT PANDITERIPO, APRIL 1ST,
1833.

Obituary Notices of Native Converts.

DURING the last few months, death has been sweeping off thousands of the people, and has made his first breach upon the church at Panditeripo. Three of its members have fallen victims to the cholera.

Elahun was by caste a barber; and was baptised by the name of Philip. Though born of heathen parents, he neither went to heathen temples, nor contributed to their support, for several years previous to his embracing the Christian faith. As far back as the year 1825, he manifested some religious concern, and for a time attended my inquiry meeting; but it was not until December, 1831, that he was received into the church. During his illness he expressed his confidence in the Savior, and entreated his wife to accept of him. One of the particular requests he made of her was, that his two daughters should not be given in marriage to men of the heathen faith. He was buried in the Panditeripo grave-yard, in the same grave with his only son. For this son, on the Sabbath preceding his death he seemed much concerned, and mentioned to one of the members of the church, his fears that he would eventually be lost.

Canotte, the sister of Nicholas Permander, was baptised by the name of

Mary. She died on the 15th of January, the day after the departure of our much loved sister Winslow for the heavenly world. I have good reason to hope that they have met; and though of different tongues and nations, have united in the delightful song, "Salvation to our God which sitteth upon the throne and unto the Lamb." In the early part of her life, she was much devoted to her idols. As she attended to the prescribed fasts of the heathen faith, bathed in sacred waters, etc., she had but little doubt that it would go well with her at last; and had it not been for the labors of her brother, she might, humanly speaking, have now been beyond the reach of mercy. Soon after he embraced the Savior, he made special exertions to convince her of her errors; and his labors were not in vain. She left off heathenism and manifested some concern for her soul. There is no reason, however, to believe that she was the subject of a change of heart. In consequence of the ridicule and persecution she had to undergo, or from other causes, a decrease in her good feelings took place. Her attention, however, was again called up to divine things, a short time before her death, as was manifested by her attention to her secret duties, by the concern she manifested for the souls of her perishing neighbors, especially for those of her own household, and by her attendance upon the house and ordinances of God. When the hour of her departure came, she said she was not afraid to die. The only subject which seemed to weigh with deep pressure upon her mind was, that her children and relations were enemies to that Savior in whom she trusted for everlasting life. Her end was peace.

Vytteyampully was a Catholic by birth. He was formerly quite intemperate; but was an instance, I trust, of entire reformation. He was awakened to a concern for his soul a short time after joining our native temperance society, and during the little season of refreshing we had from the divine presence last year. He joined the church in December and died on the 26th of January. He had a very flourishing school, to which about twenty-five Roman Catholic children belonged. His loss is very great, and I know not how it can be made up. My loss, however, I hope has been his gain. The school he taught is entirely dispersed.

When the cholera raged in 1825, I had the pleasure to state, that but few children had fallen victims to it. Such a statement I cannot now make. From inquiries made, (and one or two schools

have not reported,) it appears that twenty-nine have died. Among these are numbered two which I hope are safely lodged in the bosom of the Savior. As their cases are calculated to encourage all who contribute to our schools, to go forward in their labors of love, it may be well to mention them.

The first who died was a little boy of ten or eleven years of age. He was awakened at one of the general meetings held for children at Oodooville, and gave such evidence of piety, that I had accepted him as a candidate for admission to the church. A few months before he died, he wrote me the following letter, translated from the Tamul.

"Your servant Carnapathe requests the Rev. Panditeripo Iya to receive me into the church. My mother persecutes me much. Who will do charity for me, she says, in anger, and refuses to give me my food. My brother gives me my food. I think my brother does not give me my food, I think God gives it to me. No matter how great my trials may be, even though I die, I trust I shall love Christ. If I join the church, my mother says, I may be in Panditeripo; but I shall not be here. To this, I say, do what you please to me, though you kill me, I will join the church."

His brother, who is a member of the church, informs me that he opposed the heathenish doings of his mother in his behalf, during his last illness, saying, "Why do you make offerings for me? I do not worship idols, I worship Christ my Savior. If it be his will, I shall continue here a little longer, if not I shall go to Him." The last words he uttered were, "I am going to Christ the Lord." He regretted that he had not been baptised.

The other was a little girl belonging to the New York Wall-street school, about eleven years of age. She was the daughter of Eliakim, of whom I have before spoken. Her Tamul name was Chonnapputtee. She received the name of Harriet, when her father presented her for baptism. It appears from information she gave me during her last illness, that she also was awakened at one of our general meetings for children at Oodooville. Her seriousness was manifested by her conduct. At home, I learn, she was in the habit of calling her father and mother and others together, to read the Scriptures and pray with them. She has been known not unfrequently to hold a meeting with her associates in the school, address them upon their soul's concerns, and read and pray with them. She met with much opposition in the course she pursued at home from her

grandfather, who was a very wicked man, and whose measure of iniquity was filled just a week before she died. He was one of the five who died in that house within eight days. He has been known, while she was attending to the duties before mentioned, or after she had finished, to seize her by the hair of her head, drag her about and beat her, and order her not to pray again. He also forbade her conversing with him on the subject of religion. His attempts to stop her failed. She told him that God was to be obeyed rather than man. I was much pleased with a little occurrence which took place at her house the night previous to the death of her father and brother. She, with her younger sister, came near the place where we were, and without saying a word to me, or, as far as I know, to any one else, kneeled down and prayed. Her sister followed immediately after she had concluded. She was seized with the disease the night after her father's death. I visited her repeatedly during her illness. She expressed a strong confidence of going to heaven through the blood of the Lamb. Her mother informs me that she prayed audibly a little before she died—the last act she ever performed with her voice.

On a review of what has been stated, may we not say, that heaven has been enriched by the spoils which have been wrested from the hands of the great adversary of souls. And is this not an abundant encouragement for the American churches to go forward in their labors of love among the heathen? And upon the supposition that they had not as yet been instrumental in doing any other good, have they not been more than paid for all their exertions in behalf of the Gentile world? Methinks they will all respond, Yes—more than repaid. Let them, then, go forward with increased zeal until converts multiply as the morning dew.

During the past quarter, I have had much to do in attendance upon my sick and dying neighbors, especially among the Roman Catholics. My attention to the latter has, I trust, been the means of awakening feelings towards me in those who are spared, to which they were before strangers. May the Lord overrule this circumstance for the promotion of his glory. For several months my labors in the villages except in visiting from house to house have been almost entirely interrupted. I am happy to say that now the disease has for the most part disappeared.

EXTRACTS FROM THE JOURNAL OF MR. SPAULDING.

THE first extract was written at Tillipally and the remainder at Oodooville, whither Mr. Spaulding removed in consequence of the death of Mrs. Winslow.

Notices of the Schools and Church.

Jan. 11, 1833. According to the accounts of the schoolmasters to-day, twenty children belonging to the schools have died of cholera; eighty-five who were well instructed have left the schools the past year; and of 120 gospels, which were lent to respectable men during the past month, 61 have been read through once, and eight twice. This system of lending gospels for a month, under the immediate care and supervision of masters and helpers, exceeds in interest my expectations.

24. Quarterly communion at Oodooville. Text—"And they took up the body and went and told Jesus." A funeral sermon adapted to the occasion. Twelve candidates were then admitted to our church. The quarterly communion this day has been one of deep feeling and interest. Before the altar were the little churches from our several stations united in one. On the left side of the altar was the new grave of our dear friend and sister Winslow, who but ten days ago was as one of us. Around was our own little circle, all in mourning and yet filled with joy at the admission of so many to our communion for the first time. We could not discern the voice of joy from the noise of weeping, our feelings were so diverse, and at the same time so much excited. For my own part I have looked forward to this season for several months with deep interest in anticipation of our daughter's being admitted to our fellowship, and I have often cast my desires to the great Shepherd, and said in her own simple language, "O Savior, make her the best little lamb in all thy flock." What are we that we should see such a day as this? To be able to say, "This my child was dead and is alive again, was lost and is found," brings home to the heart of a Christian parent, especially if in a strange land, relations and interests which nature can never understand. This my joy is in part full.

"Praised be the Power who gave us,
Truly gave his Son to save us—
Praised the Son who freely came;—
Blessing, honor, adoration,
Ever from the whole creation,
Be to God and to the Lamb."

Mr. Winslow, under date of July 17, 1833, makes a later statement respecting the church at Oodooville.

I had the pleasure of baptising and receiving to the church at Oodooville, on the 2d of June, Myloovaganum, moodeliar, interpreter of the sitting magistrate's court of Mallagum. He is mentioned in the report of our mission for 1832, as a hopeful inquirer. The Lord has, we trust, enabled him, though in the midst of great opposition, to choose that good part which shall not be taken from him. He was received privately, on account of the violent opposition expected from his friends, who form the first families in the district. I attended to baptise and receive him, at his particular request, as belonging to Oodooville. He had been in the habit of attending my preaching, when he attended any. He is a man of sterling character, as well as of the first respectability among the natives, which leads us to hope for good to others through his influence. Indeed some of the students from the seminary, on a visit to one of the islands at a little distance, the other day came back with a request from the people to send them a teacher of Christianity. "We hear," said they, "that the moodeliar of the court at Mallagum has become a Christian; and there is no more respectable man than he. We are ready to do as he has done."

Heathenism of a Schoolmaster.

Feb. 11. In turning a corner yesterday, I came suddenly upon one of my schoolmasters who has been in the employment of the mission for about ten years and has repeatedly been the subject of serious impressions, and sometimes expressed a wish to join the church. He was, however, completely marked with ashes on his forehead, arms, and breast, in the most heathenish style. I made no pause, but said as I passed, Very well, which is a common salutation. Early this morning he came to my study crying like a child, and begged me to forgive him, saying, "I did not rub ashes of my own accord. While I was eating such a man came and teased me to vexation, and then he rubbed the ashes on me by constraint. You must forgive this first fault. Even Jesus Christ teaches us to forgive." Very well, said I, you know this is not the day for me to look after the schoolmasters, I will talk with you about it when you are all together. You may go. Pretty soon after he went

away a young man of considerable character, who had formerly studied English with us, and was sometime in the service of government, came to see me. As he came in I said, are you well? "Yes sir." What is your errand? "I have come sir." I see you are come, but why? "Nothing special." But what is your object? "Oh I came to see you." Being unable to get an answer, as is generally the case when a man comes for a favor, I said you have perhaps come in behalf of the school-master. "Yes—I wish you to forgive him." But why should I forgive him? "Oh sir you must have pity and forgive this first offence." But do you mean that this is the first time he has rubbed ashes and lived as a heathen, or that this is the first time I have caught him in this offence? "The first time you have caught him sir." Very well, I shall not lay this up against him, because I have always feared that he was a heathen at heart. All I shall do is to put another master into the school. I expect the people will be displeased, and perhaps you will join with them, but I must do my duty; and if you break up the school the loss falls on your own heads. If I pass by such a fault, I not only become a partaker of the sin, but lose all my influence over the masters and among the people. If I do not walk uprightly, where is your trust and what will the people say of me? What think ye? are the missionaries doing good or evil? "A great deal of good—no evil," was the reply. Then what do those do who oppose us, and what do our masters do when they break our rules and teach the children heathenism by their example? Say, will you be on our side to do good and try to save this people, or will you side with them and all go to ruin together? "I will be on your side to be sure," said he.

Deplorable Destitution of Honesty and Morality.

14. Went to Batticotta to attend the quarterly meeting of the *Moral Society*. The subjects brought to our notice were 1. The ill effects of lying. 2. The inducements or temptations to lying. 3. The most common kinds of lying. 4. Breach of promise. 5. The importance of speaking the truth, and of being upright. 6. Common methods of cheating and deceiving.

It will not be thought an overstatement to say, There is no honesty in the land—if one half of what was stated to-day, as being well known fact, is true. Under the last head, the following

things were mentioned as common and notorious. Borrowing money with the expectation, if not hope, that the lender will die, so that they may be able to keep the borrowed goods to themselves; buying with a large measure and selling with a small one; using unequal weights for the same purpose; taking advantage of necessity to exact exorbitant and unlawful interest; removing landmarks or hedges from year to year, for the sake of enlarging their own fields and grounds; detaining pledges, though the money borrowed in consideration of the pledge may have been returned; and when the pledge is large, compared with the value borrowed, the lender continues to keep the whole; besides, it is not uncommon to make pledges of brass instead of gold. Merchants show samples of a good quality, and then measure or weigh out such materials of a much poorer quality. False deeds or bonds are forged, and prosecutions are carried on upon false accusations and by false witnesses. Native doctors take advantage of the sick, and exact five dollars for the purchase of medicine, whereas they often never spend one fifth of what they receive for the use of the patient. Gooroo and brahmins cheat the people directly by making ceremonies for the dead and for many other things, and take advantage of their superstitions and fears by threatening the displeasure of the gods, or the destruction of themselves. Undertakers build houses with untempered mortar and poor timber. Many seek offices under government for the sake of making gain both from the government and from the people too. This list of crimes, said one of the native speakers, might be drawn out two or three days, and then not be exhausted.

So far as my experience is evidence, the immoralities here mentioned are only a part of the more prominent and common among this people, even under this general head of lying and deceiving. They talk of honesty and truth as much as other people, but in practice they know neither. In small things as in great, and in great as in small, they have not the least regard to either. One example will show the whole. A few days since I called at the house of a headman, whose wife was some months ago sick of the cholera. She got well. She said to me, "Through the favor of God and the use of your medicine I have got well. I will not worship idols any more. See here, I have got no sacred string on my arm, as I used always to have, and as the heathen have." A few days after

this, I called again and observed, as she ran into the house hastily, that she had ashes on. I called to her, saying, I have a question to ask. She replied, "coming—I only came in to get a mat for you to be seated." She brought out the mat, but had taken care to rub off the ashes. How is it, said I, that a person who will not tie the sacred string on the arm still rubs ashes? "Oh," said she, taking hold of one of her feet, "I have a very bad rheumatism in my foot and the doctors told me that if I should rub ashes it would get well." What! Did the doctor tell you that rheumatism in the foot would be cured by sacred ashes on the forehead? "Yes." What skilful doctor told you that? "Chillaly doctor." What? A Roman Catholic doctor (for he is a Catholic) tell you to rub ashes? "Yes." Very well; then I have another question. If the doctor told you to do this to cure the rheumatism, why did you rub it off as soon as you saw me? Without the least hesitation or confusion she replied, "It is a little better now than it has been."

This disregard to truth and consequent dishonesty is seen in every thing, and is no less common among people of rank and property, than among the poor; is alike in courts and in market-places; and what is the most surprising is, that if you detect them with your own eyes, and fall upon them suddenly they are never discomposed; will deny so coolly and perseveringly, that you begin to doubt your own senses, or will give so good a reason as to convince you there was no intentional dishonesty.

March 12. Agreeably to previous arrangements, Mr. Meigs having removed to Tillipally and I to Oodooville, I spent the day at Tillipally and gave over into Mr Meigs' hands the records of the church, of the native free schools, etc. The more important statistics are as follows:

Church members now at the station each having the Bible in six volumes, 23. Native free schools, 17; Readers in these schools about 200; each of whom has some portion of the Bible to read daily. Of these were present to-day, 128. Of all the children in the schools, those who gave their lessons this month, 741.

This is only about two thirds of all, as they are yet a little affected by the cholera. I went to Tillipally in August 1828. Since that time twenty have been received at that station to the church; and as about half as many have removed their connection to other stations, the

resident members are but little increased in number. Thirteen children have been baptised—two have died and one been excommunicated. I feel thankful and grateful that so few deaths and so few cases of discipline have occurred during my residence at this station; that I leave all the little church, so far as I know their feelings, in love and good harmony with each other; and that notwithstanding the broken state of the schools, occasioned by the cholera, for several months past, they are now so far restored that about 400 attend on the Sabbath.

Epitaphs.

EXTRACTS FROM A COMMUNICATION OF MR. WILLIAMS.

Obituary Notices of Native Church Members.

Mr. Williams makes the following introductory remark.

I send a few brief notices of some of the departed members of the church at Bethabara. The whole number that have deceased is sixteen; two during the first year, nine in 1833, and five already since this year commenced. Respecting them all, I can say, I mourn our loss, but joy in the hope that it is their unspeakable gain. I regret that I have not taken pains to collect, and to remember facts concerning more of them. In truth, however, I was often so situated, on account of sickness at or near home, as to be unable to visit my dear people on their dying beds; especially as several of them lived and died many miles from me.

Ishtanakahauch was a man who in his old age heard for the first time of Christ; believed, united with the people of God, and has been for four or five years an elder in the church. He was allowed by the last treaty a pension from the United States for services rendered in the war of the revolution. He held the office of a captain, until a few months before his decease; and was, I believe, almost universally respected by those who knew him. This is, alas! in this country, too seldom the case—that old age is honorable. The piety of this man was nor inactive, nor was it assuming. While numbers were overcome by various temptations, he stood the fiery trial mostly unharmed. At a time when men's souls were tried, about four

years ago, I saw him leaning upon his staff, tottering with age and infirmity, plead in defence of the gospel, before a large number of his benighted countrymen, who had met in council expressly for the purpose of putting it down. His standing as a head-man, his venerable appearance, the strength of his arguments, and the pathos with which he uttered it, seemed to make an impression even on some of the unfriendly party.

On the 11th of January last he died, much beloved of his Christian brethren for his piety. I knew not of his illness, which must have been short, as he spent the Saturday night previous with us in usual health, and attended meeting on the Sabbath. The report of guns that morning at his late residence, three miles distant, gave notice that some one had died. He had appeared to be setting his house in order as to his worldly affairs, and conversing freely about his latter end, steadfast in the faith. I looked upon him as a pillar in the church. His sickness was so short, that scarcely any one out of his family were apprised of it in season to visit him. He said to some of his family about him, soon after he was taken ill, "I know not whether I shall survive this: perhaps my heavenly Father will call me now; but I know not. He knows how this sickness will terminate." At another time he said, "Though I die, I hope to go to a good world above. I have endeavored to serve my God, and to call upon his name for mercy, in and through Jesus Christ who died for me. My meditations are now upon him, as I lie here in distress. When I die, do not mourn and make yourselves miserable on my account. Though you may weep when you put my body in the grave, let that suffice. Attend to your business, and mourn not for me.

Hotonah, a young widow, who was hopefully converted to God some time last summer, and had set her face as a flint Zionward, was called at a moment's warning from time to eternity. On Sabbath, February 9th, I met a pretty full congregation, and had occasion to mourn with them over her who had been torn from us by the messenger of death during the week. She was present at meeting on the previous Sabbath, and heard with solemnity my remarks on the uncertainty of life. Her death was, I trust, that of the righteous. I visited the afflicted family and learned some particulars respecting her decease from her parents, with whom she lived. They appeared to bear the stroke with Christian

composure, and to mingle their tears with prayers and songs of praise.

They informed me that early in the morning, two days before her death, they were speaking about their labor, when she suddenly spoke and said, "I shall not assist you in planting; I am going to die." A kind of stupidity, followed by uneasiness and soon after by spasmodic affections, were her first symptoms of disease. She said, "I shall die this day, I wish to see my child and my brother," who were at school. They were sent for. In the meantime she said, "Father, mother, I go before you to the good world. We, as a family, have lived together in peace, trusting, and loving our heavenly Father. I will salute you all for the last time," (calling upon them to take her by the hand,) "I bid you adieu until the judgment day; then we shall meet and salute again." Her child was brought. "Salute me, my child," (i. e. shake hands,) "I do not cast you away from me; I only go before you to heaven. Follow me, my child—do surely follow me. My father, my mother, mourn not for me. I go not mourning, or in sorrow; I die rejoicing: it is well with me." Numbers of her Christian and other friends came in. "Oh all of you, salute me. Let us bid a last farewell, until we meet at the last great day. All ye who trust in the Lord, be earnest, diligent, and follow me; let all who hear of me, pray for me."

In the evening, as her end drew near, N., one of the elders of the church, came in, and inquired if she knew her heavenly Father still. "Yes, I know him still. Oh sing, sing the heavenly song, all of you." Several Choctaw hymns were sung, in which she joined with her dying breath; and when her voice had failed, her lips still continued to move, until her happy spirit took leave of its crazy tenement. Peace to her memory. Let me die the death of the righteous, and let my last end be like hers.

Ash-ta-ho-hli died March 28th, 1834. She had been sick a number of weeks; and was occasionally distressed in mind on account of her wicked and drunken husband, who sometimes treated her ill. At such times, when able to crawl into the woods, or to some secret place, she would, in the bitterness of her grief, seek consolation in prayer to her heavenly Father. When her husband left home, on a long journey, she remarked, "It is well for me, for now I shall be able to think of Jesus without interruption. She seemed to think, almost from the first, that she should not get well; as she

remarked to one of the brethren in the church, "I think the time has come when we must part. Though we have often seen each other here below, I expect my Father above is about to call me home." F., one of the elders, called upon her and inquired if she still remembered Jehovah, the God and Judge of all. "I know, I remember him still. I have indeed sometimes almost forgot him as it were; but I now thus lie praying unto my Father above." To another of the elders she said, not long after, "I continue to pray with my inward heart to God. I am not anxious about this world; it is the will of my heavenly Father that I die, and I think it will be well with me." She was taken by her friends from her home to the house of an Indian doctor, where she was kept much of the time. Once while there she remarked, "Although I am here what does it avail? I might as well be at home, and think of and depend upon my God and Savior alone for relief. If he will that I live, it is well; or that I die, it is also well." While she lay at the pretended doctor's house, I visited her, and perceived that her end, humanly speaking, could not be very distant. My heart was troubled with sympathy for her sufferings, so far as it related to bodily distress, and the total want of every thing to make a sick bed comfortable. But it was, on the other hand, refreshing to read in the expression of her eyes and of her whole countenance, that peace of God which passeth understanding; and to hear from her own lips her dying testimony in behalf of the gospel and the love of her Redeemer. "Oh my brother," said she to me, "I do rejoice very much to see you. You see me here in great bodily distress, yet happy in my soul. Jesus helping me, I love to lie thus and think of him. I think I shall see him soon. I am willing to go when he calls me away. He alone is the object of my desire. I lift my heart to him in prayer." With joy beaming in her countenance, she listened while I endeavored to assist her meditation still more, and to address the throne of grace. Once, while at her own house, some of her Christian friends united in prayer and praise around her sick bed, which greatly comforted her. "Oh this is sweet; it is good; it makes my heart glad." Some of her last words, before reason departed from her, were "Oh that Jesus would save me! Oh my Jesus, save me."

Bushtopunne, a captain, or head-man of a settlement about twenty miles west of this station, died on the first day of April, 1834, after a severe illness of

about three weeks. He had been a member of the Mayhew church, and adorned his profession by a Christian life. Being one of the first emigrants, he united with this church at the time of its organization: and though one of the principal men among his countrymen, and possessing rather more property than is common, he appeared to walk humbly with God. During the prevailing sickness of last season, he was called to bury his wife, who died expressing a joyful hope of a glorious resurrection. This hope in her case buoyed him up under his afflictions; so that he could, while speaking of her, smile through his tears. While sick, he sent quite here, first for one of the elders to visit him; afterwards he sent again for Doct. Wilson and myself. On our arrival I asked him if the thoughts of Jesus were comfortable to him as he lay there. To which he replied, "I do not see him yet: Oh that I could see him." Subsequently he remarked, "I have no choice whether to live or to die. I leave all to God. I feel no attachment to this world." When we were about to leave him, I reminded him of the dying words of Jesus—"Father, into thy hands I commend my spirit;" when his sunken eyes instantly filled with tears of tenderness and joy, and his lips quivered from the inward emotions. He remarked to the elder from this neighborhood who visited him, that he was conscious of much unfaithfulness, that his heart had not been devoted to God as it ought to have been. He was enabled, however, to rely upon the merits of Jesus, and was resigned to the will of his heavenly Father concerning him. The loss to his now orphan children, and to his people, will not soon cease to be felt. Honored as a ruler, esteemed as a citizen, and beloved as a Christian, his death has indeed made a breach. But surely hath not God a right to do what he will with his own.

Church at Bethabara.

Mr. Williams adds—

We had a sacramental meeting of this church on the fourth Sabbath in March, at which I was assisted by brother Wilson. It was a refreshing season to God's people. About one hundred church members came around the Lord's table, after receiving into their fellowship eleven adults, all Choctaws; five of whom were never before connected with any church; having, I hope, found the Savior

since they came to this western wilderness. As one of our elders had deceased, another worthy man was elected to that office and solemnly set apart for the service. Ten infant children were dedicated to God by their parents in the ordinance of baptism. Verily God is good to Zion.

EXTRACTS FROM A LETTER OF MR. WILSON, DATED MAY 13TH, 1834.

MR. Wilson, after residing more than a year among the Arkansas Choctaws, removed to the Choctaw country during the last winter, and has commenced a station, near Little river, seven miles from Wheelock, and twelve from Bethabara.

Commencement of his Labors among the Choctaws.

As it respects my labors among the Choctaws, the Lord seems to be favoring me. You know something of the difficulties which your missionaries have to encounter in settling in the wilderness, and commencing their labors among an ignorant and prejudiced people. In my last I think I mentioned the situation I had selected for my station. Since that time I have been living pretty much in the woods, finding it impossible to get any person to assist me in putting up a house until lately.

My house is log, one story high, and but fifteen by seventeen feet. It may be completed in the course of two weeks. I have slept in it for two weeks past, without door, floor, window, or chimney; and now I write to you from under my own roof, seated on the end of a log, with a box before me for a table.

The people among whom I am settled are of the least improved part of the nation. They have thus far been decidedly opposed to the gospel; and in the old nation, were among the most bitter opposers with whom the missionaries had to contend. There is no regard whatever paid to the Sabbath; and but very few of them know when it comes. A great many of them have emigrated lately, and are in a suffering condition, having forfeited their rations by not coming in proper time. In settling among this people, I consulted first with the United States commissioners, and from them procured a letter of introduction to the Choctaw agent. After securing his approbation, and a full and unlimited license to settle in any part of the Choctaw nation I thought proper, I merely made

known my intention to two or three of the principal men, and then selected my place, without meeting the people in council, or making any show or exciting any feeling.

After becoming gradually acquainted with many of the people, and visiting a number of their sick, notwithstanding the precaution I had taken, I found that the fears and jealousies of many were excited and whispers were going among some of them that as I had come to introduce religion among them, I had better be put out of the nation. I paid no attention to this; but in a few days paid a friendly visit to the man who had been elected chief of this party. I stated my object in settling and by what authority I had come. I had a very friendly interview with him, proposed having a meeting of the people of the neighborhood, to whom I would make proposals for establishing a school; to all which he readily consented. I have just returned from that meeting, I think with some humble sense of my obligation to God. Every thing was as favorable as I could possibly have wished it; not one objection—not one expression of angry feeling or dissatisfaction. I told them plainly my object and determination, not only in reference to practising medicine, but also in establishing schools and preaching the gospel. All professed to be perfectly satisfied, and came forward to shake hands. I have now the prospect of opening a large school, close by my house, to be taught by my interpreter, who is a pious man and a good scholar. The English and the Choctaw are both to be taught. I expect the school to commence on Monday next.

I have preached several times in the neighborhood where I have settled; but as yet very few have attended. I preach regularly once a fortnight, about eight or nine miles from this, where there is a very different state of things; and where the gospel for some time has occasionally been preached by Messrs. Wright and Williams. There, I expect, if spared until next Lord's day, to organize a little church, and administer the Lord's supper. Oh may his holy Spirit be with me on that day.

EXTRACTS FROM A LETTER OF MR. WRIGHT, DATED AT WHEELLOCK, MAY 14TH, 1834.

Preaching and Congregations—Church.

It is estimated that somewhat more than 15,000 Choctaws have removed from their old

country east of the Mississippi to their new country on the west; and that about 3,500 still remain in their former territory.

At Wheelock there is public worship statedly on the Sabbath. When I am absent, a native, who has been recently set apart as a catechist, conducts the meeting. The congregation varies from 20 to 80. Besides Wheelock there is public worship on the Sabbath at Mr. Moulton's and at the meeting-house on Red river, where Mr. Hotchkin preaches. At the last mentioned place most of the members of the Wheelock church reside. The congregation there varies from 30 to 100. The weekly prayer-meetings are attended by from thirty to forty. The congregations both at Wheelock and at Red River are about as large as they were a year ago; and what renders them the more interesting, they consist almost entirely of full Choctaws, with a few of mixed blood. Several white men and a few blacks are occasionally present on the Sabbath.

During the spring I have preached a few Sabbaths at Fort Towson, about eighteen miles from Wheelock. The last time I was there six of the soldiers attended an inquiry meeting. A temperance society has been formed in the garrison, consisting of 28 members.

The church at Wheelock was organized December 9th, 1832, and then consisted of 41 members. Since that time 30 have been added, making the whole number 71; of whom six are whites, one an African, and 64 Indians; thirty-eight are males and twenty-three females. Of these sixty-one had been members of the church in the old nation, and ten for the first time professed their faith in Christ. Seven have departed this life, and it is hoped sleep in Jesus. One young woman, who has been propounded to the church, was called away before she had an opportunity of publicly professing her faith. It is trusted she died in peace. Five others who had been members, and who would have united again had they had an opportunity, were also removed by death. One has been excommunicated, and five are under discipline; leaving 58 in good standing.

Five native members of the church at Goshen remain behind in the old nation and fifteen who had been members of that church or the one at Emmaus, have not yet united with the church since they came to this country. Probably some of them will yet be brought in, and others give too painful evidence that they never belonged to Christ's fold.

In regard to the moral and religious character of the members of the church, I am pleased to state that their walk is generally such as to afford evidence of piety, although there is now a very low state of religious feeling. Perhaps the following statement will account for the present languid state of the church. During the first year after their arrival they were destitute of the means of grace, not having had preaching more than two or three times. They indeed kept up meetings among themselves on the Sabbath till the sickness rendered it impracticable. When I arrived in October, 1832, I found the long discontinuance of the means of grace, and their protracted sickness had produced a temper of mind which it was painful to witness. During the following winter, as my own health was feeble and no place to hold public worship but the open air, the meetings were irregular and thinly attended. In the spring of 1833 the congregation greatly increased, an interesting Bible class and Sabbath school were formed, and our hopes were much raised. Scarcely had this animating prospect begun to encourage our hearts, when the sickness commenced and prostrated all our hopes. Our Bible class and Sabbath school ceased, and finally public worship on the Sabbath was suspended several months. After it was resumed, the congregation continued small through the winter. It has increased again, and is now as to numbers about what it was when the sickness commenced last summer. I fear, however, there is less Christian feeling among the members of the church, than there was at that time. The church is strictly a temperance church.

Common and Sabbath Schools.

In regard to schools, but little has been done among the people to whom my labors are especially directed. Mrs. Wright commenced teaching a school a few weeks since, but was obliged to relinquish it on account of her feeble health. I intend to procure another teacher as soon as practicable, that the school may be in operation. The school here I think would consist of from 30 to 50 children. Miss Burnham has also commenced a small school at Mr. Hotchkin's. The people on Red River, about six miles below Mr. Hotchkin's, and about the same distance from Wheelock, are very desirous to have a school, and a suitable teacher is much needed.

There are now four Sabbath schools in operation, one at Wheelock, one at Moulton's, one at Mr. Hotchkin's, and taught by Miss Burnham and Mrs. Hotchkin, and one at the meeting-house on Red River. The average number who attended at Wheelock is from 30 to 35; at the other place somewhat less.

Mr. Moulton, under date of May 3d, writes respecting the commencement of his station, called Bethel, and the school connected with it—

I have settled in a neighborhood which is on the dividing ridge between Red river and Little river, about six miles from Wheelock and four or five from Mr. Hotchkin's. The people of the settlement appeared to be anxious for a school, and requested me to come and live with them. The settlement is pretty dense and contains a larger number of children, perhaps, than any other belonging to the Six Towns or Chikasahe people. As most of them had received little or no instruction from our missionaries in their old country, it was thought important to comply with their request, and thus open the door for preaching the gospel among them. I accordingly began to prepare a station here about the first of January. More than a week ago, at the close of a sermon by Mr. Wright, I requested the people and especially the children to meet and form a Sabbath school. More attended than I expected. Forty read, twelve of them in the Testament. I then requested the children to meet here on the week days, and told them I would hear them read. The third day twenty-five attended and the next day thirty. In all thirty-six have attended, of whom twenty-six began with the alphabet.

Osages.

EXTRACTS FROM A LETTER OF MR. JONES, DATED AT HARMONY, APRIL 2d, 1834.

Indians West of the Osages.

THE Pawnees, of whom Mr. Jones here writes, are the band occupying a country on the Platte river.

Last winter I had the pleasure of preaching twice to the Pawnees, and was highly pleased with the attention which they gave to the word of life. In

some respects they appear to be a different people from the Osages. This difference is probably owing principally to the little intercourse which they have had with white men. Their agent informed me that they were very desirous to have a school among them, and they warmly invited me to go with them to their country. When I told them that this would be impossible, they earnestly solicited my aid in procuring some one to go and teach them and their children. From the best information I can obtain, I have little doubt that they would be much more ready to receive the gospel than those tribes which have had more intercourse with white men.

The agent just referred to and one of the United States' commissioners, appointed to make arrangements for the emigrating Indians in this quarter, passed through this place, some months since, with about forty Indians—Omahaws, Otos, and Pawnees. They were chiefs and braves, empowered by their respective tribes for making peace with the Osages, Kansas, etc. I preached to them as they went and returned, and have seldom had a more interesting meeting with any Indians, than I had with them on their return. It would be exceedingly desirable that the heralds of salvation should go before that debased class of men who go among Indians, having it almost their only business to debase and destroy them. The Osages, fifty years ago, no doubt, had the utmost confidence in the whites; but now they have none. Their prejudices, like an impregnable wall, completely surround them; and, were it not for the wonder-working power of God, we might suppose them utterly beyond all hope of ever being brought to taste the sweets of civilization and religion. We would rejoice and give thanks that God wields a weapon which the enemy can neither gainsay nor resist. The sword of the Spirit, in his hand, is able to put to flight all the armies of the aliens. More of the naked truth of the gospel is greatly needed; yes, more preaching must be done, or all our efforts for the Indians are in vain. Schools are good in their place; but they are poorly prepared to stand in front of this spiritual contest. May the Lord send more missionaries to the Osages, with the Bible in their hands, and its sacred principles deeply wrought in their souls. Let preaching be their whole business; or let so much of their time be devoted to this work as shall be consistent with their learning the language.

School at Harmony.

The persons referred to in the following paragraph are pupils from the mission school, who have gone through the ordinary course of instruction and left the mission family. Possessed of few of the means of living decently and comfortably, with few incentives to industry, and constantly exposed to the influence of bad example, and numerous powerful temptations, they are in imminent danger of sinking down to the degradation and vices of their people.

It is a time of intense anxiety with us in respect to those young families who are now settled about us. We have not the means to do much for them, and without something being done, we fear the worst of consequences. These families will now be yearly increasing. We pray for their future prosperity, but we can hardly hope for it while things remain as they now are. I have pleasing intelligence from those children of the Delaware tribe who have left us. Eight out of thirteen are hopefully pious, and sustain high characters, when compared with the rest of their tribe.

The state of our school in a religious point of view is rather gloomy. To-day I have resumed my separate meeting with the scholars. They appeared to give encouraging attention. We still pray and hope for another revival.

Ojibwas.

EXTRACTS FROM A LETTER OF MR. BOUTWELL, DATED AT LEECH LAKE, DEC. 18TH, 1833.

It was stated at p. 57, that Mr. Boutwell had proceeded to Leech Lake to commence a station among the bands of Ojibwas belonging to that quarter. He gives the following account of his

Reception by the Indians.

I arrived at this place October 3d. Passing, for the present, in silence the particulars of my voyage, I will proceed directly to give you some account of my reception. When I arrived, the men, with few exceptions, were making their fall hunts, while their families remained at the Lake and in its vicinity, to gather their corn and make rice. A few lodges were encamped quite near. These I began to visit, for the purpose of reading,

singing, etc., in order to interest the children, and awaken in them a desire for instruction. I told them about the children at Mackinaw, the Saut, and at La Pointe, who could read, write, and sing. To this they would listen attentively, while the mother would often reply, "My children are poor and ignorant." To a person unaccustomed to Indian manners and Indian wildness, it would have been amusing to have seen the little ones, as I approached their lodge, running and screaming, more terrified, if possible, than if they had met a bear robbed of her whelps. It was not long, however, before most of them overcome their fears; and in a few days my dwelling (a lodge which I occupied for three or four weeks) was frequented from morning till evening, by an interesting group of boys, all desirous to learn to read, sing, etc. To have seen them hanging, some on one knee, others upon my shoulder, reading and singing, while others, whether from shame or fear, I know not, who dared not venture within, were peeping in through the sides of the cottage, or laying flat upon the ground, and looking under the bottom, might have provoked a smile; especially to have seen them as they caught a glance of my eye, springing upon their feet and running like so many wild asses colts. The rain, cold, and snow were alike to them, in which they would come, day after day, many of them clad merely with a blanket and a narrow strip of cloth about the loins.

The men at length returned, and an opportunity was presented me for reading to them. The greater part listened attentively. Some would come back and ask me to read more. Others laughed, and aimed to make sport of both me and my book. I heeded as if I understood not. I had been laughed at and called a fool before. Besides, I remembered to have read the "servant is not above his master." The second chief, [Riji Osaie] the elder brother, as he is called, now returned. This chief, though nominally second, is really the first in the affections of the band. He is a man who courts neither the favor nor fears the frown of his fellow, but speaks independently what he thinks. One morning, after breakfasting with us, I said to him, I have come to pass the winter with your trader, and I thought I would teach some of the children to read if their parents were pleased. "It is a good thing to instruct the children, and I do not think an Indian in the whole band can be displeased, or say a word against it," re-

plied he. A higher object than this, even this man could not appreciate at present. This was all, and even more than I anticipated from him, knowing, as I did, something of the past history, as well as present disposition, of the band. A few days after, as an Indian was leaving with his family for his winter hunt, he came and asked me if I should be pleased to have his little boy, a lad of ten years, remain with me? Certainly, replied I, if I had the means of feeding him. The trader sitting by kindly offered to feed the boy, and the father left him in my care saying, "If you will teach him to read as the whites do, I should be so glad I do not know what I could do for you." He is a lad of much promise, enthusiastically fond of his books, and often expresses a strong desire to learn to read English. It is but about six weeks since he first saw a book in his own language; yet he now reads and spells in two syllables, counts 100 in Indian and 40 in English; repeats and sings several hymns in Indian, and is committing the ten commandments. The like request was made by one or two others, but I had no means of my own of either feeding or sheltering them.

You are now prepared to hear me say, from what I have seen, and so far as I am able to judge, the Lord hath opened a door, and is apparently preparing the way for you to occupy this field as soon as you can furnish the men and means. In my opinion, the sooner you occupy it the better. The question has often been put to me by Indians, "Will you leave in the spring?" "Will you come back again?" The only reply I could make, (but to an Indian, of ambiguous interpretation,) was, The Lord willing, I will return or send some other person. That there are individuals who would be unwilling to have their children instructed at present, I have no doubt. I am not without hope, however, that by kindness and a judicious course of conduct, their prejudices would soon give way. I am equally confident also that there are individuals in the band, and trust a goodly number, who would be highly pleased to have a kind and judicious missionary located here.

Numbers—Habits of the People.

In relation to their numbers and locality, my journal now in your possession may perhaps give you all necessary information. Including the small band on Bear Island, excluded from the estimate, there are at least 800 souls belonging to

Leech Lake. The Winipeg and Upper-Red-Cedar-Lake bands are distant but a day's march, and the Red Lake band but three days march; which in this country, and by an Indian, is not a matter of reckoning.

The means of subsistence which the country affords are not inconsiderable. These are fish, corn, and rice, and they are the almost entire dependence of the traders. Fish is the principal. Not less than 30,000 were taken this fall for the winter supply of the four houses here. They are called tillibeas, the only name save the Indian [Etonibins] that I have ever heard. They will average from one to three pounds as they are taken from the water. The manner of curing them is merely to hang them in the air to freeze—a simple rather than a safe way. The trader with whom I pass the winter has now upon the scaffold about 10,000. For two weeks past the weather has been quite warm, and he fears as do his neighbors, that we shall not be able to use them. If fish fail, to say the least, we shall all grow poor, if we do not some of us go hungry. There was comparatively little corn raised the past season by the Indians, perhaps 150 bushels. They are now in the habit of exchanging corn and rice with their traders for strouds and blankets, which, happily for the Indians, have taken the place of liquor, which is now a prohibited article in the trade. I am credibly informed that the exceptions were rare in which an Indian would not give his last sack of provisions for whiskey. Wild rice, an article of much dependence among the Indians, nearly failed the past season on account of high water. Hundreds of bushels of this excellent food are often gathered from the small lakes in the vicinity, and from the deep bays of this lake. No where, between Lake Superior and the head waters of the Mississippi, has the God of providence so bountifully provided for the subsistence of man as here. In addition to rice and several species of fish, which this lake affords, the soil is also of a rich quality, and highly susceptible of cultivation. All the English grains, in my opinion, may be cultivated here. At present, an Indian's garden consists merely of a few square rods, in which he plants a little corn and a few squashes. Very few as yet cultivate the potato—probably for the want of seed. Fish, instead of bread, is here the staff of life.

The traders here have found it impracticable to keep any domestic animal, save the dog and cat. For the least offence an Indian here will sooner shoot a

horse or cow for revenge, than a dog. Still a missionary by the second or third year will be better able to judge, than I now can, with how much security he could make the experiment.

If the Indians can be induced by example and other helps, (such as seed and preparing the ground,) to cultivate more largely, they would, I have no doubt, furnish provisions for their children in part. If a mission here should furnish the means of feeding, clothing, and instructing the children, as at Mackinaw, I venture to say there would be no lack of children. But such an establishment is not only impracticable here; it is such as would ill meet the exigencies of this people. While a mission proffers them aid, they should be made to feel that they must try, at least, to help themselves. It should be placed on a footing that will instruct them in the principles of political economy. At present there is among them nothing like personal rights or individual property, any further than traps, guns, and kettles are concerned. They possess all things in common. If an Indian has any thing to eat, his neighbors are all allowed to share it with him. While, therefore, a mission extends the hand of charity, in furnishing the means of instruction and occasionally an article of clothing, and perhaps some aid in procuring the means of subsistence, it should be only to such individuals as will themselves use the means so far as they possess them. This might operate as a stimulus with them to cultivate and fix a value upon corn, rice, etc.; at least with such as care to have their children instructed, rather than squander it in feasts and feeding such as are too indolent to make a garden themselves. It will require much patience, if not a long time, to break up and eradicate habits so inveterate. An Indian cannot eat alone. If he kills a pheasant, his neighbors must come in for a portion, small indeed, but so it is. As it respects furnishing them with seeds and implements of husbandry, this may be done, but only to a certain extent. An Indian would most surely take advantage of your liberality. Every one would come, the last expecting to be served as well if not better than the first. The mention of a single fact may throw sufficient light upon this trait in Indian character. While at Sandy Lake, on my way here, I presented a little boy with a shirt. Not half an hour after he had gone out, no less than half a dozen others came for the same favor. But more, I have known boys who had a

shirt pull it off, and throw it aside, while they would come expecting to get a new one, in case you had made a present to one who had none. They are so jealous that the utmost precaution must be observed in making a present of the least article to one that you cannot make to another.

So far as my observation extends, polygamy is more common among this band, than any other with which I am acquainted. Not only the chiefs, but all the best hunters who are able to clothe, in their miserable manner, more than one woman, keep from two to five. One individual keeps three, who are sisters; and this not being sufficient, has a fourth woman.

China.

EXTRACTS FROM LETTERS OF MESSRS. BRIDGMAN AND TRACY.

Labors and Prospects of the Mission.

ALTHOUGH the Lord in his providence seems to have wonderfully prepared the minds of the Chinese to receive and read the Scriptures and other Christian books and tracts, and to some extent to have opened the country to the entrance of Christian missionaries, there are still many embarrassments attending missionary labors there, and much uncertainty as to the result. The laws of the empire strictly prohibit the introduction of such books; and while these laws are not known to have been recently enforced, either against those who have put the books in circulation, or the subjects of the empire who have received them, yet the government is not known to have in any measure departed from its exclusive policy, or become pledged in any manner to tolerate such proceedings. The missionaries have no security for their persons, other than the overruling power of the Head of the Church, and are liable, at any moment, to be arrested in their labors and driven from the country. Still, from what has already taken place the churches should undoubtedly take courage, and send laborers into this great harvest field; and missionaries, humbly relying on the divine protection, should be ready, with Christian faith and enterprise, to enter every avenue, and avail themselves of every opportunity for making known the gospel to those benighted and perishing millions, hoping that, with the accompanying influence of the Holy

Ghost, the word of the Lord will have free course and be glorified in China. Prayer should be incessantly offered that the missionaries in that quarter may possess the spirit of apostles and martyrs, and have wisdom and firmness imparted to them for every exigency.

Mr. Bridgman, writing from Canton, under date of March 4th, remarks—

• Afs goes on with the publication of tracts, and more or less are getting almost daily into circulation. We have satisfactory evidence that the Chinese here are as willing to receive books as they are at Bangkok, or on the coast; but in our particular situation it is difficult to determine how, and how far, it is right to proceed in circulating them. These questions can be settled only by experiment; and God willing, the experiment will be made.

Mr. Gutzlaff is daily expected down from the coast—and will go from here to Singapore—but for a visit only. By last accounts, both books and medicines were in as good demand as ever.

Mr. Tracy, under the same date, writes from that place—

Whenever I think of the state of things here, my heart is pained within me—the people eager for books, books containing the bread of life—we able to give them this bread, but forbidden by the laws; and if we do it, we are culprits in the view of those laws, and the punishment may come upon some innocent Chinese, and cost him his life. If this should happen, we should perhaps be stigmatized as murderers. Now what shall we do? What can we do to clear ourselves from the blood of those that perish? We venture to give away a few tracts daily, and our trust is that God, even our God, will restrain the rulers of the people from interfering with our work.

• We want scores of men *immediately*. Some year or two at least must pass before one can be prepared to labor to advantage among the Chinese; and I hope, within two or three years, we shall be able to supply a large number of distributors with such books as are most needed. I long to see Christians embarking in this cause, as men of the world, yea, as they themselves do, in other enterprises. I long to see them engaged in it in such numbers as they

rail-roads and steamboats. There is room enough for such enterprise in these regions, and I do hope we shall yet see what we were once encouraged to hope for—at least a hundred missionaries from the American Board in South-eastern Asia before 1840.

EXTRACTS FROM LETTERS OF REV. MR. GUTZLAFF.

PORTIONS of the journals of Mr. Gutzlaff, formerly under the patronage of the *Netherlands Missionary Society*, heretofore inserted in this work, have rendered his name familiar to the readers of missionary intelligence in this country. The following letter, dated in Canton Province, November 24th, 1833, has recently been received at the Missionary Rooms. Some expressions in it relative to China may seem inconsistent with the foregoing extracts from Messrs. Bridgman and Tracy. But probably the views and statements of both are correct, and the apparent discrepancy is owing to the peculiar circumstances of the different writers. The two former write respecting Canton and its inhabitants, to which the access of foreigners is permitted, and where probably the laws are more strict, the police more vigilant, and the danger of unfavorable interference on the part of the government greater, in case the laws are transgressed, than in any other part of the empire. The remarks of the latter relate more especially to the interior, where, if a missionary possessing his peculiar facilities for securing favor and exerting influence can once be introduced, he is less likely to be noticed or interrupted.—The thorough acquaintance of Mr. Gutzlaff with the Chinese language and manners, and his ability to conform himself so entirely to their habits as to be mistaken for a native of the country, together with his medical skill, give him special advantages for travelling among the people without incurring the displeasure of the police. It is quite possible, therefore, that he may pass from province to province unmolested, distributing books and conversing with the people, while almost any other man, pursuing the same course, might awaken jealousy, and be expelled from the country—perhaps lose his life. Still, however, obedience to the command of Christ and genuine Christian zeal and courage require that the experiment should be made, assured that the king's heart is in the hand of

the Lord as the rivers of water, and that he turneth it whithersoever he will.

Opinings for Missionary Labor in Southeastern Asia and the Archipelago.

Your resolution of sending more laborers into this vineyard has greatly cheered me. Cherishing peculiar affection for my former much blessed sphere of operation, Siam, I rejoice that two new missionaries are proceeding thither. May they be gifted with a fervent love towards the Savior and a firm faith, lest they be daunted by the machinations of the adversaries. The Lord always maintains his own cause, but also sends tempests and rains to render the soil fertile for the reception of his word; this is the order of nature and grace.

You will not forget Cambodia and Cochinchina, for both nations you have the Scriptures, and your missionaries may avail themselves of the dictionaries extant, to acquire the language. The missionaries will find many opportunities at Singapore to proceed thither. We trust upon an almighty Savior, whose cause will prove triumphant in those regions. Had I staid longer in Southern Asia, I should myself have made the experiment and had already on purpose acquired the languages, when the Lord called me to other spheres. The good will of both the people and their jealous rulers is soon gained, if a man loves immortal souls tenderly, and can accommodate himself to the natives. But once for all, you ought to have hardy men, firm in faith, ardent in zeal, who can live and die in the cause of their Savior, if you wish to establish missions in those countries. There is a large sphere for female education, the women are highly intelligent and willing to learn.

Without making researches, you might fix upon Pontianax, a Dutch settlement in Borneo, for a mission among the Chinese republicans in the neighborhood, and the savage Dayaks. This is an extensive, much promising sphere. Keep your eye upon Singapore as the centre of all communication in the Indian Archipelago, with a thriving and numerous population. The islands of the Indian Archipelago are at the present day pretty well known, and it is easy to find out the most eligible stations and to begin the work without wavering.

The general opinion that China is inaccessible to the gospel has had a baneful influence upon our Christian opera-

tions. Alas! we have ventured less than the indefatigable Jesuits with all our protestant faith and courage. But let the Christian churches in America no longer be charged with having given up a cause as hopeless, ere they had made a trial. Blot it out from your missionary publications, that China is shut. A lively faith, conscious of the power of an almighty Savior, puts the exclusive system of narrow-minded nations at defiance, and spurns at the barriers which prevent the entrance of the gospel. I am now wandering these three years in this extensive parish, and have met no where with such extraordinary success, which by far exceeds every thing I have witnessed in Siam. A thousand books find eager readers, within a few moments. Government does not interfere, and God, who has commenced his holy work, will also accomplish it. Of all mortals I am perhaps the most unworthy and unfit to promote the work. My friends knew this at the outset and upbraided my wild scheme. I prostrated myself before the throne of the crucified Savior, pouring out with many tears my supplications for the myriads of China, and have found that the Redeemer is a hearer of prayers. Having passed the school of affliction, and been often in great perils, which belong to the profession, I am now joyful in the Lord, with a large stock of books on hand, the number of which would even astonish you, which I intend to distribute in Fokien Province.

In recommending China as the most important mission to your attention, I hope you will henceforth consider it as being accessible. Send us men who can sacrifice their whole to the great cause. Let them live for some time in Siam and at Singapore, entirely amongst the Chinese, to prepare themselves, and afterwards enter into this vast empire. Canton is not a fit place for preparation, the dialect spoken there is only understood in the precincts of the city, and the intercourse with the natives labors under great restraints. Amongst the colonists, on the contrary, we may acquire a dialect spoken along the whole coast up to the Che Keang, and are at full liberty in our operations. But I would again press it upon your mind, that the best method of preparation is in living entirely amongst the Chinese, though such a method requires sacrifices on the part of the missionaries.

I have gladly hailed your missionaries, whom you sent to Canton; may they prove a blessing to this great nation.

You have many young men more in America imbued with an unquenchable desire to promote the glory of their God and Redeemer, who can work their way through all the mazes of the intricate Chinese language, suffer hardships without murmuring, and even sacrifice their lives in the great cause. Such men, endowed with undaunted courage to brave dangers and to despise the wrath of men, are wanted. Let us not be surpassed by the wily Jesuits, who sent the flower of their body to conquer China for the pope. We fight for a mightier prince, and ought to be more zealous.

Forgive my bluntness, I am an humble, worthless individual, desirous to follow but not to prescribe rules. May the churches in your land of liberty be roused to ardent prayers for forlorn China. Recommending myself to your intercessions before the throne of grace, I remain yours, etc.

In another letter, written from Fokien Province, and addressed to a Christian friend in this country, by whom a copy has been kindly furnished, Mr. Gutzlaff remarks respecting his

Situation and Labors in China.

1. The opening of an unshackled intercourse with this numerous nation.—You are aware that a number of the maritime provinces may henceforth be considered as accessible to the missionary and merchant, in spite of all fulminating imperial edicts and prohibitions. I have endeavored to give an outline of the coast, have described the principal emporiums, and marked down the numerous islands. The free-trade which perhaps commences next year, will greatly contribute to consolidate those commercial relations which are at present in their infancy. I might, long ago, have established a permanent hospital in Che-keang, if my attention was not too much divided and a constant locomotion necessary. But I shall not lose view of this important object, and humbly trust to carry it into effect by the grace of God.

You are acquainted with the intended voyage upon the Yung-Asye-Keang, a river not inferior to your Missouri, and Mississippi, through the whole of Central China up to the frontiers of Burmah and Thibet. God will grant success to this undertaking, and the interior of this vast empire will be thrown open. The time of national separation is past. God is sending his glorious gospel to the most distant nations, and surely the largest of

all has a share in his unbounded love. Upon this conviction I have founded my operations; and though they may be difficult, and meet with reverses, they will finally prove successful.

To facilitate free communication, I sent last year a full representation to the emperor, in which I proved from the classics, that a free intercourse with all the nations of the globe was recommended by the Chinese worthies of olden times. Having in the course of this year not visited the northern provinces, I had not the opportunity of receiving an answer. The local mandarins are mostly in favor of this measure, and obey reluctantly the imperial orders; whilst the nation receives us with open arms. I have also written an address to the Chinese nation, which I am now distributing, wherein I treat the matter upon the principles of the gospel. After having had frequent conversations with the highest officers of state, I feel confident, that our intercourse with China will be greatly extended as soon as we seriously demand and insist upon it.

2. Composition of tracts for distribution. Others have done much in this good work, but for China itself much remains to be done. I have written several large essays, some are printed, others still in the press. If the Savior grants health and strength, I intend to publish sixteen different essays in a series. This will cause a great deal of expense, but my God is rich. The distribution of tracts and Bibles has been carried on very successfully. In no part of Asia, where I have been, is there so great a demand, and so many myriads of readers. Joining this with the preaching of the gospel, I trust to God, that even by these feeble efforts, some good will accrue for China.

3. Treatises upon useful science. The Chinese periodical, which will be carried on, is a small beginning. Upon the request of a gentleman I have also written an essay upon political economy, and hope to extend the sphere considerably as soon as I return to Canton. I am preparing purposely Chinese types, a very expensive work. To insure the wide circulation throughout the Chinese empire of both scientific and religious works, I am now engaging a Chinese bookseller, who has very large dealings, and wish to make him in the scientific department, my publisher. There is an immense field for literary exertions. I humbly hope that science, allied with the glorious gospel, will have

some share in emancipating China from bigotry.

4. Medical practice. This has always been combined with the preaching of the gospel and the distribution of tracts. Often I have been suffocated by the numerous applicants, but I care very little for hard labor, if God is glorified, and the wants of my fellow creatures relieved. There are minor points which equally deserve attention; but I have already wearied you with a long letter. Suffice it to say, that as long as the Almighty sustains me, a poor sinner, my days will be devoted to the welfare of China.

Singapore.

PRINTING ESTABLISHMENT FOR SOUTHEASTERN ASIA, AND THE INDIAN ARCHIPELAGO.

THE possession of written languages, and a prevailing ability to read, open among the nations of southeastern Asia, especially, and the adjacent islands, facilities for introducing the press, as an efficient auxiliary in the wide and speedy dissemination of Christian knowledge through that region, and render it important that printing establishments should be placed at the great central points of trade and intercourse, in order that they may become manufacturing of books and tracts, and depots, whence they may be issued and carried abroad to the myriads who are waiting to receive them.

For such an establishment Singapore, situated on a small island, near the southeastern extremity of the Malayan peninsula, and subject to the British government, presents peculiar advantages, in respect to climate, security, and frequent intercourse with all the ports on that part of the continent and the islands of the Indian Archipelago. It is mentioned in this light by Mr. Gutzlaff in the foregoing communications. Messrs. Munson and Lyman, writing on this subject from Batavia, under date of January 2d, and after careful inquiry and correspondence, especially with Messrs. Johnson and Robinson, who had resided some months at that place, remark—

The number of native craft—junks, etc., that have arrived at Singapore for the three or four months past, is not less than one hundred and forty per month, from upwards of forty different ports.

Indeed they come from all parts of the Archipelago—from Borneo, Celebes, the Moluccas—from all the ports of Sumatra—from China, Cochin-China, Siam, and all the ports of Malayan peninsula. In fact, for facilities of communication, there is no post in all India that will compare with Singapore. The European population is much better adapted to feel the influence of a Christian mission than that of Java. The Malay language, too, is there spoken in its purity, while here it is extremely corrupted—a fact that will prove very embarrassing to one who learns Malay here, and then attempts to write books for Malays in other places.

The letter communicating the opinion of Messrs. Johnson and Robinson, after stating some of these facts, continues, "The necessity of soon establishing presses for printing Chinese, Malay, Siamese, and ultimately many of the languages of the Archipelago, is too obvious to be remarked upon. The London Missionary Society is not able to supply us with tracts in these languages, even if we pay the full cost. They cannot print enough for their own use; and every page they dispose of to us, is crippling the energies of its own missionaries and circumscribing the compass of their influence." The society have recently resolved to print no more tracts in Siamese, so that we and they must soon be destitute of tracts in that language, unless a press shall be established by our Board for this purpose.

We cannot close without repeating the request, that you will send at least two men next fall to this field. There can be no reasonable doubt but there will be some favorable opening for them before they can possibly arrive. If there should be any delay in procuring your decision with regard to occupying this or that station, six or eight months spent here or at Singapore, in the study of the Malay language, would be but a necessary preparation for the missionary who intends to labor in any part of the Archipelago.

Messrs. Johnson and Robinson, who were delayed at Singapore, on their way to Siam, writing to Messrs. Munson and Lyman, remark further on the advantages of that place as the seat of a printing establishment and the head quarters of a mission.

The natives from all the adjacent islands trade here, and an opportunity is afforded of going to any place, or sending books where it might not be practi-

cable to go. Mr. Thomsen, (of the London Missionary Society) says, were he going to travel as you are, he should prefer going from an English port in a native proa, to any other way. The English are more popular in this region than some other foreign conquerors. Mr. Thomsen sends many tracts to the Celebes by the native traders; and those who took books last year want more this. One wanted Mr. Thomsen to go home with him and teach the people. He said he would take him in his proa for nothing. They wanted some New Testaments, but none were prepared. If any one could have taken Mr. T.'s place here, he would have gone to the Celebes, and by spring have been able to have accomplished the work upon which he has set his heart—the translation of the New Testament into the Burgis. He has a knowledge of the language, but dares not undertake such a work without a native assistant.

An extensive establishment for printing and casting types, under the direction of Rev. Mr. Thomsen, of the London Missionary Society, has been a number of years in operation at Singapore. The individuals by whom the establishment was owned proposed, some time since, to that society to purchase it; but that society declining the offer, Mr. Thomsen proposed to Messrs. Johnson and Robinson to

purchase it on behalf of the Board. After conferring with the missionaries of the Board at Canton, the purchase was made for a sum considerably less than it is supposed would be required for sending a similar establishment from this country. Mr. Robinson, under date of January 14th, gives the following description of it.

All the articles, so far as I can judge, are in good order. There are two presses; a complete fount of Roman type, two founts of Malay, one of Arabic, one of Javanese, one of Siamese, and one of Burgis; also a foundry for casting type for all these languages. Many of these articles have been procured at great expense of time and labor. It seems to me that the press must be kept up here, as we can do nothing in Siam, if the press here should be stopped. We cannot take one there at present. The founts of Siamese type and the dies are very good and Mr. Thomsen has just received a new supply.

This purchase has received the approbation of the Prudential Committee. Mr. Tracy has been authorised to remove from Canton and commence a station at Singapore, and the presses will be put in active operation in printing the Scriptures and other books and tracts for the use of the various nations in that quarter to whom missionaries have access.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS IN BURMAH.

IN the numbers of this work for April and May an account was given of the arrival of Mr. Kincaid at Ava, the seat of the Burman government, and of the commencement of his labors there. Subsequent portions of Mr. K.'s journal show that he is laboring in a most interesting field, white for the harvest.

Prevailing Desire for Books.

June 20, 1833. For twenty days past we have had visitors every day. All ask for books, and appear anxious to know something of the Christian religion. Some of the books distributed in Rangoon have found their way to Ava, and the neighboring towns: these books have awakened curiosity, so much so

that it is evidently a subject of conversation among all classes of society. What will be the result of giving books and preaching publicly in this city, cannot now be known.

July 14. During the past week we have had crowds of visitors—on Saturday not less than 200 called at the house. Several Burman officers have called: if they were spies, which I am inclined to think, they were well calculated for the business. They professed great anxiety to know more of geography and astronomy, but had no wish to investigate the subject of religion. I should judge that one thousand persons had been at the house during eight days now past, but three men have been champions of Boodhism.

17. Visitors call as usual. Sometimes the crowd is so great in the verandah that I fear the government will become alarmed, and put a stop to our labors. It is true the cause is God's, and in due time must prosper: the great question is, What is the most prudent course to pursue. It is impossible to remain inactive; we cannot but declare the things which we have seen and heard. The miseries and darkness of these thousands loudly cry for

us to preach the word of God with all boldness. One man called to-day, who lives about two miles from the city. He sought an opportunity of conversing with me when no other person could hear. He said, "I have been here twice before; I listened to the preaching, got two little books, and have read them over and over. I believe in God, I believe in these books, and now I wish to read some of the large books." I gave him every part of the New Testament, except Matthew and Mark, of these I have not one copy on hand.

Interviews with Burman Priests.

20. We have had about fifty priests at the house to-day. Among these was a lad about ten years old, to whom I gave a catechism. He refused it, saying, "I want a large book." If I go to your monastery and ask, said I, will you give me a large book? "If they were mine I would, but the books belong to the bishop," he replied. I said, What do you worship? "A god." Where is he? "In the monastery." And what is the god made of? "Stone." Do you worship the bishop too? "Yes." And which is the most excellent the stone, or the bishop? "They are both alike." I mention this conversation, because it is a specimen of the great mass of the priesthood. They are a class of people secluded from the business of the world, and, save their morning excursions after rice, they lounge and sleep the whole 24 hours. It is an enormous idea that they are a learned class of Burmans. As a general thing, they are the most proud, stupid and ignorant class of people in the empire.

22. Several persons from Ummerapoora called, as they said, to investigate the new religion. After conversation began, it appeared that their object was to defend their own tradition. They could not conceive a state of existence free from change; therefore *nigban* or annihilation is the dearest object of their desires. I took occasion to inquire minutely into their views of *nigban*, whether it is an eternal sleep, or whether it was a cessation of all existence, that is, truly annihilation. They said that the highest *nat* (country,) the most blissful state of existence, though it continued through almost immeasurable ages, was still to end, and the being who had been for countless ages enjoying the bliss and glory of that exalted state was subject to four evils inseparably connected with the whirlpool of transmigration, poverty, sickness, old age, and death. Existence therefore is an evil, and annihilation is the greatest good. How dark, how cheerless the prospect of the heathen.

Ummerapoora is a large city about five miles to the east of Ava. It contains a large population of Burmans, besides great numbers of Chinese, Kathays, and Shans.

24. Among the many that have called to-day were five young priests, who said, for 20 days they had been reading our books, and were convinced that the religion was true:

they were resolved therefore to throw off the yellow cloth as soon as Lent was over, as no one in the time of Lent can lay aside his priestly office with safety to himself. That these young men are sincere, I do not doubt, yet I have little expectation that they will find sufficient courage to take this step.

Openings at Sagaing and Ummerapoora.

Aug. 2. A *tha-tay* (or rich man) so called by the Burmans, called on me this morning. He lives at Sagaing, on the opposite side of the river, and was a particular friend of Dr. Price. He says he shall call on me often, and if I will consent to live on the opposite side of the river, he will give me a large compound. I told him I had but one reason for staying in Ava,—by staying here I shall probably have ten times the number of people to preach to. At Sagaing, I could have a more cool, airy place, and be away from those rude, insolent fellows, who follow government men.

6. The rich man from Sagaing made me an early call. Our conversation was all on religion. He believes in the eternal God, but is entirely ignorant of the way of life. Consequently, I explained the nature and demerit of sin, and then inquired who can save us from an eternal hell? The friendly old man then said, Who can save us? After reading and explaining a long time about Christ, I said, Besides Christ there is no Savior, and all who believe in him, casting away their traditions, will be saved, and the fear of death will be taken away, and they will go to heaven, where they will see no more sorrow forever. The old man replied, "My mind is very dark." There is something lovely in this man, and yet his heart appears to be untouched.

23. Visited Ummerapoora, which was formerly the capital of the empire. It is five or six miles to the east of Ava, is pleasantly located, and I should think the population to be nearly as large as Ava. I called on the governor, and though I took no present, which is contrary to custom, yet he treated me very kindly.

Here are great numbers of Chinese and many thousands of Kathays. Whole streets are filled with their shops. Among other curiosities was a bell of an amazing size; 25 or 30 persons could sit under it, completely shaded from the burning sun. The governor gave me an account of the manner in which it was cast.

I had about 60 tracts, they all went off quick, and I regretted not having more. This is a delightful place for a missionary station, and I hope the time is not distant when we will be able to occupy it in the name of the King of kings.

Intercourse with the Rulers—Females.

Aug. 22. Sometime since, the *Me-ha-ra* prince sent two men and gave me an invitation to his house. I called on him, and was

treated with much kindness. He can read English, but cannot converse in the English language. I gave him a small volume on the elements of astronomy and botany. He asked me if the language was plain. When told it was, he said he should be pleased with the book. I then gave him the Epistles, including Revelations, in Burman. Seeing it was Burman, he asked what the book taught. I told him it was the word of the eternal God, and that it taught the way to be saved from hell. After considerable conversation, he inquired, "What is the greatest commandment according to this book, and what is a person to do to please God?" I replied, he is to love God with all his heart, and love his neighbor as himself. "Can any one do this? it is very hard, I think." This led me to speak of Christ, and the necessity of believing in him. To all he listened, but I think without understanding it at all. He invited me to call often, for he wished to hear much on this subject, as well as on many others.

Sept. 21. Having been repeatedly invited, I called this evening on the *Meen Woon* (governor of the king's house). He said he was an old man, and I was a young man, nevertheless he wished to listen to what I had to say in favor of a new religion. I said in the first place, we must all acknowledge that there is a true God, and that there is a true religion—that all other gods, and all other religions are false.

He said, "Yes, this is true, and if all nations were right, they would worship the same God, and walk in the same law; but it is evening, and we cannot reason much to-night: you must come early, take tea with me, and we will look attentively into this subject. Give me your book to read, and I will give you any of the Burman books you wish." Very well, I said; before long I will call, and let us seek after true light, else we cannot know God. The old man and his lady had much to say about Mr. and Mrs. Judson, called them their relatives, and spoke very feelingly of their sufferings during the war.

22. Prince *Me-ha-ra* sent his principal secretary for a couple of books. After receiving them, the secretary begged a book for himself, at the same time saying, "I do not believe in idols; I believe in God, who made all things."

Oct. 1. A man called, accompanied by his wife. This is the second female that has come expressly for the purpose of hearing the gospel. We hope the gospel may find its way to her heart.

The female mind is awfully degraded in *Ava*. From infancy they are taught to consider themselves incapable of mental improvement, and as peculiarly vile in their nature; the higher classes spend their time in eating, drinking, and lounging upon their couches, surrounded by attendants; while the lower classes spend their time in procuring support for their families. It is rather considered disgraceful for a female to be able to read. They say it renders her unamiable, by giving

her too much consequence in her own estimation, and that she is invariably a scold.

Conversion of a Boodhist Preacher.

19. On account of some trifling alarm, we have not had so great a number of visitors as formerly; yet we have had some inquirers who appear well. I trust the light is steadily advancing. Six persons at prayer-meeting this evening: at the close, *Moung Kay* (whose name I have not mentioned before) renewed his request for baptism. His mind is clear; Jesus Christ is the only Savior, and to him he is determined to devote the remnant of his days.

20. Lord's day. After morning services we repaired to the waters of the *Irrawaddy*, prayed for the coming down of the Holy Spirit on all the towns and villages of *Burmah*, where the gospel is preached, that those who have become disciples of Christ might be filled with the Holy Ghost, and go forth messengers of salvation to their perishing countrymen. I then led *Moung Kay* down into the water and baptised him. O eternal Father! Record thy name here. Let idolatry cease. Let the cross of Jesus triumph. How wonderful is the goodness of God! This man, four months ago, was one of the most popular preachers of Boodhism in the royal city. The sacred books are as familiar to him as every day subjects are to the common people. The first time this man ever heard the gospel was from *Ko Shoon* and *Ko-San-lone*, in the latter part of June. I sent them into the south part of the city, to occupy a large *zayat* in which great numbers of people were wont to resort during the day. They found *Moung Kay* explaining the sacred *Pali* to a large assembly of venerable old men. These brethren sat down, and listened till a favorable opportunity offered to speak. They then said to the preacher, Have you heard that there is a God eternal, who is not, and never was, subject to any of the infirmities of men? "No." There is such a God, and his sacred word is in *Burmah*. They then read the Catechism and most of the View. The truth pierced his heart. He asked for a book. The fifth day after he threw away his beads; forsook the pagodas; refused to bow to idols, and made no offerings to priests. He read incessantly till the New Testament was gone through, and all the tracts. From the first, the mediation of Christ affected his heart. During one of his visits to me about six weeks ago, he said, "How shall I know that I have a new heart?" I replied, when you love Christ, his word, and his people; when you love holiness, and hate idolatry and all sin; when you feel all this, you may know that you have a new heart. After waiting a long time, he said, "I think I have a new heart; I see every thing differently from what I formerly did; every thing is so new that I can hardly sleep or eat."

He is considered as one of the most learned men in *Ava*, and his Conversion to Christianity is known extensively over that part of the city where he resides. He is 44 years old,

possesses a clear, discriminating mind, and I trust he is destined to be a herald of light over the breadth of this dark empire.

Mr. Kincaid also mentions the baptism of a woman. A school had been commenced with six pupils and others were offered. Respecting the general prospects of the mission he remarks—

You are doubtless anxious to know if there is a prospect that the mission will become permanent in Ava. To me the prospect appears encouraging, and should we be permitted to remain and prosecute our labors un molested by any direct order of Government, for one or two years, it is quite certain the mission will triumph. It strikes me, we ought to leave all in the hands of God, and labor unceasingly while the door is open. There never was a time, perhaps, when there was more encouragement to make vigorous exertions in the heart of Burmah than at the present. By every opportunity I shall let you know the state of things here. I wish to be remembered affectionately to the members of the Board; and to all Christian friends; and at the same time beg an interest in your prayers, that we may labor faithfully, and that the hearts of the heathen may be opened to receive the word of God.

DOMESTIC.

EIGHTH ANNUAL REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

The following abstract is given principally in the language of the society's report.

Progress of the Society.—This society was organized under its present constitution on the sixth of May, eight years ago. It assumed the responsibilities of a previous organization in this state, and had on its books, at the commencement of its operations, 104 missionaries. This number was increased, during the first year of the society, to 169;—the second year, to 201;—the third, to 304;—the fourth, to 392;—the fifth, to 463;—the sixth, to 509;—the seventh, to 606;—and the eighth, which is the year now terminated, to 676. This constant augmentation of the number of laborers employed has required a proportionate increase of collections and expenditures, and has rendered the business of the society, every year, more multifarious and arduous. Yet a kind and beneficent Providence has prospered our enterprise beyond the anticipations of the most sanguine.

Tabular View of the receipts from each state and territory, and the number of congregations and missionaries aided, and the number of missionaries employed in each during the last year.

States and Territories.	Receipts.	Cong. & Miss. Dist.	Missionaries.
1 New York,	\$25,308 77	235	177
2 Massachusetts,	21,640 91	72	62
3 Connecticut,	9,178 91	36	34
4 Maine,	6,728 82	111	83
5 New Hampshire,	697 32	69	63
6 Vermont,	3,967 39	42	42
7 Pennsylvania,	2,513 54	30	20
8 New Jersey,	1,714 00	5	3
9 Ohio,	1,818 29	97	68
10 Rhode Island,	583 05	3	3
11 Illinois,	384 17	35	24
12 Missouri,	367 50	22	13
13 Alabama,	273 50	10	6
14 Delaware,	118 50	3	1
15 Michigan Territory,	108 23	28	16
16 Georgia,	78 00	1	1
17 Indiana,	26 00	47	29
18 Virginia,	23 00	3	3
19 Canada,	25 00	10	6
20 Tennessee,	10 00	22	10
21 South Carolina,	10 00		
22 Florida,	5 00	1	1
23 Kentucky,		14	9
24 North Carolina,		3	2
Home Missionary,	931 87		
Unknown,	59 50		

Summary.—Of the 676 missionaries and agents enumerated in the foregoing tables, 457 are settled as pastors, or are employed as stated supplies in single congregations, 210 extend their labors to two or three congregations each, and 29, including agents, are employed on larger fields. The number of congregations, missionary districts, or fields of agency thus supplied, in whole or in part, during the year, has been 899.

Of the whole number, 476 were in commission at the commencement of the year; 130 have ceased to require our aid; the remainder have been re-appointed, usually with some diminution in the grants for their support, and 200 new appointments have been made.

The amount of ministerial labor reported as having been performed within the year, is 463 years and five months.

The number reported as added within the year to the churches aided, has been 4,056, viz. 1,319 by letter, and 2,736 by examination, on profession of their faith. 79 of the churches aided have been blessed with special revivals of religion; and the probable number of conversions under the ministry of our missionaries, is about 4,000.

The number of Sabbath schools reported, embrace not less than 35,000 scholars.

The number of Bible classes reported, embrace about 8,500 pupils, of all ages.

The number of subscribers to the principle of entire abstinence from the use of intoxicating liquors as a drink, reported by the missionaries on the fields of their labor, is 62,547.

From the foregoing tabular view, it appears that the number of missionaries has been increased, in eight years, to 676; and the number of congregations and districts annually aided in their support, to 899. Within the eight years, the missionaries of the society have labored under its commissions the full amount of 2,238 years. Under their ministry, upwards of 20,000 souls have been reported as added to the churches on profession of their faith. Add to these the number thus received,

during the first year of the society, not embraced in our tabular view, but supposed to be not less than 600, and the whole number received into the churches aided, since May 5, 1826, is 20,915. There have been annually instructed in Sabbath schools under the care of our missionaries, from 10,000 to 35,000 children and youth, and from 2,000 to 10,000 in Bible classes. They have also been efficient helpers in the cause of temperance, in the support of common schools, in the distribution of Bibles and religious tracts, and every good work which has presented its claims on the fields of their labor.

State of the Treasury.—The treasurer's account exhibits a total amount of receipts, since the last anniversary, of \$78,911 24. This is \$10,284 07 more than the receipts of the previous year. The expenditures of the last year have also exceeded those of the preceding, \$13,737 80. These items, considered by themselves, exhibit an encouraging advance in the annual increase of the receipts and expenditures of the society. But they are not in due proportion to each other. The balance against the society, at the present time, is \$1,264, 25. The expenditures of the society during the year have amounted to \$80,175 69.

Influence of the Society.—When the American Home Missionary Society was formed, the whole number of missionaries annually employed by all the domestic missionary societies and boards of missions, sustained by the denominations represented in this institution, was less than 300. And many who were then reported as missionaries were employed only for very limited periods, and on a plan less adapted to extensive and permanent usefulness, than that which now generally prevails. Eight years ago, the whole number of missionaries sustained by the Board of Missions of the General Assembly of the Presbyterian Church, and the missionary Society of the Reformed Dutch Church, was less than 50. Now their number is, probably, 276, of which 250 are employed by the former, and 26 by the latter. These, together with the probable number supported by several independent societies in the southern states, amount to about 300, which, added to the 676 appointed by this society, constitute a grand total of 976 missionaries employed in the United States and Canada, during the last year, in connection with the Presbyterian, Congregational, and Reformed Dutch Churches. The number of congregations and destitute places aided in their support, and benefited by their stated or occasional labors, is probably not less than 1,500.

If such an enterprise can be sustained in any country, it is in our own. If there be a people on earth who are bound to sustain it, that people is our own. And if any part of the world presents a field better prepared than all others to receive a moral influence and impulse of sufficient power to convey the saving health of the gospel round the globe, it is the field which invites the direct and redoubled

efforts of this society; it is this great and free republic, which statesmen tell us is the last hope of liberty, whose commerce is linking it with every country, whose language is flying on the wings of the wind all over the world, and whose influence is fast becoming more commanding than that of any other nation. The single power that can save this influence from entire perversion, and make it a blessing to mankind, is religion. And can it be doubted that God will save such a nation, so marked in his providence as the hope of the Church and of the world? Yet for all this, he will be inquired of by the house of Israel, and served by his people. Difficulties and embarrassments too we may expect to meet. Avarice will continue to hoard its treasures, and dig in the earth, and hide the Lord's money, and an all-pervading spirit of worldliness will resist the claims of philanthropy and love. But what are these to the power of Him who presides over the cause of Christian missions? "Strong is his hand, and high is his right hand."

SECOND ANNUAL REPORT OF THE WESTERN FOREIGN MISSIONARY SOCIETY.

Organization of the Society.—This institution, whose object it is to aid in conveying the gospel to pagan and anti-christian portions of the globe, was organized by the authority of the Synod of Pittsburgh, in November, 1831. Its organization is ecclesiastical: its board of directors, to whom the appointment of all its executive officers and the general superintendence of its concerns belong, being chosen, a part of them by the synod, (while the society remains in its bounds,) and the remainder by the several presbyteries connected with the society. The synod elect two ministers and two elders annually, to serve three years; and each presbytery belonging to the society appoints one minister and one elder, to serve for two years. The annual meetings are to be held at any place which the board may appoint, and no alterations in the constitution can be made without the concurrence of a majority of the presbyteries connected with the society.

Missions.—The society has three missions. One is in northern India, connected with which are Rev. John C. Lowrie, Rev. William Reed, and Mrs. Reed. Mrs. Lowrie died in Calcutta, on her way to the site of the mission. Lahore, a country inhabited by the Seiks, between the 28th and 32d degree of north latitude, is the field selected for this mission. The society have resolved to reinforce the mission by sending to it next fall Rev. Messrs. Wilson and Newton.

Another field occupied by the society is Western Africa, including Liberia and the natives in the vicinity. Connected with this mission are Rev. Messrs. J. B. Pinney, John

Cloud, and Matthew Laird, with Mrs. Laird and Mr. John Temple, a colored man and a candidate for the ministry.*

The third mission is among the Wea Indians, near the western line of the State of Missouri, and a short distance south of the Missouri river. The influence of the mission is expected to extend to some other small tribes in the vicinity. The missionaries proceeded to these several posts during the last year.

The executive committee have resolved to commence a mission at Trieste, in Austria, at the head of the Adriatic Gulf; another in Asia Minor; and another in China.

Financial Affairs—The total receipts, during the past year, have amounted to \$16,296.46; and the disbursements, to \$15,369.44.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

The Synod convened in the city of New York, June 4th, and was opened with prayer by Rev. J. J. Janeway, the president of the last Synod, who also preached the synodical sermon. Rev. Samuel A. Van Vranken was chosen president; and Rev. Messrs. Christopher Hunt

* Since the issuing of the report the afflictive intelligence has been received, that Rev. Messrs. Laird and Cloud, and Mrs. Laird have been called from their labors by death.

and Ira C. Boice, clerks.—On the 7th, the report of the Board of Education and also the treasurer's report were presented. On the same day the report of the Board of Foreign Missions was read by the Rev. Dr. McMurray, and also the report of the treasurer of that Board, Mr. William R. Thompson.—On the 8th, Rev. Dr. Brodhead, the corresponding secretary, presented the annual report of the Missionary Society of the Reformed Dutch Church.—On the 9th, a public meeting was held at the Middle Dutch Church, in behalf of the Synod's Board of Missions, the Missionary Society of the Reformed Dutch Church, and the Boards of Foreign Missions, and of Education; at which the Hon. Stephen Van Rensselaer presided. Abstracts of the reports of the several Boards were read, and resolutions offered and addresses made by Rev. James D. Hardendergh, Rev. Mr. Dwight, Rev. A. McMann, and David Graham, Esq.

The *Sabbath-School Union of the Reformed Dutch Church* celebrated its anniversary in the Rev. Dr. Broadhead's church, June 4th, Richard Duryea, Esq. presiding. After singing appropriate hymns and prayer, Philip E. Milledoler, M. D., the corresponding secretary, read the annual report, and Rev. Dr. Knox, Rev. Gustavus Abeel, Rev. Dr. Van Pelt, and the Rev. G. G. Garrison, offered resolutions and addressed the meeting.

American Board of Commissioners for Foreign Missions.

MAHRATTA MISSION.

THE following is extracted from a letter of Rev. D. O. Allen, who it will be recollected returned from the Mahratta mission to this country, in the spring of last year, and embarked again in company with missionaries to Ceylon in June following. The letter is dated at Bombay, Jan. 10th, 1834.

I arrived safely here on the 7th instant, just thirteen months from the day I left here for America. During this time I visited America and returned to Bombay by the way of Madras and Ceylon. In the latter place I passed a month, and was much gratified with what I there saw and heard.

Our brethren are doing much there to diffuse a knowledge of the gospel; and it seems not too much to hope, that some now living in Jaffna, will yet see the visible practice of idolatry cease in that district.

On my way from Ceylon to Bombay, I visited the missionary stations of Palamcottah,

Nagercoil, etc. in the southern part of India. The success of the gospel in those places has been very great, and present prospects are exceedingly interesting.

You are doubtless aware of the manner in which I am to be employed for some years to come—in itinerating for the purpose of more widely circulating the Scriptures and tracts through the Mahratta country.

I hope those connected with the American Bible and tract Societies, who furnish the means for imparting to the people of India the Scriptures, etc., will follow their liberality with their prayers that the knowledge thus communicated may prove a savor of life. I hope they will also remember in their prayers all who are engaged in thus distributing the Scriptures, etc., that they may not fail of producing the desired effect, through any want of faith or imperfection of manner on our part.

SANDWICH ISLANDS.

Mr. Samuel Ruggles and his wife, with two children, also a daughter of Mr. Bingham and

one of Mr. Whitney, arrived at Sag Harbor, Long Island, June 19th, in the ship *Telegraph*, capt. Sayre. The health of Mr. Ruggles has been so much impaired for some years past, as in a great measure to prevent his regular performance of his missionary labors. Thanks are due to capt. Sayre and the owners of the *Telegraph*, for the many acts of kindness received by Mr. R. and his company while on ship-board, and for their generous refusal to receive any compensation for the passage.

Mr. Lemuel Fuller, missionary printer, also compelled by ill health to leave the mission, arrived at New Bedford about the same time.

EMBARKATION OF MISSIONARIES.

Doct. Dan B. Bradley, of Pen Yan, and his wife, of Clinton, in the state of New York; together with Miss Adeline White, of Brookfield, Mass., embarked at Boston, July 2d, on board the ship *Cashmere*, capt. Hallet, for Singapore. Doct. and Mrs. Bradley are to be associated with Messrs. Johnson and Robinson in Siam.

On board the same ship the following missionaries, under the patronage of the American Baptist Board of Foreign Missions, sailed for Burmah—Rev. Mr. Wade, formerly connected with the mission in that country, Rev. Messrs. Hosea Howard, Justus H. Vinton, Sewall M. Osgood, William Dean, and G. S. Comstock, with their wives; also Miss Ann P. Gardner, and two natives of Burmah, who came to this country with Mr. Wade.

ARRIVAL OF MR. AND MRS. SMITH IN SYRIA.

Mr. and Mrs. Smith left Malta on the 12th of December, arrived at Alexandria in Egypt on the 25th, and were at Beyroot early in February.

ORDINATION.

Mr. Lorenzo W. Pease, recently of the Theological Seminary in Auburn, was ordained at that place by the Cayuga Presbytery, on Wednesday, July 2d, as a missionary of the Board. The sermon on the occasion was preached by the Rev. J. Hopkins, of Auburn. Mr. Pease is expected to embark within a few months for one of the missions in the Mediterranean.

MONEY RECEIVED FOR PRINTING BIBLES AND TRACTS.

THE *American Bible Society* has recently appropriated to the missions of the Board, for printing and distributing Bibles, the following sums—

\$3,000 for the Mahratta mission;
2,000 for the Ceylon mission;
5,000 for the China mission;
5,000 for the Sandwich Islands mission.

15,000

The *Philadelphia Bible Society* has appropriated

\$500 for the Sandwich Island Mission.

The *American Tract Society* has appropriated to the Board, for printing and circulating tracts under the direction of its missionaries—

\$1,000 for the Sandwich Islands mission;
2,000 for the China mission;
800 for the mission in Greece;
1,000 for the Mahratta mission.

4,800

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.—The annual meeting of the *Auxiliary of Berkshire County* was held at Lanesborough, June 11th, Rev. Samuel Shepard, one of the vice presidents, in the chair. The reports of the executive committee and of the treasurer were read, and the meeting was addressed by Doct. Butler, of the Cherokee mission, and Rev. Mr. Winslow, of the Ceylon mission, who attended as a deputation from the Board.

The 13th annual meeting of the *Palestine Missionary Society*, auxiliary to the Board, was held in South Weymouth, June 18th. Hon. Christopher Webb, president of the society, presided. The Rev. C. Hitchcock, of Randolph, preached the annual sermon; the treasurer's report was read; and an address delivered by Mr. Greene, one of the secretaries of the Board, who was present as a deputation.—Rev. Jonas Perkins, Weymouth, *Secretary*; Doct. Ebenezer Alden, Randolph, *Treasurer*.

The *Pilgrim Foreign Missionary Society*, auxiliary to the Board, held its annual meeting at Halifax, April 29th. The usual reports were presented, and an address delivered by the Rev. H. Bardwell, General Agent of the Board for New England.—Hon. Josiah Robbins, Plymouth, *President*; Rev. E. G. Howe, Halifax, *Secretary and Treasurer*.

NEW HAMPSHIRE.—The *Auxiliary of Hillsborough County* held its annual meeting at Nashua, June 11th, Rev. Dr. Church presiding. The reports of the Secretary and treasurer were read; after which the audience was addressed by Mr. Greene, one of the Secretaries of the Board, and by members of the society.—Rev. J. H. Church, D. D., Pelham, *President*; Rev. H. G. Nott, Nashua, *Secretary*; Richard Boylston, Amherst, *Treasurer*.

ANNUAL MEETING OF THE BOARD.

THE *Twenty-Fifth Annual Meeting of the Board* will be holden in the city of Utica, State of New York, on Wednesday, the 8th day of October next, at 10 o'clock in the forenoon.

Donations.

FROM JUNE 11TH, TO JULY 10TH,
INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	
Albany, R. V. DeWitt,	50 00
Bergen, N. J. Mon. con. in R. D. chh.	10 00
Blawburg, N. J. Coll. in do.	32 87
Caroline, Coll. in do.	7 25
Catskill, Mon. con. in do.	15 00
East Berne, Rev. A. H. MYERS is constituted an Honorary Member of the Board by prev. payments.	
Greenbush, Coll. in R. D. chh.	30 00
Hillaboro', N. J., R. D. chh. to constitute the Rev. I. L. ZABRIKIE an Honorary Member of the Board,	56 19
Ithaca, Coll. in cong. of R. D. chh. A prev. pay. constitutes Rev. ALEXANDER M. MANN an Honorary Member of the Board.	47 00
Marbletown, Mon. con. in R. D. chh.	19 00
Nassau, Coll. in do. to constitute Rev. CHRISTOPHER HUNT an Honorary Member of the Board,	50 00
New Brunswick, N. J. Coll. in R. D. chh. 56,31; Rev. Dr. Milledoler, 10;	66 31
New York, R. D. chh. Market-st. 20; Rensselaer, R. D. chh. at the B. 30; to constitute Rev. JOHN B. STEELE, of Middleborough, an Honorary Member of the Board,	50 00
Nisacayuna, Coll. in R. D. chh. 8,02; do. in do. Amity, 4,40;	12 42
Philadelphia, Pa. Mon. con. in 1st R. D. chh.	200 43
Pompton, N. J. Coll. in R. D. chh.	12 19
Maritan Landing, Sab. sch. for Dr. Scudder, in Ceylon,	2 50
Schenectady, Mon. con. in R. D. chh.	40 00
Warwick, Fem. for. miss. so. in do.	17 00
West New Hempstead, Coll. in do.	5 00
	723 16

Ded. am't ackn. in June fr. Philad. 900,43; expenses paid by Board of R. D. chh. 3,46; 203 89—519 27

Southern Board of Foreign Missions,

James Adger, Charleston, S. C. Tr.	
For miss. to Persia, 500; for do. to China, 500; for do. to Ceylon, 500;	1,500 00
Charleston Fem. miss. asso. in Circular chh.	245 00—1,745 00

Addison co. Vt. Aux. So. E. Brewster, Tr.

Salisbury, Cong. chh.	22 53
Weybridge, Fem. miss. so.	2 00—24 53

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.

R. Mitchell, for Jews,	25
Brunswick Mon. con.	82 50
Danville, Mon. con.	10 00
Freeport, Mon. con. 33,37; gent. 20,50; la. 34;	87 87
Harpwell, Mon. con.	3 50
Minot, Mon. con.	50 00
New Gloucester, Mon. con.	16 81
North Yarmouth, 1st par. Gent. 21,75; la. 33,28; mon. con. 50; 2d par. Young men's pray. circle, 10; mon. con. 25,28; gent. 17,42; la. 27;	105 03
Portland, La.	79 70
Westbrook, Mon. con.	65 88
Windham, Mon. con.	20 30
	9 79—531 63

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.

(Of which fr. Ipswich, S. so. 125 00

La. 25;)

Essex co. South, Ms. Aux. So. J. Adams, Tr.

Beverly, Gent. 24,50; la. 30,06; mon. con. 40,46; 95 02

Salem S. so. Mon. con. 4 23—99 25

Greens co. N. Y. Aux. So. Rev. Dr. Porter, Tr.

Catskill, Mon. con. in presb. chh. 75 00

Lincoln co. Me. Aux. So. Rev. S. White, Tr.

Phippsburg, Mon. con. 46 00

Topsam, Mon. con. 12 61

Wiscasset, contrib. at ann. meeting, 14 77—73 38

Merrimack co. N. H. Aux. So. S. Evans, Tr.

Boscawen, Mon. con. 41 00

E. par. La. 11 04

Bradford, Mon. con. 10 50

Canterbury, Gent. 13,68; la. 9,96; 22 64

Dunbarton, Gent. 20; la. 30; 50 00

Loudon, Gent. 22 28

Hopkinton, La. 12 00

Merrimack, co. Confer. of chhs. contrib. 28 68

Heaker, La. Ceylon so. 2d pay. for Nancy Benson Scoles in Ceylon, 12 00

A friend, 2,35; do. av. of beads, 3,50; av. of ring, &c. 1,33; 7 18—218 26

Old Colony, Ms. Aux. So. H. Coggeshall, Tr.

Dartmouth, chh. 25 00

Edgartown, Martha's Vineyard, 10 00

Fairhaven, Chh. 60 00

New Bedford, 1st Chh. 24 00

N. chh. (of which to constitute Rev. T. T. RICHMOND an Honorary Member of the Board, 50;)

Trin. chh. 130 80

Rochester, 4th par. 20 00

Center, La. 28 72

Mattapoisett, La. mite so. and mon. con. to constitute Rev. LEMUEL LEBARON an Honorary Member of the Board, 43 41

Wareham, Gent. 50,15; la. 30,59; mon. con. 17; 50 00

Ded. expenses paid by aux. so. 489 67

12 00—477 67

Palestine miss. so. Ms. E. Alden, Tr.

Abington, 1st par. La. 59 30

3d par. Gent. 39,56; la. 23,50; 63 06

Braintree and Weymouth, United so. Gent. 18,75; mon. con. 85,76; 104 51

Randolph, 1st par. Gent. 32; la. 13,91; 45 91

2d par. Gent. 15,08; la. 25,15; mon. con. 15; 55 23

Weymouth, 1st par. Gent. 59,29; la. 48,38; 107 67

2d par. Gent. 24,45; mon. con. 23,84; 48 20—483 97

Piscataqua Conference of chhs. Aux. So.

S. Blake, Tr. 34 50

Canajoharie, N. Y., W. Parker, Exoter, Mon. con. in two cong. chhs. 54,07; Miss A. Gilman, 12; a friend, 1; 67 07—106 57

Rockingham co. West, N. H. Aux. So.

M. C. Pillsbury, Tr. 60 57

Candia, Gent. 36,57; la. 24; 57 22

Chester, East. Gent. in cong. so. 36,78; la. in do. for Joel R. Arnold in Ceylon, 30; mon. con. in do. 13,22; 80 00

West, Gent. in presb. so. 39,72; la. in do. 17,50; 57 22

Deerfield, Gent. 11,54; la. 15; mon. con. 28,25; 54 79

Derry, Gent. 30,67; la. 45; mon. con. 11,43; contrib. 19,90; 100 00

Hampstead, Gent. 17,25; la. 12; mon. con. 4; 33 25

Londonderry, Gent. 32,50; la. 39,57; mon. con. for William Morrison in Ceylon, 28; 100 07

North Haverhill and Plaistow, Gent. 15; la. 20; mon. con. 15; to constitute Rev. SAMUEL H. FRANKHAM an Honorary Member of the Board,	50 00
Windham, Gent. 30, 57; la. 28, 03; mon. con. 34;	92 60
	628 50
Ded. expenses paid by aux. so.	1 67—626 83
<i>Rutland co.</i> Vt. Aux. So. J. D. Butler, Tr.	
Brandon, Cong. chh. and so.	50 00
Castleton, Gent. 23, 13; la. 28, 94; mon. con. 37, 21;	89 98
Fairhaven, Mon. con.	21 00
Orwell, Miss E. B.	1 12
Pawlet, Gent. and la. 94, 68; mon. con. 20;	44 05
Pittsford, Gent. and la.	103 18
Poultney, Fem. cent so.	5 00
Rutland, Mon. con. 19, 22; a young lady, dec'd. 3;	22 22
Sudbury, Mon. con.	2 00
West Rutland, Mon. con.	25 73—366 18
<i>Stratford co.</i> N. H., Aux. So. A. Freeman, Tr.	
Barstead Asso.	5 00
Barrington Asso. and Mon. con.	30 00
Dover, Gent. 12, 25; la. 23, 23; mon. con. 9, 42;	44 90
Durham Asso. 20; mon. con. 7, 44;	27 44
Guilford and Mer. Bridge Asso. 34, 29; mon. con. 20, 75;	55 04
Gilmanston Centre, Gent. 14, 90; la. 9, 85; mon. con. 12, 27; chil. 87c.	37 89
Mereditth Bridge Asso.	8 62
Milton Asso.	3 25
New Hampton Cong. chh. and so.	21 80
Rochester Asso. and Mon. con. (of which to constitute Rev. ISAAC WILLEY an Honorary Member of the Board, 50;)	56 49
Sanbornton Asso.	15 00
Sandwich Asso.	21 30
North Asso.	5 00
Somersworth, Great Falls, Mon. con.	40 23
Tamworth Asso.	15 00
Tauntonborough, N. Beckford,	1 00
	387 96

Ded. am't. ackn. in June,	129 34—258 02
<i>Valley of the Mississippi</i> , Aux. So.	
W. T. Truman, Cincinnati, O. Tr.	
Blendon, Contrib.	14 31
Burlington, Contrib.	6 12
Columbus, Contrib. 59; L. McC. 5;	64 00
Delaware, Asso.	25 32
Granville, Mon. con. 20; indiv. 14 72; chil. in sab. sch. 1, 09; fem. so. 3, 10;	38 91
Hartford La. asso. 6, 80; con- trib. 2, 62;	9 42
Jersey, Asso.	50
Liberty, Contrib.	4 00
Mount Vernon, Contrib.	11 00
Newark, Contrib. 10, 91; Mis. S. I. W. 2;	12 91
St. Albans, Mr. Morgan,	1 00
Utica, Contrib.	14 00
Worthington, Asso. 18, 62; a widow's thank. off. 5;	23 62
Wooster, Contrib.	21 92—246 33
<i>Western Reserve</i> , O. Aux. So. Rev. R. Nutting, Hudson, Tr.	
Cleveland, Mon. con. in 1st presb. chh.	102 36
Elyria, By P. M. Johnson, A friend, for miss. to China,	25 00
<i>Ashtabula co.</i> aux. so.	
Andover Centre,	1 60
State Road, Coll. 20, 13; mon. con. 1, 88;	22 01
Austinburg, Mon. con. 14; coll. 18, 26;	32 25
Kingsville,	23 50
Morgan,	10 48
Munroe,	9 00

Pierpont,	1 82
Rome, Coll. 9, 65; mon.	
con. 2;	11 65
Salem,	75
Wayne, E. so. 8, 94; W. so. 3;	11 94—125 00
<i>Portage co.</i> aux. so.	
Atwater, Mon. con.	10 39
Aurora Benev. asso.	12 25
Cuyahoga Falls,	1 00
Edinburgh, Asso.	5 54
Freedom, Coll. 6, 50; Mrs. A. T. 5;	11 50
Hudson, DAVID HUDSON, which constitutes him an Honorary Member of the Board, 100; young la. av. of needle work, 10;	110 00
Nelson Asso.	11 22
Randolph, Asso. 23, 25; mon. con. 7, 50;	30 75
Ravenna,	8 12
Windham,	45 25—246 02
<i>Trumbull co.</i> aux. so.	
Fowler,	50—594 88
<i>Windham co.</i> North, Ct. Aux. So. J. Williams, Tr.	
Brooklyn, W. B.	50
Westford, Gent. and la.	98 26—98 76
<i>York co.</i> Me. Aux. So. C. W. Williams, Tr.	
Alfred, Mon. con. 21, 69; la. 16, 67;	38 36
Biddeford, 1st par. Gent. and la.	21 30
2d par. Mon. con. 20, 94; Mrs. Cleaves, 15;	35 94
Buxton, Aux. So.	10 75
Kennebunk, Fem. aux. so. to con- stitute Rev. OWEN BURNHAM of Kennebunkport an Honorary Member of the Board,	50 00
2d par. mon. con.	24 44
Kennebunkport, Fem. asso. 39; mon. con. 42;	81 00
Limerick, Mon. con. 38, 17; Hayes Diet. mon. con. 5, 60;	43 77
Lyman, For. miss. asso.	20 00
Saco, Mon. con. 60; la. 36, 50;	96 50
Sanford, Mon. con.	15 00
Wells, 2d par. Mon. con.	16 17
Av. of ring,	90—453 43
Total from the above sources,	\$6,984 56

VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany</i> , N. Y. Mon. con. in 1st presb. chh. 50; do. in 2d do. 26, 95; coll. in 3d do. 67, 50; 4th presb. chh. 79, 16;	223 61
<i>Alexandria</i> , Pa. Aux. miss. so.	10 00
<i>Amsterdam</i> , N. Y. Mater. asso. for <i>Halsey</i> A. Wood in Ceylon,	10 00
<i>Andover</i> , Ms. A friend, 3d pay. for <i>Eli</i> and <i>Jerusha Northam</i> in Ceylon,	40 00
<i>Arkport</i> , N. Y. Mrs. E. Hurlbut,	5 00
<i>Athens</i> , Pa. Mon. con (of which for miss. near the Rocky Mountains, 2, 12;) 15, 60; sew. so. 1; chil. 51c.	17 11
<i>Augusta co.</i> Va. J. B. Christian, 10; J. K. Moore, 10; S. Beil, 5;	25 00
<i>Babylon</i> , N. Y. Coll. in presb. cong.	22 27
<i>Basking Ridge</i> , N. J. Fem. cent so.	10 00
<i>Batavia</i> , N. Y. A friend for the Zoolah miss.	1 00
<i>Bennington</i> , Vt. Class in Center sab. sch. for mission to Syria,	2 00
<i>Bethlehem</i> , N. Y. Mon. con. 5, 61; gen. coll. 81;	86 61
<i>Blissfield</i> , M. T. Mrs. A. av. of beads,	2 54
<i>Boston</i> , Ms. Salem youth's asso. for Sab. sch. at Lahaina, Sandw. Isl. 16; mater. asso. in Union chh. for <i>Louisa Green</i> in Ceylon, 20;	36 00
<i>Bridgehampton</i> , N. Y. Fem. miss. so.	15 00
<i>Bridgewater</i> , Pa. Coll.	2 15
<i>Bristol</i> , R. I. Mon. con. in cong. chh. 15; benev. asso. 10; Mrs. J. B. 3;	28 00
<i>Cambridge</i> , Ms. Sew. circle of Shepard so. for China miss.	25 00
<i>Canton</i> , N. Y. Mon. con. in 1st presb. chh.	15 00
<i>Cheshire</i> , Ct. Benev. asso.	12 74
<i>Chillisquaque</i> , Pa. miss. so.	11 75
<i>Citaton</i> , N. Y. Cong. chh. and so.	40 58

<i>Colden</i> , N. Y. Chh. 2; a child, for bible for her. 50c.	2 50	<i>Rensselaerville</i> , N. Y. La. So.	94 00
<i>Columbus</i> , Missi. Mon. con.	11 06	<i>Ripley</i> , N. Y. Mon. con.	30 00
<i>Cutchogue</i> , N. Y. Coll. in presb. chh.	8 00	<i>River Head</i> , N. Y. 1st cong. chh.	10 36
<i>Eastport</i> , Me. Mon. con. 22,50; juv. so. 6th pay. for <i>Wakfield Gale</i> in Ceylon, 12; c. box of fem. p. m. in or. cong. so. for miss. to China, 5;		<i>Sag Harbor</i> , N. Y. Presb. cong.	5 52
<i>East Sudbury</i> , Ms. Mon. con.	39 50	<i>Salem</i> , Ms. Tab. gent. asso.	86 00
<i>Ellicottville</i> , Mon. con.	15 00	<i>Savannah</i> , Ga. 1st presb. chh.	58 05
<i>Epsem</i> , N. H. Mon. con.	1 83	<i>Scotchtown</i> , N. Y. Coll. in presb. chh.	70 00
<i>Fire Place</i> , N. Y. Presb. chh.	6 20	<i>Sharen</i> , Ct. Sab. sch. of 1st cong. chh. and so. 1st pay. for <i>Benjamin Hamlin</i> in Ceylon,	12 00
<i>Fitzwilliam</i> , N. H.; J. Woods,	16 00	<i>Shelter Island</i> , N. Y. Rev. D. M. Lord, 3; a friend, 50c.	3 50
<i>Florida</i> , N. Y. Presb. chh.	10 00	<i>Singsing</i> , N. Y. Mon. con. in presb. chh.	12 50
<i>Fort Edward</i> , N. Y. Miss E. H.	20 00	<i>Stancatelas</i> , N. Y. Mrs. J. Rhodes,	1 00
<i>Franklinville</i> , N. Y. Indiv. (which with prev. pay. constitute Rev. PHINEAS ROBINSON an Honorary Member of the Board.)	5 00	<i>Smithtown</i> , N. Y. Presb. cong.	4 31
<i>Genesee</i> , N. Y. Of sums prev. ack. \$100 from CHARLES BUTLER constitute him an Honorary Member of the Board.	25 00	<i>Southampton</i> , N. Y. Presb. cong.	43 61
<i>Grand Prairie</i> , Mo. Benev. so.	5 00	<i>Southold</i> , N. Y. Presb. cong. 8; Rev. I. M. 3; a widow's mite, 25c.	11 25
<i>Groesport</i> , N. Y. Presb. cong.	6 00	<i>South Salem</i> , N. Y. Presb. chh.	46 00
<i>Hadley</i> , Ms. Elizabeth Kellogg, for miss. to China,	10 00	<i>Statesburg</i> , M. T., a Stockbridge Indian,	2 00
<i>Hempstead</i> , N. Y. Presb. cong.	21 50	<i>Stonington</i> , Ct. Miss. so. in cong. sab. sch.	6 00
<i>Holland</i> , Ms. Females,	2 16	<i>Sweet Hollow</i> , N. Y. Presb. cong.	14 00
<i>Howard</i> , D. C. Mrs. J. L. Wourt, 4th pay. for <i>John Brockenridge</i> in Ceylon,	20 00	<i>Upper Red Hook</i> , N. Y. R. Gosman,	200 00
<i>Ipswich</i> , Ms. Miss Grant and pupils of fem. sem.	10 00	<i>Upper West Conococheague</i> , Pa. A mother, in presb. chh.	10 00
<i>Kingston</i> , Pa. Mon. con. 3,50; Col. D. 2; E. H. 1; indiv. 2,50;	9 00	<i>Walton</i> , Columbia, so. N. Y. Fem. asso.	21 00
<i>Leominster</i> , Ms. Mon. con. in Calv. so.	52 00	<i>Warren</i> , Ms. A friend for Broosa miss.	3 00
<i>Little Compton</i> , R. I. Mon. contrib. in Rev. E. Faine's so.	20 00	<i>West Hampton</i> , N. Y. Presb. cong.	39 06
<i>Lowell</i> , Ms. Mon. con. in Rev. Mr. Twin-ling's so.	50 00	<i>Weston</i> , N. Fairfield so. Ct. Mon. con.	5 20
<i>Mankus</i> , N. Y. E. Rhodes,	3 00	<i>Wheeland</i> , N. Y. Fem. miss. so.	31 00
<i>Marcellus</i> , N. Y. 1st cong. chh. and soc.	31 18	<i>Wilkesbarre</i> , Pa. Sab. coll. 5; an indiv. 47c.	5 47
<i>Middleboro</i> , Ms. Widow L. Eddy,	1 00	<i>Williamstown</i> , Ms. Sab. sch. 14; F. M. N. 1; for Zoolah miss.	15 00
<i>Milford</i> , Pa. Presb. cong.	10 56	<i>Winchester</i> , Va. Sab. sch. class in presb. chh. for tracts for Ceylon,	5 00
<i>Montrose</i> , Pa. Mon. con. 6,24; sub. in presb. chh. 18;	94 24	<i>Wythe and Montgomery</i> , co. Va. For. miss. so. 9; fem. tract. so. for Wes. miss. 9,50;	18 50
<i>Nantucket</i> , Ms. La. sew. so.	35 00	<i>Unknown</i> , A friend, for <i>Attia Steele</i> in Ceylon, 20; a friend, dec'd. av. of jewelry, 4,50;	94 50
<i>New Albany</i> , Indi. Dr. I. S. S.	5 00	<i>Whole amount of donations acknowledged in the preceding lists, \$9,830 81.</i>	
<i>Newark</i> , N. J. Juv. miss. so. in 1st presb. chh. for <i>William T. Hamilton</i> , <i>Joseph S. Christmas</i> and <i>Richard W. Clark</i> in Ceylon, 60; mon. con. in 3d presb. chh. 15,49;	75 49	LEGACIES.	
<i>Newburyport</i> , Ms. Young la. benef. so. for <i>Luther F.</i> and <i>Catherine M. Dimmick</i> in Ceylon,	39 00	<i>Austinburg</i> , O. Widow Mary Mills, (\$50 having been received previously,) by Rev. Dr. Cowles,	150 00
<i>New Haven</i> , Ct. Mrs. Charlotte E. Durand, dec'd. her dying gift, placed at her disposal by her parents, for miss. to China, 100; young la. of bible class, for miss. sch. in Ceylon, 30;	130 00	<i>Mayhew</i> , Choc. nation, Ebenezer Bliss, by Rev. C. Kingsbury, Ex'r.	600 00
<i>New Lebanon</i> , N. Y., R. Woodworth, a revol. pensioner,	10 00	DONATIONS IN CLOTHING, &c.	
<i>New London</i> , Ct. Sew. so.	20 00	<i>Boston</i> , Ms. Annals of Education, fr. J. A. Palmer, 10; gingham, etc. 14 yds. fr. Miss C. A. for Sandw. Isl. 3;	13 00
<i>Newton</i> , E. par. Ms. Mon. con.	37 25	<i>Bristol</i> , O. A barrel, for Stockbridge miss. Canton, N. Y., a box fr. ladies, rec'd. at Tuscarora.	
<i>New York city</i> , Bowery chh. sab. sch. miss. so. for support of sch. in Ceylon, 30; village presb. chh. mon. con. 9,76; mon. coll. of teachers in sab. sch. No. 63, 4,14; A McCullum, 20; a friend, 5; Mrs. Hardcastle, 50c. coll. by Mrs. Whitteley, 10; Mrs. SARAH HALLENBECK, which constitutes her an Honorary Member of the Board, 100;	179 40	<i>Clinton</i> , N. Y., Clothing, etc. fr. cong. chh. and so. for Mrs. Bradley,	72 11
<i>North Mansfield</i> , Ct. Gent. asso. 22,50; la. asso. 42,16; bible class, 16,72; mon. con. 5,93; sab. sch. 3,40;	90 70	<i>Eastport</i> , Me. A barrel fr. miss. sew. so. for Dr. M. Palmer, Fairfield, Ark. Ter.	50 00
<i>Onondaga Hollow</i> , N. Y. Presb. chh.	25 00	<i>Farmington</i> , O., A box fr. Dr. Scudder, for Rev. J. Fleming, Creek miss.	
<i>Oswipe</i> , N. H. Rev. Abel Manning, to constitute Mrs. MARY MANNING an Honorary Member of the Board,	100 00	<i>Hamilton</i> , N. Y., A box fr. ladies of 1st chh. and cong. rec'd. at Seneca.	
<i>Owego</i> , N. Y. Mon. con. in presb. chh.	88 00	<i>Jericho</i> , Vt. Clothing, fr. C. Chapin, dec'd.	
<i>Parkersburg</i> , Va. Mon. con.	10 00	<i>Marcellus</i> , N. Y., Clothing, fr. 1st cong. chh. and so. for Dr. Bradley,	29 40
<i>Patchogue</i> , N. Y. Cong. chh.	5 87	<i>Nantucket</i> , Ms., Blankets, etc. fr. la. sew. so.	4 64
<i>Philadelphia</i> , Pa. A female, for native youths in India,	20 00	<i>New York city</i> , Clothing, fr. various friends, for Dr. Bradley.	
<i>Pittsburgh</i> , Ms. a widow's mite, av. of beads,	2 53	<i>Statesburg</i> , M. T. Various articles, fr. Stockbridge Indians,	13 21
<i>Princeton</i> , Ms. Mon. con. by Rev. S. P. C.	12 00	<i>The following articles are respectfully solicited from Manufacturers and others.</i>	
<i>Providence</i> , R. I. Mon. con. in Richmond-st. cong. chh. 79; two females, 2;	81 00	Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.	
		Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.	
		Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
		Blankets, coverlets, sheets, &c.	
		Fulled cloth, and domestic cottons of all kinds.	

MISSIONARY HERALD.

VOL. XXX.

SEPTEMBER, 1834.

No. 9.

American Board of Commissioners for Foreign Missions.

Syria.

EXTRACTS FROM THE JOURNAL OF MR.
THOMSON DURING A TOUR TO JERU-
SALEM AND VICINITY.

[Concluded from p. 277.]

*Tiberias—Sea of Galilee—Worship in
the Church.*

April 26, 1833. Throughout all Palestine, you meet with little else but the mouldering ruins and fragments of departed greatness. There *was*, but *is not*, runs the melancholy narrative. A shivering horror creeps over one, as he traces ruins without a name, and tramples under feet the dust of mighty dead, unknown, "unepitaphed, unsung." Tiberias has been, but all that *is* scarce merits a description. Only a small part of the narrow vale between the western hills and the sea of Galilee, is occupied by the modern city. The space enclosed by her rotten walls approaches an oblong parallelogram in shape, and contains perhaps half a square mile; and a large proportion of this confined territory is destitute of buildings. Many of the miserably built huts had recently tumbled down, in consequence of the great rains, blocking up the narrow streets, and imparting a melancholy picture of decay and desolation. And yet Tiberias is situated on the margin of one of the most beautiful lakes in the world, and in the bosom of a country surpassed by few in the salubrity of its atmosphere, the fertility of its soil, and the beauty, and even sublimity, of its scenery. Why then, are there no vineyards or olive-yards on the hills? Why do not golden harvests wave in the rich valleys? And why is it that not even a solitary fisher's boat is to be seen

on the bosom of that lake, where thousands once floated, and in which, at present, multitudes of the finest fish play in perfect safety? Doubtless the awful curse of God broods over this desolated country; but the instrumental cause is to be found in the iron gripe of Mohammedan despotism.

We visited the celebrated hot sulphur springs, about a mile to the south of the city. There are many of them within a few feet of each other, emitting a sulphurous odor and throwing out strong currents of water, so hot as to be painful to the hand. My thermometer arose instantly to 130, which was its ultimatum, but the water evidently had a much higher temperature. The accommodations for bathing, were so filthy, that we did not partake of this oriental luxury. Ibrahim Pasha, however, has about two hundred men at work erecting a splendid bath. Poor fellows, they are taken from their homes at the point of the bayonet, and labor here for nothing, under the kerbash and the pistol. We bathed in the lake, and found the water clear and uncomfortably cold, and widely differing in its qualities from that sea into which it pours its waters. Although the wind did not blow severely, the waves ran so high and short, as to demand all our skill to keep above them. A little boat might easily be "filled with the waves."

We followed the margin of the lake to the outlet of the Jordan, which is at the extreme south point, and about eight miles from Tiberias. There is a small village on this side of the outlet, and a large one about a mile to the east of it. At some former period a bridge had been thrown across here, a few of whose broken arches are still to be seen. Here an Arab kept a small ferry-boat, (the only one to be found on the lake,) and by

its assistance a company of farmers were transporting cattle and horses. The stream is not more than seventy feet wide, but deep and surprisingly rapid.

We lingered long to survey and admire the fair form of nature displayed before us. I have seen and admired the pride of the Atlantic states in my own country, and the wide-spreading valleys along the magnificent rivers of the west; but this far surpassed them in beauty; and is unrivalled in the sacred and precious associations of its history. To the south, as far as the eye can reach, stretches the plain of the Jordan, covered in its whole extent with luxuriant barley, wheat, and rye. Not a hillock, not a fence, nor a shrub, to interrupt the view. The high hills of Bashan and the mountains of Galilee gently recede from each other, holding the beautiful Genesareth in their hands like a broad mirror, in which to survey their august highnesses. Clouds racing across the heavens imparted variety to the coloring, and life and animation to the picture. These fleeting shadows could be traced marching rapidly over hill and vale to the north of the lake, where mountain rose behind and above mountain, in beautiful gradation, until the lofty Hermon, wrapping his bald head in a snowy turban, shut in the prospect. Such was the scene which lay before the Great Preacher of righteousness, when he delivered the most interesting and sublime sermon on record; for the mount of Beatitudes, stands a little to the west, and smiles upon nature's fair paradise below. And who can forget that here is Nain, and Nazareth, and Cana, and Capernaum, Chorazin, and Bethsaida, and Tiberias, and the city set upon a hill that cannot be hid; while Tabor, and Hermon, and Bashan guard the sacred spot. It is disgusting to turn from the magnificent works of the Creator, to contemplate the spoliations and vile defacements of feeble man.

The ancient city doubtless extended as far to the south as the Hot Springs. We saw many traces of former habitations; and I counted fourteen handsomely polished granite columns, mostly prostrate. But with such sights the traveller in the Holy Land will soon become familiar. Palestine is one vast city in ruins, and evidently, in former days, contained an immense population.

There are no antiquities exhibited in this place, except the church in which we are encamped. This is the only one in the city, and is likewise the Christian traveller's khan. Our horses occupy an adjoining apartment, and we eat and

sleep in the body of the church; and as the people assemble every morning to prayers, we are obliged to be up early, roll up our beds, and be ready to receive them. The men smoke their long pipes in the court until the priest comes, while the women, in little circles, discuss the news of the day, or lesser matters, as suits their turn. The priest comes, the people stack up their pipes at the door, slip off their shoes, make a low bow to the patron saint as they enter, and standing, (for there are no seats in any of the churches,) patiently wait until it comes their time to say *amen* to the unintelligible service, when they all disperse. A considerable part of the service consisted in waving smoking censers before the wretched pictures of some pretended saints. The priest was a tall, gaunt figure, far gone in the consumption; and his sepulchral tones echoed through the dark damp chapel, like a voice from the nether world. I could not look upon his wan and sallow visage without distress. He remained to converse with us, but knew nothing, and could impart no information. The chapel was built, as some say, by St. Peter himself, on the very spot where our Lord appeared to him after his resurrection. Others, however, ascribe it to the piety of St. Helena, as they do almost every thing else. It is undoubtedly very ancient, strongly built—the wall about five feet thick, fifty long, twenty-two wide, and twenty-five high, vaulted with the old Roman arch.

27. Early this morning accompanied Mr. Nicolayson to the Jewish synagogues of Tiberias, of which there are two. Connected with the German synagogue are the remains of a library which belonged to the college formerly existing here. There were about eighty German and Polish Jews assembled. In the Spanish synagogue I suppose there were at least one hundred and fifty worshippers. Each had a light colored shawl or cloth thrown over the head, and with book in hand, read or chanted as loud as possible, twisting the body about in all directions with great perseverance. They say this is done to make all their bones praise the Lord, and justify it by the declaration of David, "All my bones shall say," etc. Psalm xxxv, 10. A singular origin for so singular a custom. We took our departure from this interesting spot at 10 o'clock.

Ride to Safet—Town and Castle.

Mr. N. and myself, following the margin of the lake, found several large foun-

tains of warm, brackish water, to the north of the city, and near some of them, remains of what we supposed had been baths in former days. The servants coming up with our horses, we mounted and pursued our journey towards Safet, aware that we had a hard day's ascent before us. Crossing the plain of Genesareth, of whose fertility Josephus speaks in such high commendation, we followed the direction of a mountain torrent, which has its origin immediately under Safet. At an old mill, whose dam had been washed away by the spring floods, we discovered large quantities of petrification. Entire stumps of trees, with their roots, were converted into stone, some of which clusters would weigh at least a ton. We secured as many specimens as we could bring away in our hands.

After toiling up the mountain for a considerable time, we left our horses, and clambered over the rocks to examine some singular caverns, about a half a mile to the left of our path. While I was scrambling down the steep rocks, holding by the bushes and long weeds, a large animal suddenly started up below me, and plunged furiously through the bushes. I at first supposed it was a deer, as I only had an indistinct glimpse of it; but what was the surprise and terror of us all, when it made its appearance below, and revealed an enormous and savage beast of prey. It slipped and fell from a crag of the rock, and gave us a fair opportunity to discover its dimensions. We gave the alarm to the servants and ordered them to bring the pistols, but there was no occasion, as the noble beast galloped up the deep ravine, and soon disappeared. It was neither bear or wolf, and could have been nothing else but a lion. It exactly resembled the female lions, that I have seen, but appeared larger. It drove through the strong mountain stream, with as much ease as a horse, though we found considerable difficulty in crossing it. We discovered part of an animal in her lair, which she had been devouring. We made our descent now, with greater caution, and proceeded to explore the cave. It is about fifty feet wide at the entrance, and sixty or seventy high. In the sides were six holes like windows, one above another. A new danger excited our apprehensions. A great many bones were scattered about, and there were evidences not to be questioned, that it was the resort of human beasts of prey who frequented that savage place for no honest purpose. We observed short sticks driven into the fissures of the rock, in

one corner of the cave, and upon examining them, discovered that they formed a stairway to the vault, and across the roof of the cave, to an aperture leading into an upper department. In these upper chambers doubtless the rogues retreat, and conceal themselves when pursued. After penetrating as far as the darkness would permit, we left this suspicious place, to the pigeons and swallows below, and the eagles above, where several of them had built their eyries secure from the invasions of man or beast.

In our ascent, we saw some Bedouin tents, as black as those of Kedar. Passed a perpendicular rock at least four hundred feet high. Clouds of pigeons, and many eagles have built their airy houses on its summit. I had received the impression, I know not how, that eagles never associated together, in this manner, but I counted twelve returning to their young with food, at one time. The Jews have a tradition, that under this huge rock, Jeremiah concealed the sacred vessels of the temple in those sad days of idolatry.

Safet is very irregularly built, nearly surrounding a considerable hill, which is crowned with an old castle. On the east and south are the Turkish quarters; the Jews are closely stowed along the west, with a deep valley below; and on the north is a Turkish village disconnected with the main city. The castle itself is a great curiosity. The outer wall is a well-turned oval, conformed to the shape of the hill. Passing through the gate, and up a winding flight of steps about fifty feet, you land on a second platform of the same shape, and formerly surrounded by a strong wall, which has now gone to decay. Doors, however, are still visible, leading into subterraneous apartments which anciently served for granaries and stables. The present tower rises on the south point of this platform to the height of sixty or seventy feet.

A company of poor wretches heavily chained in one of the apartments of this mouldering castle, begged us to intercede for them with the governor; but these are matters in which we take no part. "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." Prov. xxvi, 17. The prospect from the castle is grand, but too extensive to strike with great effect. You see nothing but the outlines of a vast region of mountains and valleys, lakes and rivers. Nothing is more fallacious than the ap-

parent distances as viewed from this great elevation. Had not five hours of toilsome ascent rectified our mistake, we should have been tempted to throw stones down into the glassy bosom of Genesareth. With unpractised feet, even an experienced eye, might judge it to be a pleasant morning's ride, to visit the theatre of by far the greatest number of miracles recorded by the evangelists. One might sit upon this lofty tower, and as he reads the sacred record, direct his eye to the exact locality of nearly all our Savior's miracles.

Safet has a population of about 10,000, and next to Jerusalem, is the most sacred of all cities in the estimation of the Jews. It would be a very eligible station for a mission to the children of Abraham, but there are very few Christians of any name residing here, and consequently demands very little attention from the missionary to the oriental churches. With Safet my journal closes, for there is little or nothing to interest the traveller between it and Beyroot, which we reached in safety on the second of May, after an absence of five weeks.

EXTRACTS FROM A LETTER OF MR. THOMSON, DATED AT BEYROOT MAY 11TH, 1833.

THE following communication was written immediately after Mr. Thomson's return from the tour to Jerusalem, the journal of which was completed in the foregoing article. The Arabic press, which he thinks might be established at Beyroot with safety and with great advantage to the mission, was removed from Malta to Smyrna, during the last winter, and will be established at Beyroot as soon as circumstances shall seem to justify the measure.

Opening for Schools and the Distribution of Books and Tracts in Palestine.

Papas Isa Petros, the Greek priest so repeatedly mentioned in the journals of Parsons, Fisk, and the other missionaries, gave it as his opinion that schools may be established as extensively as our means will allow and teachers can be procured. Mr. Bird thinks that we could establish fifty schools immediately, if we had suitable teachers. Indeed there is but one opinion upon the subject in all the cities and towns which we visit. The people in fact appear to be anxious that we should open schools and educate their children; and we would esteem it a

very important measure indeed, if we had teachers of the proper qualifications, to station them in Saida, Soor, Jaffa, Roumla, Jerusalem, Nabloos, Nazareth, Tiberias, Safet, and many other considerable towns and villages, which abound in the mountains of Samaria and Galilee. They would do incalculable good, not merely as teachers, but as distributors of the word of God, and of religious tracts and books; and they might also be employed as readers, upon the same plan as that adopted in Ireland. It is certainly a noble work to distribute the Bible to those who have it not. It is a greater work to teach the ignorant to read it. Many years experience has proved beyond a doubt, that, in a vast number of cases, the book of God is laid by upon the shelf to gather dust; and hence, it will be making another most important advance towards the attainment of the last end of all Christian effort—that men should "hear, believe, obey, and live"—when we shall have persons whose business it shall be to read the Scriptures to the people. The word of the Lord is a fire and a hammer, and where it goes forth, it will accomplish that whereunto it is sent. But when the word of God is either a sealed book, for the want of the key of knowledge, which is the fact with the majority in this land, or is itself sealed up through fear of the priests, as in the case of many who can read; or is thrown aside in infidel carelessness, as is the case with others,—what good can be reasonably anticipated from the mere unaided distribution of the Scriptures? These remarks apply with peculiar force to this, and other countries in the same condition, where all can understand when read, while but few are able to read the word of God for themselves. This is not all speculation. The brother of Mrs. Wortabet commenced sometime ago to read the Scriptures in his own house at Saida, and he informs us that his house is often very much crowded. The priests come sometimes to watch their proceedings; and once there was one present when he was reading that passage where Christ rebuked the scribes and pharisees for binding heavy burdens upon the people, etc. The people all turned upon the priest and told him, "That is precisely your character; you bind heavy burdens upon us, while you yourselves will not touch one of them." The priest never came again, but various efforts were made to break up the reading; such as persons employed to bring in other books to read, but the audience always insisted upon hearing nothing

read but the Bible. When we were at Saida, on our way to Jerusalem, we were called on by several who attended the "readings," whose eyes appeared to be open to behold the iniquity of their priests and many of the errors of their faith; and amongst the rest, a venerable old priest of the Greek church, who, I should hope, was "not far from the kingdom." Oh when shall we have these modern Levites to station amongst the people, who are now wandering upon the mountains of Judah and Samaria like sheep without a shepherd! When shall the word of the Lord distil like dew in the paths of the people, and come down like rain upon the tender grass!

There is no danger to be apprehended from bringing a printing-press to this country; and Arabic, Greek, and Turkish tracts and books are very much needed. We shall feel hampered in all our proceedings until we have more of these invaluable auxiliaries. When we were at Safet, we visited the printing-office of the Jews, and found their presses in operation in open day, without the least attempt at concealment. And what is still more to the point, they not only state in the title-page, where the book was printed, but that it was done under the government of his excellency the pasha of Egypt. Now if the Jews—who are of all people on earth the most liable to molestation and unrighteous exaction—if they can thus publicly maintain a printing-press, what reason can be assigned why we cannot? Mr. Nicolayson, who has travelled through every part of the country for eight years, says, that there is not the least danger to be apprehended. I do hope, therefore, that we shall see a printing-press at Beyroot, in the coming autumn or winter, with all things necessary for extensive and active operation.

The school which Mrs. Thomson and Mrs. Dodge opened for Frank children is doing well, and has attracted attention amongst the Arabs themselves. And there is no reason to doubt, but that we could collect a large school of Arab children, if we were able to conduct a school in that language. And it is high time that something effectual was undertaken in behalf of the rising generation. The females of this country require particular attention, and bespeak a large share of sympathy, from the Christian public. Throughout the whole of Palestine they are *slaves*; and their character is that disgusting compound of childish ignorance, foolish superstition, impertinence, and vulgarity, which is commonly

the product of such degradation. I consider the daughters of Judea as offering a wide and interesting field of missionary effort; nor have I the least hope of permanently succeeding in the high aim and purpose of our mission, until the female character is elevated to its proper level. Female schools are therefore indispensable, they are to constitute one of the very elements of success. It was deeply affecting to see them in lengthened files descending from the mountains with heavy loads of wood upon their heads, and bending under burthens which their weaker frames would ill sustain. It was humiliating to be the object of their silly stare and their rude laughter, and to be compelled to witness their unseemly deportment and filthy, coarse, and scanty garb. Such things were never absent from our sight in all our travels through Judea, Samaria, and Galilee.

It is our intention to commence a school for females as soon as possible, after we shall be established in Jerusalem. There will be difficulties, and there will be opposition; we make our calculation for them, but fear neither. From past experience we ought to anticipate every vexation within the utmost means of the devil and the pope. They know that the opening of schools to instruct the people, and scattering in every part of the land religious tracts and books, especially the word of God, is like placing windows in their chambers of imagery, and must bring to light the hidden things of darkness; and therefore they will stir up all their wrath. But there is a limit to the wrath of man, beyond which it cannot go, or turns to praise. The work, we are firmly persuaded, is of God, and must ultimately prevail. We already know some interesting Arab girls, who are not only willing, but appear truly anxious to be taught; and when the effort shall be made, we have no fears but that more can be obtained than we shall be able to educate. We begin now, and we intend to intreat and reiterate the petition, until we are furnished with assistant teachers. In this country of ignorant and dishonest servants, it is not possible for the head of a family to bestow that attention to a school which is requisite to make it flourish. I hope the absurd notion is completely exploded, that any thing will do in an ignorant community. It will require much more time, and greater application, and far larger expenditures of patience, to conduct a school here, where you have the very A B C of knowledge on all subjects to communicate to those

whose minds are as vacant as space, and as lawless as the unfettered waves of the sea. We need, in a teacher, the undivided time, and energies of one who possesses, in addition to education and piety, some experience and skill in the difficult task of governing youth. We will furnish such a teacher with a comfortable room upon the top of Mount Zion, where the privilege may be enjoyed of teaching the sons and daughters of Jerusalem properly to fill such stations as they may be called hereafter to occupy.

I hardly know whether or not to proceed any farther with our catalogue of wants; but when you are informed that the whole weight of our mission in Jerusalem will devolve upon myself, you will at once perceive the great necessity there is to send us another reinforcement. Mr. Nicolayson it is true, will be in the city, and will be every thing that ought to be expected from one of another nation, church, and society; and whose particular business is with the Jews. He will, however, be fully occupied with the duty of his own mission, and can be no otherwise an assistant to us in Jerusalem, than he has been to our brethren in Beyroot. Had not the Head of the church seen it best, in his unsearchable wisdom, to weaken our hands by taking from us brother and sister Whiting, we could have maintained two stations without any further reinforcement; and as it is we shall do the best that we can, and lengthen our cords in the hope that our stakes will soon be strengthened from America.

An arrangement having been made during the week, we had the happiness to commence on last Sabbath regular preaching in Arabic. The congregation numbered nearly twenty, who were very attentive, and appeared much interested; and others say they will attend next Sabbath. We look upon this beginning with great interest. From a variety of causes there has not been any public preaching in Arabic since the death of Mr. Fisk; but we now hope that the gospel trumpet will never cease to sound in this tongue, until the last trumpet shall wake the dead, and wind up the great drama of time. May the Lord command his blessing upon this attempt to preach his gospel, without which all labors must prove fruitless.—We preach in rotation in English at Mr. Abbott's. The congregation varies, but is never large, as the whole number who can speak English in Beyroot, can be assembled in a small room.

Maharattas.

ACCOUNT OF BABAJEE'S CONVERSION WRITTEN BY HIMSELF.

THE death of the writer of the following narrative has been noticed in preceding numbers of this work, as have also his labors in connection with the missionaries both at Bombay and at Ahmednuggur, to which latter place he removed with Mr. Read when a missionary station was commenced there. The paper was written about two years since, and Mr. Read in forwarding it, by way of introduction remarks—

I send the following translation of the exercises of a brahmin before his conversion. He wrote them down of his own accord, and one day showed them to me with others of a similar character. I have translated this paper, that you might see what were the workings of his mind when under conviction of sin, and while resolving to give up what, in general, a brahmin would sooner die than relinquish—I mean “caste.” Babajee, as you have been informed, was hopefully brought to a knowledge of the truth about a year ago. He had for several years been engaged as a pundit (teacher) to missionaries, either in our mission or the Scottish; and consequently had gained quite a correct and rather an extensive knowledge of Christianity. This should be kept in mind, or some of the following remarks may imply more knowledge of the Christian doctrines than the reader is prepared to expect from a heathen. Some five or six years ago, I have been told, Babajee was deeply convicted of sin; and from that time seemed to have his confidence shaken in his own religion. But after this he became atheistical or infidel in his notions and much abandoned in his habits. He was at length suddenly and powerfully arrested, and as we have as yet had good evidence to believe, truly converted. He has now for eleven months been a faithful preacher of righteousness, and an active, humble, judicious Christian. He is wholly given up to the service of his Lord and Master. He is a daily, a constant preacher, and I need not say a very great help and assistance to the mission. He remains with me at Ahmednuggur, and, in my solitary situation, he is an invaluable helper. May the Lord spare him and long make his voice heard in this wide desert.

"Babajee a servant of Jesus Christ.

"The controversy which I had with my mind before I became a Christian I now write in detail. It was this: O my soul, art thou sinful or not? Then my soul replied, Yes, I am sinful, and am still committing s'm. Then said I, If thou art sinful and remainest in sin, what will be thy reward? My soul said, If I die in sin, I must suffer punishment in hell forever. Then reasoned I thus: To suffer punishment in hell forever on account of sin, does this seem good to thee? The soul replied, No. If then it does not seem good to thee, what then art thou doing to be free from the just recompense of sin. Truly, thought I, in walking according to the Hindoo religion, I am only worshipping and serving idols and calling over the names of Ram, Vishnoo, Krishnu, and of the multitude of our gods and goddesses. I have walked according to my own religion, a religion of man's devising. True, man ought to walk according to his own religion; i. e. according to the religion which God, his creator and benefactor, gave. This is man's own religion; that is, the religion adapted to his wants. What, replied my mind, all men of one caste! Is this what I am saying? Endeavoring to discard such a thought, I still continued to reason; allowing there are eighteen castes of men,* as they say, then of what caste is my soul? Can spirit have caste? caste can only apply to the body. While in the body only am I a brahmin, and, in order to obtain salvation by Hindooism, I must walk according to the religion God has given to the brahmin caste. Do I fulfil the requirements of our sacred books? Do I at the specified time, before the sun rises, and according to the rules, perform the sacred bathing and offer the appointed oblation to the sun. This I do not. Am I not then found guilty, my own shastres being my judges? I am indeed found wanting. And another question—Is it any where written in the shastres that a brahmin may commit adultery? No such permission is given. What, my soul, thou art this moment living in the practice of adultery, and knowest thou not it is sin? I indeed know it is sin, and by committing this sin I am fallen, (i. e. apostatized or defiled according to the Hindoo shastres.) But all brahmins commit adultery, and no one regards them fallen on that account; why then should

I be fallen? But how is this? no one regard lewdness as a crime! 'Tis true, and the reason seems to me to be this. The brahmins, for the most part, do the same thing. And if they were to pronounce the adulterer apostatized and defiled and cast him out, they would but condemn themselves. This is the reason why a man who commits adultery is not an outcast. But this I know, that he who breaks one of the commands of the almighty God, is fallen and an outcast in the sight of God. Therefore let me not remain with those who have cast off God. For as many as transgress the shastre of God are sinful, and on account of sin are fallen. The consequence of this is punishment in hell. Let me not share with such. I must then walk according to one shastre. But this I cannot do. I am sinful from my birth, and therefore cannot work out a proper righteousness. All I do is full of sin. Although I may for once, with much effort, fulfil the requirements of one shastre, still I then do no more than is duty to do. By doing the works of the law no merit is gained; while by neglecting them, infinite guilt is contracted. Moreover, if from this time forward I shall fulfil all the demands of the shastres, nevertheless, on account of past transgression there is past guilt. By what means shall this be pardoned? By the worship of Ram, Vishnoo, Krishnu, and all those called incarnations, future punishment can never be escaped. Concerning these incarnations it is thus written in the Hindoo shastres: 'All these incarnations were only for the protection and salvation of the saints and for the destruction of sinners.' Am I a saint or not? If I am a true saint, then I may be saved by them. But if a sinner, then they can only destroy me. Therefore it cannot benefit sinners to worship these gods. Some will say, 'True, these incarnations are for the destruction of the wicked, or the enemies of the gods, and must therefore be worshipped to appease them.' All we know of them is that they will destroy all who are not saints. By worshipping them I can expect nothing but destruction. Besides, I am an idolater; and it is said idolatry is an heinous sin before God. An image is not God. This I know. As God exists in the water, wood, or stone, so he exists in the image. But in the image which I call God, there is no power. He cannot speak: he has feet, but cannot walk: hands, but cannot handle: eyes, but cannot see. Whoever worships a God who has no understanding, worships an imaginary God, and thereby commits

* The Hindoos believe there are eighteen castes of men in the East who wear the turban, and eighteen in the West who wear the hat.

sin. Hence it appears evident that by the ceremonies prescribed in the Hindoo shastres—by worshipping idols—by vain repetitions of the charms*—by holy bathing—by religious austerities; and such like expedients, freedom from sin and blessedness after death, can never be obtained. What then shall I do? Who will save me from this ocean of sin? Who will save me from the guilt of mine iniquity? Alas! alas! nothing that I can do will save me from the just punishment of sin. Who will show me the way of salvation? When my mind became thus distressed on account of sin, I resolved to cast aside every system of religion, forsake the world, and flee to a *gooroo* for instruction and salvation. He will be to my mind a monitor and a Savior. I then employed a brahmin in the name of Wasudav, as my gooroo. Of him I learnt the charms. These charms I repeated on no less than three thousand times.

I had now taken a gooroo. For a time my mind was satisfied. But soon I began to reason with myself again. Is my gooroo without sin? If not, how can a sinful gooroo save a sinful disciple? A sinful disciple must have a sinless gooroo. What now shall I do? Among the whole human race there is not a sinless man to be found; for all are by nature sinful. Alas! alas! alas! a sinless gooroo cannot be obtained! Then came fresh to my mind the instructions which I had heard, how that the almighty, the all-wise, the ever-just, merciful, and holy God took upon him the nature of man, became incarnate in our world, that he might make an atonement for sin. The name of this incarnation is the Anointed Savior. He now sitteth at the right hand of God making intercession for all who truly repent and believe in his name. While in this world, he endured for thirty-three years many sufferings for the sins of the people. He obeyed the divine law, and, for the sake of man, he who was almighty became of no reputation, and gave his life for sinners. A wicked people did all they could to charge him with fault, but no guilt could be found against him. He was altogether holy and could therefore make an atonement for sin. By the shedding of his blood sin

can be washed away; and by his righteousness men can be made righteous. He is the door. By this door, Jesus Christ, only can I enter the kingdom of heaven. It is said in the Hindoo shastres that the good works of a saint are his door to heaven. But what are there said to be the marks of a true saint? They are these—disinterestedness, contentment, freedom from angry passion, benevolence, and penance. In a word, a saint must be free from lust, anger, covetousness, intoxication, envy, and pride. Whoever has eradicated from his breast these six evil passions, he is a saint. Such a man is not to be found on earth. For all men are deceitful and deceivers, covetous and lascivious. Therefore, O my soul, give up all hope of worldly gain, despise thyself, and flee for refuge to God the Savior, Jesus Christ, and he will make you worthy by the Holy Spirit. Hast thou ever heard of him of whom I now speak? Yes, I have often heard of him and read his shastres. And yet, my soul, dost thou think of him? Believe Jesus Christ to be the true Savior, and his shastres to be the word of God. But if I believe Jesus Christ to be the Savior of the world, why then do I not confide in him for salvation? Should I believe on him and be baptised, then should I be defiled and an outcast. But according to the Christian sacred books, the things which defile a man are these—evil thoughts, murders, adulteries, fornication, thefts, evil communications, deceit, and such like. By intercourse with unholy objects my mind has become polluted. I have despised the goodness of God which should have led me to repentance. What now shall I do to be saved? I then determined in myself that I would renounce all worldly hope, cast off the fear of the people,* repent and flee to Jesus; and cry with my whole heart to God the Father, Son, and Holy Ghost, three in one, that he would have mercy on me. I now resolved to go to Jesus, to be baptised, to partake of the Lord's supper, and to keep myself from sin. I then prayed to the living God and communed with my own heart. At this time I went daily to Graves Sahib, told him my whole heart, and asked baptism. I begged that I might remain near him, as I did not like to go to my own dwelling. After having examined me and tried me for some time, his Christian brother, Hervey Sahib, baptised me in the name of the Father, Son, and

*Charms or incantations which are numbered over by the brahmins on many occasions. By these they pretend to bring the divinity into an image, and many other things equally probable. Any thing can be effected by a charm, if price enough is given.

† A gooroo is a religious teacher on whom those who employ him depend for salvation. Almost every Hindoo employs a gooroo to whom he gives a few pice monthly.

* It must be recollected that to become a Christian makes a man an outcast.

Holy Ghost, three in one. The same day I partook of the Lord's supper. Among the good instructions which Graves Sahib then gave me, he said, 'Think not that your work is now done. You are now under the most weighty obligations to labor for your countrymen.' From that day I have daily examined myself to see if I walk according to the gospel. If I find myself acting or thinking contrary to my Savior and my God, I repent, forsake it, and ask forgiveness. When I do right I know it is through the influences of the Holy Spirit; and for this gift of the Spirit I thank God. Moreover, I leave myself in the hands of God through the mercy of Jesus Christ."

Mr. Read has also forwarded a translation of another paper, which will throw still further light on the Christian character of this converted brahmin, and which he introduces with the following statement.

Among the papers which Babajee gave me to read I found the following reflections; which will serve to show what are the exercises of his mind, how he views himself—a sinner saved by grace and wholly dependent on this grace to enable him to run the Christian race.

Self examination, by Babajee a converted Brahmin.

"Say, my soul, to what thou inclinest? If thou inclinest to the things of this world, consider what will be thy portion when thou comest to leave the world. Say, towards what is thy inclination bent. For it is written in the word of God, 'The carnal mind receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned.' Blessed triune God, in the name of Jesus Christ, grant me the Holy Spirit, and make me happy, both in this world and that which is to come. But if I desire worldly happiness only, in the name of Jesus Christ I am not a true believer in him. O my soul, look to Jesus! They platted a crown of thorns and put it on his head, and put in his hand a reed, then bowed their knees and in derision said, 'Hail king of the Jews!' They spit upon him; then taking the reed, smote him on the head. When they had mocked him, they took from him the scarlet robe and put on him his own garments and led him away to be

crucified. If he endured so much suffering in this world, I must expect to suffer while here. O my soul, this world's happiness is nothing, this world's suffering is nothing. After a short time it will come to an end. But that happiness or misery which is to come is eternal. If thou seekest the happiness of this world only, thou wilt not attain to the happiness of heaven. For we must be dead with Christ. If therefore we desire only carnal happiness, and ask this in the name of Christ, we are of the world, carnal. Therefore, O my soul, cast off all desire for worldly pleasure, seize on the hope of eternal happiness, and in the name of thy Savior pray to God, and thou shalt receive. Ask for such things as these—wisdom, peace of mind, compassion, forgiveness, hatred of sin, knowledge, love to God, love for the service of God, faith in Jesus Christ, true repentance for sin, and the indwelling of the Holy Spirit. Ask to dwell with God and to enjoy him forever. For such things as these will I pray. Almighty sovereign God, I have sinned; I am helpless and deserve to be punished; I have no righteousness of my own; I cannot walk in the right way. From the time I have tried to walk in the right way until the present time, I have continually stumbled. Savior of the world, may the Holy Spirit dwell in my heart, and I be delivered from evil and be kept from falling. O God, I put myself in thy hands. When Jesus was on earth, he delivered the afflicted from temporal pain and opened the eyes of the blind. From this I am taught that all good, both temporal and spiritual, must come from him. In his name and for his glory I will daily ask that God will make me happy in this world and in the world to come. God is a merciful sovereign and knoweth all things. Therefore, what is fit for us, that he will give us. Hence we ought to love him with our whole mind and soul. Merciful God, hear my prayer. I am sinful, polluted, and fallen. Cleanse me by the blood of Jesus. I was born in sin; my works are all sinful; I am sin. Save me, O God; deliver me from destruction. Save me from an evil mind, from evil thoughts, from pride, covetousness, the displeasure of God's people, and the desire of this world's good. Oh that sin may never predominate in my heart. May all my hopes be fixed on the happiness of the world to come. This can only be through help in Jesus Christ. For I have no power, of my own, by which I should walk in the right way. I am by nature only deserv-

ing of pain; but, thou merciful God, can make me worthy of happiness and thy love. O thou ocean of mercy, I am a sinful man; I cannot worship thee aright; help me and guide me according to thy truth."

Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. POOR AT BATTICOTTA.

Dismissions from the Seminary—Changes in the Classes.

THESE notices respecting the seminary are inserted more especially on account of those who contribute for the support of pupils in that institution. They also tend to show the influence which it is beginning to exert, and is destined, it is believed, hereafter to exert to a greater extent, in raising up intelligent Christian natives to aid in enlightening and purifying the heathen population around them.

From the first class, consisting of sixteen members who finished their course of study in September last, Clay, Mills, Warren 2d, and Winfred, are employed in mission service at Panditeripo, Kandy, Manepy, and Palamcotta successively; Cleaveland and Trask are supported by government, while under a course of medical instruction in the hospital at Colombo. Holmes is employed as a teacher in a European family at Trincomale, and Perkins at Colombo; Chester, Hall, Hallock, Martyn, and Warren 1st, have entered upon a course of theological studies in the seminary; Ropes is attending to medicine, being very desirous of walking in the steps of his elder brother. Whelpley, who had become quite useful as a physician, but was removed by death about a year ago; DeWitt and Henshaw are employed as teachers in the seminary.

At the commencement of the term in October, the following changes were made in the second class, consisting of seventeen members: Dana, Hasahton, Henry, Ladd, Raymond, Richards, Scott, and Tappan joined the theological class; Crane, Farrar, Girdwood, Gregorie, Holbrook and Tennent were united with the third class; Lyman and Williams were permitted to leave the seminary, at their request, and have been employed as teachers in private families. Thompson is employed as an assistant in the seminary; Ashbury and Methewin, who had been employed as teachers in the semi-

nary, joined the theological class. The latter was removed by death soon after he was carried to his father's house. He was a Roman Catholic by education, gave pleasing evidences of piety, and was a youth of good promise. There are now in the seminary one hundred and fifteen youths, divided into four classes, exclusively of the theological class, assistant teachers, and eight or ten day scholars.

Jan. 2, 1833. Term in the seminary commenced yesterday. On calling the roll it appears that, in consequence of the continued prevalence of the cholera, forty-five members of the seminary have not returned. Only one individual, so far as I am informed, has been taken by the disease.

6. Sabbath. But few persons attended the church, excepting those who reside at the station. The people in the villages are unwilling to attend preaching on account of the epidemic. Now, in this season of their calamity, they are at a greater remove from Christian instruction, than in ordinary times.

21. On Saturday afternoon four of the theological class went to Karadive and returned last evening. This is to be their course through the term. Yesterday in the afternoon I preached at Moolai, at the school bungalow, while nine members of the class visited in the same village from house to house, to invite the people to attend preaching, to loan gospels, read and distribute tracts. Last evening all in the class gave some account of their visits, which were found to be quite encouraging. In some houses they found copies of the circular letter, which were distributed in the village last year. I find much pleasure in entering anew upon the more appropriate and important duties of the mission.

25. Preached yesterday at our quarterly communion season at Oodooville. It was a season of spiritual refreshing from on high. Twelve persons were admitted to the church on a public profession of their faith in Christ. An impression seemed to pervade the whole company that such are the riches of divine grace, and the resources of our heavenly Father, that with the light of his countenance, we may greatly rejoice even in seasons of our greatest privations and deepest afflictions.

Feb. 7. Most of the brethren attended a private examination of the seminary. After a rigid examination into the state of the classes, several individuals were dismissed as unworthy of support, others

were publicly admonished for indolence and inattention, and all exhorted to diligence and perseverance in study. On the same day a class of sixteen or eighteen lads was admitted to the seminary on the boarding foundation, to be instructed in a course of Tamul studies exclusively. These were selected from a large number who, agreeably to previous notice, were brought to the station by their parents as candidates for admission.

13. Have been favored of late with some peculiarly encouraging views respecting my labors founded on the passage, "Learn of me." It appears to be of unspeakable importance that the seminary should become a *school of Christ*, where his doctrine shall be taught, his spirit cherished, and his image exhibited to the view of surrounding idolaters.

15. At our last monthly prayer-meeting it was resolved that we would hold a protracted meeting commencing on the 26th instant at Batticotta with special reference to the spiritual welfare of the seminary. This evening Mr. Meigs and myself observed a season of special prayer, that we and all concerned may be guided and assisted in making appropriate preparation for the meeting proposed. In order to obtain a blessing suited to our necessities, we see that much preparatory work is to be done by us as individuals, as families, as a church station and village.

17. Sabbath. Instead of going among the people this afternoon, as usual, I held a meeting with the theological class urging the question upon each individual, with reference to the proposed meeting, What is my present state and character?

23. Have held meetings through the week, in the evening, with separate classes of the seminarists, for religious purposes. Have already experienced and witnessed some important advantages from our anticipated meeting.

25. Held a meeting with the theological class, and addressed them with special reference to the apostasy of Hoyt and Perkins, their former classmates, and to the temptations to which they themselves will be exposed at this period of life. A favorable impression was evidently made upon the minds of all present, and I could not but hope that there is some suitable preparation for the appointed meeting which is to commence to-morrow morning, or rather this evening with the seminarists and all at the station.

26. Nearly all the brethren and sisters in the mission, with their children, came to Batticotta this morning. From 10 to 12 o'clock we held a general meeting in the chapel; at one o'clock we held a prayer-meeting in English attended by our families only; at four o'clock a general meeting was held in the chapel for the particular benefit of church members belonging to this and other stations. Several of the native assistants took part in addressing the meeting. In the evening a meeting was held for the first time in the large church at the station, a part of which has been so far repaired as to accommodate a large native audience. Written notes of invitation had previously been sent to the people in the adjacent villages. Notwithstanding the prevalence of the cholera in this neighborhood, so many attended that we were encouraged to appoint a meeting for the ensuing evening, and to invite all in the village who have been employed at any time in building up the station, intending to take as the subject of our addresses the "Building of Noah's ark." At the first evening meeting the audience was addressed by five or six individuals on the subject of the great commission, "Go ye out into all the world and preach the gospel to every creature." On this occasion we had a fair specimen of the advantage of short pithy addresses, from different speakers, compared with that of a formal discourse of usual length. By the former course we may easily secure the attention of an audience two or three hours, and have a favorable opportunity for a free communication of divine truth.

27. The exercises were similar to those of the preceding day. Beside the stated meetings, a considerable time was spent by the seminarists and others in holding meetings of a more private nature. In the evening we were favored with an encouraging attendance of the people in the church. We found the subject of the deluge to be most faithfully and strictly applicable to the state of those who assist us in the mission, while they reject the invitations of the gospel, and refuse to enter the ark Christ Jesus. In the course of the two days, much precious seed has been sown, under circumstances which encourage the hope that some of it at least will spring up and bear fruit to the praise and glory of God.

April 13. The whole school is just now agitated by a government advertisement for a teacher qualified to teach grammar and other fundamental branches

in English.—Jeremiah Day has been readmitted to the church after a long suspension for unchristian conduct. He now lives in Araby, where I have been preaching of late on Sabbath afternoon, and is engaged in agricultural pursuits. He appears to be resolved to walk according to the rules of the gospel; this, however, is extremely difficult for those who live beyond the immediate influence of a mission station.

22. On Saturday afternoon went to Karadive with the theological class—twelve or thirteen in number. These being divided into three companies went to each of the three villages on the island where we have mission schools. I went with one company to Callepoom where we held a meeting on Saturday evening and three on the Sabbath. The people of the village are generally poor and ignorant; and as the gospel has not been much preached in that place, curiosity induced many to come to the bungalow, who, with a few exceptions, heard the word attentively.

May 5. Sabbath. Spent much of the day, after preaching in the church, in examining the several classes in the seminary in their Scripture lessons. The study of the Bible is becoming more and more a prominent object of attention, and awakens pleasing hopes in regard to the future.

13. Commenced preaching this evening in the school bungalow in Batticotta village, proposing to hold three meetings on three successive evenings. We were favored with an attentive audience.

15. In respect to our preaching in the village-school bungalow, we have been much encouraged by the attendance and appearance of the people, to hope that the word would be blessed to the conversion of some souls.

22. Quarterly meeting of the Moral Improvement Society. Six short addresses were given on subjects previously assigned by persons from other stations. The subject of one of the addresses was "The connection between the immoral character of the Hindoo gods, and the flagrant immoralities which prevail among the people." Much interest was awakened in the minds of the audience, and in view of many statements that were made, the seminarists were made to feel that a good moral character is essential to their prosperity and happiness, even in this world.

23. Attended a "union meeting" at Nellore, consisting of the missionaries of different denominations in the district

who have resolved to meet monthly for the discussion of various practical subjects relating to missionary operations. The two principal questions brought under consideration were, 1. What is the most eligible method of preaching the gospel to the heathen? 2. How far and in what manner is it expedient for missionaries to interfere and prevent the marriage of native converts with heathens and Roman Catholics?

EXTRACTS FROM THE JOURNAL OF MR. MEIGS AT BATTICOTTA.

Jan. 10, 1833. Set sail early this morning for the islands called the Two Brothers, which lies a little more than half way from Jaffna to Manar. In Tamil they are called Twin Islands, deriving their name from their relative position. The distance between them is short, and cattle and horses easily pass from one to the other. They are very low, rising but a few feet above the level of the sea, and during a violent storm are nearly covered with water. They are used only for grazing and fishing. I found on one of the islands about a hundred inhabitants, who are Roman Catholics of the lowest caste. They are very black, and in their whole appearance quite savage. This arises partly from the shape of the cap, which all the men wear on their heads. It is braided from the leaf of the palmyra, and appeared much like the helmets with which ancient warriors were clad. I had considerable conversation with them on religious subjects. They were attentive, though bigoted to the forms and ceremonies of the Roman Catholic faith. Just in front of their little church hangs a picture of St. Anthony, their patron saint, painted on the cloth, and flapping in the wind like the colors of a regiment.

11. I left early this morning for home, but as the wind was dead ahead, and our boat but a poor sailor, we were obliged to sail due east for the main land. We landed in the Wannu district, and visited a few Catholics that live in the neighborhood. This extensive district is said to have been formerly, the greater part of it, in a high state of cultivation and thickly peopled. But from the effects of war among the native kings, neglect of the tanks or great reservoirs of water used for irrigation in the dry season, and various other causes, it is now but thinly peopled, little cultivated, almost overgrown with trees, and overrun with wild beasts. Should pains be taken to repair

the numerous large tanks in the interior and to make roads through the country, this great district may again be brought under a high state of cultivation, and become the desirable abode of a vast and industrious population. And who will not add an ardent prayer that they may be a happy Christian people? I walked a considerable distance into the interior, and found only here and there a few scattered huts inhabited by low-caste people, who principally subsist by raising cattle. I saw large herds of cattle as well as buffalos.

12. I landed again this morning, and while the boatmen were taking the boat round a point of land, I walked across, a distance of about five miles, for the purpose of seeing a little more of the country. As the rainy season is just past, it appears to great advantage. There are but few inhabitants, but the country abounds with many kinds of wild game. Traces of elephants and wild hogs were every where to be seen. Deer, elks, buffalos, bears, a small species of the tiger, jackals, and hares every where abound.

15. Heard that Casenathen, one of my schoolmasters, died of the cholera during my absence to the islands. He had long been attentive to the concerns of his soul; often requested to be baptised and admitted to the church; was in the habit of kneeling at prayer, and also of praying in his school. Still, as Mr. Poor and myself had some fears respecting his piety, he had not been received to the church. I could not ascertain what were his views and feelings at the time of his death.

Feb. 7. On Tuesday morning went to the island of Pongerdotive to examine the schools there, and also to distribute tracts among the people, accompanied by E. Porter and one of the schoolmasters lately received into the church. Found forty-two boys in the school, twenty-two of whom were able to read in the Tamil Testament. This is a much larger proportion of readers than is found in most of my other schools. They appeared also to understand most of what they read, and were able to answer many questions very intelligently.

Mr. Meigs states that the right honorable Sir R. W. Horton, had received orders from Lord Goderich, Secretary of State for the Colonies, to permit additions to be made to the number of American missionaries in Ceylon, and had given the mission official notice of the fact.

China.

EXTRACTS FROM THE JOURNAL OF MR. TRACY, AT CANTON.

Facilities for circulating the Scriptures.

February 2, 1834. Received papers and pamphlets from America, and spent much of the day in reading the intelligence they contain respecting the cause of Christ. I have been especially interested in accounts of good done by the word of God without other means of grace. God honors it as the means of convincing men of sin and leading them to the Savior of sinners. The evidence that I have met with to-day that he delights to do so, urges me strongly to make great efforts to circulate the Bible among the Chinese. Something is done now, but much more might be done. Afa might be employed continually in distributing the word of life and tracts, or in writing and translating them. A young Christian who is with him, says *his heart will not rest when he cannot distribute books*. Why should not these men be continually going from house to house with the precious treasure of the word of God? There is encouragement enough in the Bible, there is enough in the effects it has produced in other places, and enough even in the reception it meets with here. Afa says many wish him to explain the books he gives them, and so give him the best of opportunities to preach the gospel to them. Sometimes, after he has visited a village and distributed books, individuals follow him to his boat* to converse with him on the subjects of which they treat. Afa has recently met with an individual whose case is one of peculiar interest. He is a literary character and resides near Canton. Afa gave him some Christian books. He read them; and says, they are superior to any thing he has ever seen before; and declares his belief in their truth.

4. Afa called for a few minutes; and with a view of ascertaining what can be done for the circulation of the Scriptures, I asked him how many sets of the Scripture Lessons he could distribute profitably in a year. He said 10,000, each set containing five volumes. Mr. Bridgman thinks they are better calculated to do

* Almost every village in this part of China has some rivulet or canal passing through or near it; so that boats take the place of carriages for travelling, and of houses for a home.

good, at present, among the Chinese, than whole copies of the Bible. Afa then would distribute 50,000 volumes of the Scriptures, if he had the means of obtaining them. A person better qualified for the work, I suppose, could seldom be found in any country. His knowledge of the Scriptures excels that of most Christians, who have had opportunity to read them from their childhood, and his zeal is such that he is ready to risk his life in circulating them.

The young man referred to above will employ his time in distributing books, if he can receive five dollars a month, which surely is not a large allowance for a travelling agent. He has been with Afa two or three years, and has considerable knowledge of the gospel. His desire to distribute books certainly indicates a Christian spirit, and is one of the most essential qualifications.

These two persons, to say nothing of other natives, or of our distributing books ourselves, would probably distribute 100,000 volumes in a year, if they had them. But they are obliged to stop often and long for want of books. Thousands and millions of Chinese are accessible to them in this vicinity; and at no great distance, tens of millions. If these millions do not receive the word of life, they will probably die in their sins; and at whose hand will their blood be required? The Bible is ready, distributors are ready, and they are ready to receive the precious gift; but where are the means of printing it? The Lord open the hearts of Christians.

Scenes near an Idol Temple.

18. I have seen new things in such numbers that they usually make little impression upon my mind; but this morning's walk cannot be so easily forgotten. Upon going into one of the principal streets of the suburbs of Canton, I observed a great number of large boxes, such as are used for carrying from place to place the various dresses, ornaments, etc., used by the Chinese in their processions, standing by the side of the street, and others borne along on men's shoulders. A crowd seemed to be collecting. At a place where two streets cross each other, there were hundreds of men, probably waiting for some employment in the coming procession. I have often observed many standing there, hoping that some one will come to hire laborers for his vineyard, or other work, like those mentioned in the evangelists;

but the crowd this morning was far greater than I had ever seen before. After walking some distance, I came to a large temple, where stand several gigantic and horrible images, in the formation of which, it would seem, features and expressions most savage and cruel had been sought. Around this temple for some distance, great preparations had been made for the approaching ceremonies. In some places were exhibited hundreds of idols, about a foot in height, suspended in the air, and many of them so constructed as to allow their hands to move as the wind struck them; and thus give these gods of China the semblance of that life which they have not. In other places were ornaments in endless variety, made of paper of every color, and put into every form imaginable, to represent things both animate and inanimate which have a real existence, and a thousand others which exist only in the imagination of the Chinese. In others still, and also among the idols and paper ornaments, were a multitude of small glass lamps, and immense numbers of little globes of colored glass, which added much to the brilliancy of this gaudy show. But the preparations had but just commenced; and I left the temple, thinking I might see more if I should visit it again.

The following paragraphs bring to view one of the painful, appalling characteristics of heathenism, exhibited to a greater or less extent by every system of idol worship throughout the world. The miseries endured by the heathen, resulting either directly or from their superstitious observances, or from the arrangements of society introduced and perpetuated by their religious systems, or from the influence of those systems in rendering the heart callous to the claims of humanity, are innumerable and beyond the power of language to describe. To realize them, the mind must stop and think on the awful detail.

I walked to the other side of the small open space before the temple which is usually occupied as a market; and saw there a contrast to the gay pageantry of the temple. Three poor beggars had died there during the night, and their bodies lay half naked and ghastly upon the pavement. Another by their side was gasping in the agonies of death. I looked at this work of death, and then turned my eyes to the gaudy ornaments around the temple, and could not refrain

from repeating to myself the declaration of Scripture, that the tender mercies of the wicked are cruel. These heathens, 'mad upon their idols,' can let their brother men starve or freeze to death before their eyes, and take the money which might have saved their lives and bestow it on the decoration of a block of wood, or an image of clay! The cost of a single procession would clothe and feed hundreds of these perishing beggars. The place was filled with men trading, etc., but no one seemed to notice at all the dead bodies. I spoke to one, and asked him why they permitted them to perish thus? But he either did not understand me, or did not choose to say any thing about it. I had heard before that the beggars were perishing by scores around us. One morning three were found dead before our house. But I had not seen any of these myself before this morning. Oh for the effusion of the Holy Spirit here, to change those hard hearts, and diffuse the kind spirit of the gospel. On returning to my room I could but earnestly cry to God in their behalf. I had prayed before, and I had labored to prepare myself for the work of making known the gospel to those perishing souls; but I hope the scene I witnessed this morning will increase the fervency of my prayers, and the diligence of my labors.

19. Passing near the temple I visited yesterday, I turned a little out of my way to look at it again. The preparations seemed still to be going on. It was a cold morning for this climate, and the beggars were shivering on the cold stones that had been their only pillow. I saw a large group of them a few paces from the gate of the temple, and walked near them, thinking I would count their number. But some were lying dead among their companions, others were dying, and the haggard countenances and emaciated limbs of nearly all seemed to say, "We too shall soon be dead." I turned away—who could stay to count a group like this? There were probably thirty or forty. A few steps from them, where I saw the four dead bodies yesterday, a number of corpses, probably six or eight, lay this morning. As the Chinese do not allow them to remain in the streets through the day, these must be new victims of the fell destroyer. If ever I felt my spirit move within me, it was when I looked upon this horrid scene. *What shall I do?* I continually repeated to myself, as I returned towards my room. Shall we apply any of the

funds committed to our care to the supply of the wants of the body? Would Christians at home—would *Christians*, have us pass by these wretched creatures and do nothing to save their lives? If it is so, may I not do something for their souls? But I cannot speak their language; I am learning another dialect; and probably few if any of them can read. One thing I can do, I can pray that the religion which permits men to die of want, under the very eaves of its temples, may be overthrown by the power of the word and Spirit of God.

Yesterday we resolved to begin to do more by way of distributing the word of life. We went to a small village, a little way from the city, and gave away several little books containing extracts from the Bible. They were received gladly, and the people seemed to be highly pleased with our visit, and the head-man invited us to come again.

Evening. I mentioned the case of the perishing beggars to my teacher and asked him if his countrymen would not do something for their relief? He said some would, if they were able; that a few of the rich give them something; but would not be persuaded by others to increase their gifts. At length he concluded by saying that the officers of the city would give them *coffins*! So much has suffering humanity to expect from men under the influence of paganism.

Western Africa.

EXTRACTS FROM THE JOURNALS OF MESSRS. WILSON AND WYNKOOP.

[Concluded from p. 292.]

Marks of Civilization among some Tribes.

CONVERSED with a *Soosoo* to-day, who could read Arabic. He said he had been taught among the Foulahs. The only information I could obtain of his religion was, that he had a book at home, which he regarded as sacred. He said it had been given to two old Mandingo men, let down by a rope from heaven in a brass pot. It taught that those who did bad would be burned, and those who did well would go to heaven. I suspected his book to be the Koran, and put to him the question which is in the mouth of every Mohammedan, if his book did not say that there is one God and Mohammed is his prophet? at which he laughed heartily and went off.

[Wilson

Saw two men from the Mandingo nation, a people who reside in the vicinity of Sierra Leone. Their style of dress resembles that of the Arabs, being a long, loose, flowing robe, thrown around their shoulders, and reaching to the knees, with a turban on their heads. These men have a more intellectual cast than the natives of this place. One of them professed to be acquainted with the Arabic language. He showed us some Arabic characters written by himself. We were informed by an American gentleman, who had been among the Mandingoes, that many of them were able to read the Arabic, and some devoted themselves eagerly to the pursuit of knowledge. When these men came to Monrovia, they appeared solicitous to get some information concerning the Christian religion, and even avowed this to be the object of their visit. In consequence of this avowal, the citizens showed them marked attention, and allowed them privileges not usual for strangers. It was discovered, however, after a few days, that they were dealers in slaves; and that while on the way to a slave-factory, they had been attacked by the nation through which they were passing, and robbed, being just able to escape themselves. Fearing to return to their own country by land, they came to Monrovia to get conveyance by water.

[Wynkoop.]

There is a very striking difference between the Vey people, residing on Grand Cape Mount, and all other tribes I have seen on the coast. They are, in some degree, a civilized people, and it is difficult to realize, when you are in an assembly of them, that they are a heathen people. They are generally of small stature, having small limbs and prominent foreheads. Their dress is a large piece of loose cloth, that covers almost their whole body, and is of domestic manufacture. Some of them wear trousers. They have no religion, except a few who have embraced the Mohammedan faith. There is a school in town for the purpose of teaching the Arabic language, taught by a Foulah man. I inquired particularly about the new system of writing and found the account I had correct. I saw one book written in it, and I procured a small specimen of the writing.

[Wilson.]

Some account of this language was given at p. 215 of the number of this work for June. Some additional particulars respect-

ing the invention of this singular mode of writing are here given.

A few individuals of this people (the Veyes) are engaged in reducing their language to a written form. It was commenced about a year since. Letters written in it are exchanged among them. The characters are syllabic. An old man dreamed that he must immediately begin to make characters for his language, that his people might write letters, as they did at Monrovia. He communicated his dream and plan to some others, and they began the work. The progress has satisfied them that it can be accomplished.

[Wynkoop.]

A Fetish Priest.

I saw a Fetish priest to-day. His equipment was singular and ludicrous beyond description. The dress of his head consisted of a kind of cue, made of a skin, with long hair tapering from his forehead and reaching some distance down his shoulders. The front part of the skin, which extended over a considerable portion of his forehead, was decorated with shells. Around his neck he had not less than half a dozen strings of different kinds of beads. Around each wrist and ankle he had several coarse, iron chains, and rings of iron. The weight of iron on one ankle, I supposed not to be less than three or four pounds. On each finger he had several steel rings. Under his left arm was suspended a war horn. But the most ludicrous part of this parade of ornaments was a tail suspended down his back having a small bell appended to the extremity, which made a loud dingling at every step he took. All this parade of ornaments was rendered still more ridiculous by the circumstance that he had not a particle of clothing with them except a narrow strip of cloth around his loins. His person was very erect, and his carriage indicated that he had no small share of self-consequence. He carried a long iron spear in his hand, which he struck upon the ground as he walked, with much emphasis. I indulged my curiosity by examining minutely his articles of ornament, which evidently gave him great dissatisfaction. He resented my curiosity by taking hold of the sleeve of my coat and twitching it with an air of contempt. I could not ascertain from what place he had come, nor had I the means of holding any conversation with him.

[Wilson.]

Desire for Colonies and Teachers on the Coast.

The desire for the settlement of Americans on their lands was strongly evinced on our approach to Cape Palmas. The whole cape forms an area of perhaps twenty-five or thirty miles in extent, and is owned by two or three tribes. Those who reside along the western part came on board as we were sailing by; and being informed that the object was to make a settlement at Cape Palmas, began at once, with all their zeal and eloquence, to persuade us that their town was on the proper cape; that they had "too much land" to sell, and that their land "pass all other land." As there happened to be one or two natives with us, who belonged to the other part of the cape, it was difficult for them to restrain their anger, when they saw the attempts made to induce us to stop before reaching their town. Many strong words and fierce gesticulations were made by the different parties.

One of the Cape men, who came with us from Monrovia, went off last night to his town about twelve miles distant, "to tell the news," as he expressed it. From the account given by him when he returned, there was probably never such an excitement of joy as then on Cape Palmas.

[Wynkoop.]

The agent asked him what news? He replied, "Very good news." What the king say? "He very glad—say you must come look at the place yourself; if you like it, you can sit down there. He also informed us that his townsmen had slept none the last night, which we could easily have inferred from so many of them coming off to us at so early an hour in the morning. The people seem much delighted with the idea of having their children educated. One man who was particularly captivated with the thought, told me he would bring his son to-morrow for me to see him; and if I chose, I might take him to America with me. Wilson, our messenger, appeared overwhelmed with joy when the guns were fired. I asked if his town was not sickly? To which he replied, No; but said, "If it was, you not be afraid: your book tell you that God will take care of you."

An immense number assembled about the place of our landing. Our boat stranded, and we were carried ashore upon the backs of the natives. Several of the head-men of the town met us at

the water side to escort us to the king's palace. As soon as our whole company had landed, we moved forward in a regular procession; each one of us having a staff-man or two to clear the way for us. The procession was a compound of the novel and ludicrous. The most heartfelt joy was manifested by the immense multitude who were accompanying us; and the loud noises which they made by their unintelligible jabberings, together with the dingling of the bells and chains which they wore about their necks and ankles, was almost deafening. We were conducted through a great many winding streets (if indeed they deserve the name of streets,) before we reached the king's head quarters. The houses are very compact; so much so as to render it impossible for more than one person to pass between them at the same time. They are generally of the same size and appearance being of circular form and with high thatched roofs.

We were apprized of our proximity to the king's palace by the immense numbers that were assembled about one place. We found his majesty sitting under the roof of one of his houses, on a low stool, with a small striped umbrella held over his head. He retained his seat, but shook hands with each one of us. He is a fine looking man, very stout, with a dignified, modest, and sensible appearance. The only clothes he wore was a striped cloth fastened around his loins and extending down to his knees. He had a string of beads around his neck, several iron rings around his wrists, and at least half a dozen coarse iron rings around each ankle. Immediately behind him stood his wives; on his left side sat his interpreter, a small, sprightly, pleasing looking fellow; next stood the king's counsellors. Seats were furnished us around the king, immediately under the vertical rays of the sun. This, together with the number of human beings who wedged up every avenue through which air could pass, made the place almost intolerably warm.

[Wilson.]

Our attention was arrested by the number of children, and the sprightliness of their action. We estimated that not less than four or five hundred were flocking about the town;—children apparently possessed of as fine abilities as any in the world; perhaps too, as affectionate and lively, certainly as interesting, as those of Christian firesides in Christian lands. Would that this band of young immortals could be instructed

in the glorious principles of immortality, and made acquainted with His salvation, who brought life and immortality to light. The feeling of sympathy and the tear of compassion must be buried deep in his heart, who could look upon them with indifference. Interesting youth, ye shall not long be neglected: ye shall not go down to the grave without hearing of Jesus, of the resurrection, and of eternal life.

When at Grand Sestross, one of the most populous and best built towns on the coast, it is remarked—

We were followed into the town by crowds of gazing people. Hundreds of children and youth flocked around us, expressing by their light frolicsome capers, their delight at seeing white men. The king is well advanced in life, but mild, and even courteous in his manners. He heard us state the object of our visit, with evident delight; and promised to afford every facility for the introduction of missionaries. It is, indeed, most interesting to mark the expressions of surprise and pleasure that glow on the countenance of the unsophisticated native, when we tell him what the missionary wishes to do for himself and his children.

There is not the least doubt but this whole coast is ready for receiving the missionary—ready for receiving the gospel of Christ. We think that no danger would be apprehended to missionaries, or to their property.

[Wynekoop.

Sandwich Islands.

EXTRACTS FROM A JOINT LETTER OF
THE MISSIONARIES AT LAHAINA,
DATED NOV. 20TH, 1833.

Secular Cares and Labors at the Station.

THE following paragraphs show the variety of labors and interruptions to which missionaries are subjected, as well as the numerous particulars in which a heathen and unenlightened people need aid, and in which missionaries, while they make the preaching of the gospel their chief employment, can promote the best temporal welfare and improvement of the people among whom they labor.

Shut out as we are from all direct intercourse with our seniors and patrons,

we feel more and more the need of something to urge us forward according to the spirit of the age; and see more, too, the need of that wisdom which may be acquired by union of counsel. Plans, which we have thought wisely laid and well executed, we often see fail in some important point or rather do not result in that good which we anticipated; and new difficulties stand in the way of almost every new plan. Of all the circumstances of which men act, we can scarcely conceive of any so unfavorable to regularity and system, as those of a missionary, particularly at such a station as this. Though we endeavor to have particular hours of the day to ourselves, yet we are never, for a moment, secure from interruption; and frequently days together elapse without our being able to accomplish any thing in our studies. It is sometimes, and even often the case, that special labors assigned by the mission in the translation and preparation of books are necessarily neglected; and though we strive to do something, yet weeks or months pass away and these labors are unaccomplished. It would be next to impossible to give particulars as to the manner in which we are employed; but this we can say, we are consulted, not only in matters of religion and morality, but also in every thing connected with the civilization and general improvement of the people. If a church is to be built, we must not only lay the plan, but must watch it and urge it forward, from the time the first stone is cut from the quarry, till the last finishing stroke is struck. Indeed, as far as care and superintendence are concerned, we are the undertakers. The same is true of a school-house. The people have not learned to lay and execute plans for themselves, except such as were taught them by their parents. Even when they build houses for themselves, if they build other than of grass, they feel their need of instruction as to the quality of materials, the method of procuring them, and in fine, as to almost every thing in the plan and execution of the building. If a wheel or loom is to be made, we must see it done. If the people wish an article of furniture, such as they see in our houses, they often come to us to make inquiries, and wish themselves to be put in the way of making or obtaining it. If a foreign plant is introduced, they wish us to point out the soil for it, and tell them how to cultivate it. If oil is to be extracted from the oil nut, we must put our own hands to the press to teach the people how. When we search the

soil and find a substitute for ochre or other foreign paints, they then can use it. When we bring sulphur from their mountains and teach them how to use it, they then, and not till then, learn its value. When they do business with foreigners, they feel it a privilege to have their teachers for interpreters, and when called on by chiefs or masters of vessels to perform this service, we cannot refuse, though it is not a small tax on our time and is often a very thankless task.

These things stand generally in the way of system in the management of our more appropriate business, and of course in the way of punctuality; and though the fact is a very unpleasant one to us, and we often censure ourselves for its being so, yet we do not succeed in altering it. The same, if we mistake not, is extensively true at other stations like this.

Missionaries and their Departments of Labor.

This station is now occupied by Messrs. Richards, Andrews, Spaulding, and Chapin, together with their wives and Miss Ogden.

During the last year the native preaching has devolved principally on Mr. Richards, together with a considerable part of the pastoral duties and miscellaneous business of the station. The pastoral duties are becoming exceedingly laborious and peculiarly trying, as well as infinitely responsible. The church hangs with a heavier weight upon us, and tries our feelings more than all the natives besides. This you will better understand when we come to speak particularly of the church. Mr. Andrews has been devoted to the high school, which has claimed all his time, and would have furnished sufficient scope for two or three beside himself.

The influence of the school begins, on this island, to be considerably felt. Many of the pupils were teachers, and now, on Saturdays, those whose schools were within ten or fifteen miles go out and have a meeting with their old scholars, and thus spread the knowledge of all that which they themselves well understand. The school, however, cannot yet be said to have ceased its struggles even for existence. It is scarcely begun, and though we see nothing in the nature of the obstacles it meets, which should discourage us, yet we feel it necessary to charge our patrons not to expect too much from it. We feel that

it must go forward, or the cause of education must fail at the Sandwich Islands. It will, however, be many years before it can possibly reach such an eminence, that the scholars who go from it can be trusted to teach without themselves being superintended. It must be many years before it can approach to that which in the United States of America is understood by 'high schools.' The scholars may indeed have considerable knowledge of arithmetic, may understand the general outlines of geography, and even draw maps with correctness and facility, understand the use of the globes, and tell the names of the stars; may calculate the latitude in which they live by actual observation of the sun, and predict with correctness the changes of the moon and the rise and fall of the tide:—of these and many other things they may have considerable understanding, and yet be wanting in that indescribable and yet absolutely essential *something*, which is found in the character of really civilized and enlightened men. A boy at the age of eight years may have a good knowledge of a great variety of subjects; but he cannot contain knowledge enough to make him a man; he is a boy still; and yet even this does not imply enough with regard to the Sandwich Islands.

We sometimes feel it dangerous to state even real facts of a favorable nature, because too much is inferred from them. Were we to select a few of those who are most advanced in civilization, and who have the best knowledge of religious, moral, and general subjects, and then draw a picture of the dark part of their character, you would scarcely recognize it as belonging to a human being, much less to a virtuous and civilized man. We are led to make these remarks from the view we take of the high school, though we might be led to the same from a view of any class of people at the Sandwich Islands. Notwithstanding all this, we do not think it best to set our standard low, and confine the scholars to the studies of children. That, indeed, cannot well be done. They must be put to such kinds of studies as that they can perceive from time to time that they are advancing. Otherwise they will soon be discouraged. To keep up the interest, we know of nothing better than such apparatus as is used in schools in America. It, however, ought not to be confined to the simple merely. Though the best scholars may have the most striking defect in their education, and be exceedingly ignorant in some points,

yet, as has been already remarked, they may on other points be far advanced. While Mr. Andrews has been devoted to the high school, Mr. Spaulding has been endeavoring to do something for the improvement of common schools, by attention to their teachers. Except during the season while ships were recruiting here, he has, beside preaching at the out-station, devoted five days in a week to school keeping. While the ships have been in, he has uniformly preached to the seamen once on the Sabbath in the meeting-house, and generally once or twice during the week on board of some of the ships.

Dr. Chapin has been absent from the station a considerable portion of the time, attending to the duties of his profession among the different members of the mission. For a short season he resided on the hill and had a class in the high school, and superintended the manual labor. But the situation was found to be too retired for the physician. The calls for medicine in the village are so numerous as to occupy a large portion of the time of one of the other missionaries, in case the physician is absent. He, therefore, has fixed his residence near the shore, where he is favorably situated for attending to the calls of the people. This station has long felt most deeply the need of a physician, not only for the benefit of its missionaries, but also for the natives, who are more in the habit of using foreign medicine than at most of the missionary stations. There is also much call for medical aid on board the numerous ships that touch at this place; so that the field of usefulness in this department will be very extensive. It is also a central station, not only as regards the missionaries on this island and Molokai, but as regards all the islands. Indeed there can scarcely be found a more important place for the residence of a physician.

Miss Ogden has, as usual, been devoted principally to schools during the last year.

The whole number to whom she has devoted some attention is more than 500; but her more special attention has been devoted to a school of children of whom there have been in the whole about 160.

Chiefs at the Station.

The only chief of distinction now residing at Lahaina, is the princess. Hoapili and wife removed to Oahu in June, and the time of their return to this place is uncertain. We sustain a great loss in

their removal, for amidst all the changes we have experienced, they have remained the same stable friends to us and the cause we espouse. We honor them as chiefs, we feel grateful to them for their unchanging kindness, and we love them as Christians.

The princess is now about nineteen years of age. She manifests less vivacity than she did formerly and much less interest in schools, though she still takes the lead in most of the branches to which she has attended. There are few on the island that read so well as she, few that write better, and none who excel her in arithmetic. She has acquired a considerable knowledge of topographical geography, and of historical and descriptive, as far as it could be obtained from books in the native language. She also succeeds well in drawing and painting maps. She commits to memory with ease and has committed most of the Scripture historical catechism, comprising two hundred octodecimo pages. She also commits the verse for the day according to the verse-a-day system. She attends to most of the outward forms of religion, and in her public acts and addresses espouses the cause not only of morality and good order, but also of piety. She most evidently knows, and sometimes gives evidence that she feels that we are her best friends and benefactors. She, however, is less docile than formerly, and does not often engage readily in personal religious conversation; but when perseveringly led to it by her teachers, she often manifests strong feeling, and one would think from her conversation that she knew the inward conflicts of the Christian. She never speaks with confidence of her own hope, but often speaks with doubt, though she is far from exhibiting anxiety with regard to herself. She is naturally volatile, and is surrounded by the vain and trifling, who watch every opportunity to exert their pernicious influence over her and lead her from the straight and narrow path. We feel that she stands on slippery ground, and our tears often run down for her. That rank and riches are not favorable to piety, may be seen as easily at the Sandwich Islands, as in America, Europe, or Asia. The princess is unquestionably destined to exert a great influence here of some kind or other. For her we beg your prayers and the prayers of all who pray for us. "We have no greater joy than to see our children walking in the truth."

We ought perhaps here to mention that the princess has made exertions to

restrain her brother, which are highly honorable to herself as a Christian, and as a chief, and as a sister of the king. She has twice visited Oahu for this express purpose. She has hung upon his arm until it was wrested from her, and she has even then followed him through threats and insults, and when she could no longer do it in secret, she begged him, in presence of people from all the four quarters of the globe, to listen to the elder chiefs. She is often seen to weep for him, and on account of the course he pursues, but still is not aware that she is herself exposed, and eminently so, to an equally dreadful vortex.

There are several chiefs of a lower rank residing at this place, some of whom we trust will shine as stars in the kingdom of heaven. Though they sometimes exhibit inconsistency of Christian character, yet we feel confident they love the Savior, and that they have been washed and will finally be purified in his blood. There are some too, in the middle and lower walks, who adorn their profession, and who by their correct lives and Christian deportment do much to encourage us in the midst of the darkness which is so thick around us that we do not fail to feel it.

State of Morality and Religion on the Island.

The changes in the government consequent on the death of the late Kaahumanu, have thrown open the door for the practice of iniquity with impunity. Murder, theft, and riots are the only crimes recognized by the laws of the king. It may well be supposed, therefore, that wickedness stalks abroad, even at noon-day; for there is here very little of that shame or sense of honor which characterizes refined society and drives the meaner vices into darkness, even among the most vile. Such being the state of things here, temptations are presented at almost every step, religion ceases to be popular as it once was, and those who have heretofore been acting under strong restraint, now show their freedom from it, and no longer hesitate to stigmatize and villify those who dare to be religious, or even moral. It now requires more independence of character and more grace to live religion than most even of our church members possess. Not that most of our church members are openly immoral. Only a few cases of immorality have been detected. But iniquity so abounds that the "love of many waxes cold," and the number of

those who shine as lights in the world is comparatively few.

Intemperance and other public vices have not yet reached this island in the degree in which they are practised at Oahu; but there is a general stagnation in the progress of all that is good, a stagnation which cannot long exist without putrefaction and death. The schools cease to be attended with that punctuality and interest which have heretofore prevailed. Our religious meetings, especially our prayer meetings, and meetings for religious improvement during the week, are entirely deserted by some, are rarely attended by others; and even those who do attend, do not generally manifest that engagedness that they once did. The Scriptures and our other books are not sought with avidity as they have been, but are lying in numbers on our shelves, not merely because there is no circulating medium which we can take in exchange, but because the people are not willing to make any sacrifice to obtain them. We do indeed dispose of some books for slight jobs of work or a few vegetables, but comparatively few. We can by no means supply our tables with the productions of the land without better articles of trade than books. These facts are full proof of a bad state of things now existing here, and in regard to the future look dark and gloomy.

Perhaps they are more discouraging in appearance than in truth. The fact that religion is unpopular, will keep many from entering the church under a cunningly wrought veil of hypocrisy; and will also purify it from many who are already within its pale, but whose hearts are not there, and who have no portion above. The fostering hand of human authority has never brought the Holy Spirit, and we cannot believe that the withdrawing of that hand will take from us the heavenly influence. We have still free access to the people, and we have more confidence in the influence of truth, though opposed, than we have in the influence of civil authority, though exercised by Christian rulers. The progressive march of morality and religion may be more slow, but it will be far more sure, and there will be much less reason to fear an unhappy reaction.

Admissions to the Church—Discipline.

But we must be more particular. At the time of our last general letter, one hundred and ninety-five had been received to our church and forty-two stood

propounded. Of these forty-two only eighteen have been received to communion, making the whole number received to our church two hundred and thirteen. Of these, eighteen are dead, one is excommunicated, and six are now suspended. Of those suspended, two were suspended for intemperance, two for aggravated and persevering falsehoods, one for quarrelling, and one for cheating or double dealing. One of them gives evidence of penitence, and will probably be restored at the next communion; one more, who is now on another island, we are told appears well. Two more are ready to make their acknowledgments, but we have much reason to fear they are not truly penitent; and the two remaining ones appear incorrigible. The remaining one hundred and eighty-eight are in regular standing either here or at other stations where they reside. There are a number, however, who still commune with the church, towards whom we look with trembling hearts. They give too fearful evidence that they have no treasure in heaven, for their affections appear set on other things.

The fact that so many cease to adorn their profession has brought us to a trembling stand. We dare not go forward in the reception of members, though there are many who still are waiting, and some too who appear to be Israelites indeed. We do believe there are many pious persons without the church, who have a right to the tree of life and whose names are written in heaven; but while we see we have heretofore been so often and so dangerously deceived, we are compelled to stand still, hoping and praying, and believing too, that the cloud will ere long be taken up from off the tabernacle, and we shall perceive the still small voice directing us to move onward. But while the cloud tarries long upon us, it will be presumption in us to go forward, for the Lord would not be with us. Heretofore it can hardly be said we have sown in tears, for we had rejoiced in the fruit ere it had time to come to a healthy growth. But hereafter there is but little doubt but that he who goes forth bearing precious seed, will do it weeping; for tears cannot fail to be his meat day and night, who with Christian feeling sees the ark of the Lord surrounded indeed by the enemy and in danger of being carried over into the very temple of Dagon. But what a consolation it is to believe, and to *feel* too, that the ark is as safe, even in Dagon's temple, as it is upon the hill of Zion! We would by no

means have our patrons suppose that any strange thing hath happened unto us, or even that these things have come upon us unawares. They have long been anticipated by us; and as regards our feelings, there is no material change, except that what we formerly only feared and expected, we now see and realize.

State and Prospects of Education.

It has been already remarked that there is less attention paid to schools than heretofore. This will not appear to you by the record as it does to us by daily inspection of the schools. Our examinations continue to be pretty well attended; but the pupils do not give much evidence of improvement, except in a very limited degree, and very small numbers. The teachers report that they blow the horn for school, but after blowing till they are weary, they then either go home without any school at all, or have one with perhaps a tenth of the former number. Even the teachers do not exhibit that engagedness which they once did.

The select school may on the whole be said to be in a flourishing condition. The station school under the care of Mr. Spaulding, has been kept up during most of the time that Mr. S. has been here. The attention of the school has been directed to geography and the drawing of maps. Inasmuch as there was no maps in the language of the islands, the drawing of them we have considered as a very important branch in their education. It is one of which they are fond and one which they learn readily. Considering that they are wholly unprovided with instruments, and have had no facilities for learning to write, their maps look well and would even do credit to more advanced scholars. Their knowledge of topographical geography is considerable, and though their principal attention has been directed to that part, yet they have also a pretty good acquaintance with all that has been presented on the subject. The number of scholars in that school is about fifty, and we hope the school will be permanent.

The school under the care of Miss Ogden is also flourishing. It is now composed of children entirely, except that she employs monitors whom she instructs in a separate class. The difficulties in the way of managing a school of children here can never be known except by experience. In the first place, the parents having no education themselves know not its value and care little

whether their children have any, and indeed many discourage their children from attending school. The consequence of this is that it is necessary at the beginning of every quarter, and even much oftener, for the teacher to go through the streets in person and pick up the children by the way, and even search out their dwellings, and sometimes their hiding places, and set every possible inducement before them and their parents to get the children to consent to go to school at all. But when they have arrived at school, the difficulty is not over. It is but just begun. Having never been taught to respect or obey their parents, it is not to be expected that they will respect or obey others. They can only be retained in the school by being *pleased*. And how can they be pleased? They know nothing of the value of education, and their parents tell them nothing about it. When they learn any thing they do not see that their parents or friends are gratified at all, or that they in any way gain any advantage by their learning. They dread application, and study, and indeed indolence is a grand ingredient in their character. It may, therefore, be seen that it is no easy task to keep a school together, even after it is collected. It has been said, and we have said it, that our principal hope must be in our influence over the children. But how can we influence the children while they have such mothers? In our opinion, all that ever has been written by the most able pens, on the subject of a mother's influence, has come far short of giving it the high rank which it really holds. Could the influence of the pious mother of America be brought to bear

upon the children of Hawaii, then these islands might soon be transformed into a more perfect Eden, than the most lively fancy ever pictured them to be. But while that law respecting maternal or parental influence is in force, it surely must be the work of ages to change the character of a nation's children. And is it not better even that the conversion of the world should be delayed for a little season, than that that law should be repealed?

Since our last there have been three public examinations of the schools under our care. The first, however, was confined to an examination of children. At the two first examinations, those of the children who could read, were examined in classes with the adults. The principal falling off is in the schools of adults. Compared with what they have been in past years, the schools among the children are the most flourishing. We have been to the chiefs and head-men of the lands and they have lent their aid to bring the children forward. There probably are few children on this part of the island who have past their fourth year and have not entered a school, though there are few who attend regularly.

The following is a summary view of the pupils in the schools in four districts on the island of Maui, at two examinations, held in May and September, 1833; showing how many were present at each examination, and in what stage of improvement.

	Alph.	Spell.	Read.	Arith.	Geog.	Total.
May	189		876	387	260	1,732
September,	75	393	165	72	48	753

Proceedings of other Societies.

FOREIGN.

CENTENARY JUBILEE OF THE UNITED BRETHREN'S MISSION IN GREENLAND.

THE following notices of the commencement and progress of the United Brethren's missions were first inserted in the 'Periodical Accounts,' etc., published in London.

The celebration of two centenary jubilees within the short space of six months, is a very interesting feature in the history of the Brethren's missions. The former of these festivals, held on the 21st of August, 1832, gave occasion to a general retrospect of the labors of

our church among the heathen, and of the undeserved blessings which has rested upon them, during the long period of a hundred years; the memorable occurrences attending the origin and progress of the mission among the negroes in the Danish West India Islands, being, at the same time, specially brought under review. The latter, solemnized on the 19th of January following, had a particular reference to the establishment of a mission on the shores of Greenland, in the year 1733, and afforded an equal variety of subjects for joyful commemoration and devout gratitude to God. These two missions, the earliest undertaken by the Brethren's Church, were the effect of the same constraining love of Christ, the fruit of the same ardent zeal for the conversion of sinners; the instruments employed were men of like steadfast faith, patience and

self-denial, servants alike disposed to renounce all dependence upon man, and to rely entirely upon the strength of their Master; yet there was a striking diversity in some of the circumstances connected with their respective spheres of labor, as well as in the result of those labors during the first period of five years. The leaders in this generous enterprise cheerfully exposed themselves to the heat of a tropical sun, and the perils of an unhealthy climate; their immediate competitors directed their course to one of the wildest regions of the frigid zone, where they had to encounter trials and hardships exceeding even their large anticipations. The former, for Christ's sake, became the servants of men, enslaved and subjected to grievous outward oppression; the latter labored among a people, not merely free, but lawless, and destitute of even the rudest form of government. In the one case, the novelty of the attempt was calculated to inspire disquietude and apprehension; in the other, the knowledge of the fact that a pious and devoted servant of God had toiled for twelve years in the very field they proposed to occupy, without seeing any abiding fruit, might almost have justified despondency. Although in both instances, the work was taken in hand with the full consent and approval of the Danish government, in Greenland alone did it meet with encouragement from the resident authorities. In St. Thomas, on the contrary, it was carried on for many years, amidst the open or disguised hostility of the colonial population. Finally, a lesson, equally remarkable and instructive, was afforded to all who are interested in the cause of missions, by the respective experience of these servants of Christ, in regard to the main object of their endeavors. In St. Thomas, it soon became evident, that the negroes were in a measure prepared by the very circumstances of their outward thralldom and destitution, to receive the glad tidings of a Savior's love; while, in Greenland, our brethren were destined to toil for five long years, uncheered by a single instance of genuine conversion. At length, these wild and stupid heathen, whom neither the goodness of God, displayed in the providential supply of their temporal wants, nor his severity, manifested in the infliction of a fearful pestilence, had sufficed to bring to repentance, were subdued by the still small voice of divine love. Their hearts, unaffected by arguments and exhortations, were won over by the simple narrative of the Redeemer's sufferings unto death; and thus was kindled a sacred flame, which, through the blessed operation of the Spirit of God, has continued to burn brightly even to this day.

The importance of the subject last adverted to, and its intimate connection with the history of the Greenland mission and the experience of its servants, will, doubtless, be considered as justifying the insertion of the following passage from the pen of an eminent Christian writer of our own age.* "The method," he observes, "previously pursued by the Breth-

ren, consisted principally in speaking to the heathen of the existence, the attributes and perfections of God, and enforcing obedience to the divine law; hoping, by these means, gradually to prepare their minds for the reception of the sublimer and more mysterious truths of the gospel. Abstractedly considered, this method may appear the most rational; but, when reduced to practice, it was found wholly ineffectual.* For five years, the missionaries had labored in this way, and could scarcely obtain a patient hearing from the savages. Now, therefore, they determined, in the literal sense of the words, to preach *Christ and him crucified*, without first laying the foundation of repentance from dead works and faith toward God. No sooner did they declare unto the Greenlanders the '*word of reconciliation*,' in its native simplicity, than they beheld its converting and saving power. This reached the hearts of their audience, and produced the most astonishing effects. An impression was made, which opened a way to their consciences, and illuminated their understandings. They remained no longer the stupid and brutish creatures they had once been; they felt they were sinners, and trembled at their danger; they rejoiced in the Savior, and were rendered capable of sublimer pleasures than those arising from plenty of seals, and the low gratification of sensual appetites. A sure foundation being thus laid in the knowledge of a crucified Redeemer, the missionaries soon found that this supplied their young converts with a powerful motive to the abhorrence of sin, and the performance of every moral duty toward God and their neighbor; taught them to live soberly, righteously, and godly in this present world; animated them with the glorious hope of life and immortality; and gave them the light of the knowledge of the glory of God, as the creator, preserver, and moral governor of the world, in a manner far more correct and influential than they could ever have attained, had they persevered in their first mode of instruction. The missionaries themselves derived benefit from this new method of preaching. The doctrines of the cross of Christ warmed and enlivened their own souls in so powerful a manner, that they could address the heathen with uncommon liberty and fervor, and were often astonished

* "If the question is asked," says Spangenberg, a venerable bishop of the Brethren's Church, "how it came to pass, that the Brethren, who had themselves made early experience of the power of the word of the Cross, were induced to adopt the method above described in their first attempt for the conversion of the Greenlanders,—I must candidly confess my fears, that the fault lies at my own door. The first missionaries to Greenland, on their way to Copenhagen, passed through Halle, where I then resided. They remained with me some days, and we had much conversation on the subject of their undertaking. I gave them a book to read, (for at that time I knew no better,) in which a certain learned divine, among other topics, discusses the means to be used for the conversion of the heathen to Christianity. The good man had, indeed, never seen a heathen in his life, still less converted one; yet he thought he could give directions for so doing. The Brethren followed them for a season, with how little success is generally known."

* James Montgomery, Esq.

at each other's power of utterance. In short, the happiest results have attended this practice, not only at first, and in Greenland, but in every other country where the Brethren have since labored for the conversion of the heathen."

As it may reasonably be presumed, that the majority of our readers are not unacquainted with the leading circumstances, connected with the rise and progress of the Greenland mission, it is not thought needful to enter into any recapitulation of them. The following brief notice of some of the principal results, which, through the divine blessing, have attended the labors of our brethren, may, however, be perused with interest, and tend to increase the feeling of thankfulness to God, who alone doeth great and wondrous things.

1. During the past century, the Christian faith has been generally introduced among the inhabitants of the western coast of Greenland, whose number is at present estimated at about 6,000. The portion of the coast referred to, extends from the neighborhood of Godhaab, on Baal's river, lat. 65, to Staatenhuk, lat. 60, a distance of about 350 English miles.

2. Four Christian congregations have been established, to which are attached about 1,800 Greenlanders of all ages, in various degrees of church connection. The members of these congregations, with the exception to be hereafter noticed, reside at the several settlements, under the immediate pastoral charge of the missionaries, and in the regular enjoyment of all the ordinances of a church of Christ. The stations referred to were founded in the following years:—New-Herrnhut, in 1733; Lichtenfels, in 1758; Lichtenau, in 1774; Fredericksthal, in 1824. In this series, the order of time corresponds with that of geographical position, the oldest settlement being the farthest to the northward. It deserves here to be remarked, that the formation of Fredericksthal, near Staatenhuk, afforded cheering and satisfactory proofs that the spirit which animated the first missionaries to this inhospitable region, had not become extinct in their successors; and that the Lord had still many souls to gather into his fold from the Greenland nation. The hardships and privations, to which our brethren were exposed, during the first years of their abode in Fredericksthal, were not dissimilar to those which attended the commencement of the Greenland mission, and were endured with like steadfast faith and patience. The inhabitants of the long neglected eastern coast have thronged to the new settlement, and several hundreds have already been admitted to the privileges of the church of Christ.

3. The work of education has meanwhile been proceeding in the most satisfactory manner. By means of schools, established at the different settlements, instruction has become nearly general; there being few individuals belonging to the older congregations, who are not able both to read and to write. Literature they have, indeed, none, but what is contained in the holy Scriptures. The whole of the New Testament, and a considerable portion of the Old, have been translated into the vernac-

ular tongue. The former was printed about ten years ago, by the kindness of the British and Foreign Bible Society, and is now in general circulation, to the great joy of the Greenland converts.

4. From the earliest period of the mission, the employment of native assistants of both sexes has been productive of the most beneficial results. Not a few of their number have been distinguished for gifts and grace, and have approved themselves faithful servants and handmaids of Jesus, to whom the missionaries could not hesitate to give the right-hand of fellowship. At the present time their services are more than ever important; the system adopted in 1777 by the Danish authorities, with the design of improving the trade, having recently been followed up with renewed zeal, and, in some instances, with a degree of success which has given much anxiety to our brethren. Were it not for the employment of native assistants, those members of our congregation who are constrained to reside at the distance of many miles from their European instructors, would for the most part be destitute of the means of mutual edification.

5. The effects of the preaching of the gospel upon the moral and social condition of the Greenlanders have been, in every respect, most cheering and beneficial. The national superstitions have almost entirely disappeared. The practice of sorcery is scarcely known among the dwellers on the western coast, and is becoming more and more disreputable among their countrymen to the eastward of Staatenhuk. Cruelty and licentiousness, with a whole train of attendant vices, have been successfully counteracted by the influence of Christianity, and have given place to brotherly-kindness, good order, decorum, and such a measure of civilization, as is compatible with their peculiar circumstances. The mind of the Greenlanders has been cultivated, and his heart softened and sanctified, though his mode of life be still rude, and his habits greatly at variance with European ideas of comfort and convenience. In fine, it may be declared with truth, concerning the converts from this once barbarous nation, that *unto them the grace of God, which bringeth salvation, hath appeared, teaching them, that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.*

According to the latest returns, which have reached this country, the number of Greenlanders, in connection with the Brethren's Church, is as follows:—

At New Herrnhut, 363 of whom about 190 are communicants.

Lichtenfels,	365	"	206	"
Lichtenau,	661	"	310	"
Fredericksthal,	419	"	130	"

Total, (including children,)	1,808	"	830	"
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These congregations are under the care of nine married and seven unmarried missionaries; in all, 25 brethren and sisters

A few additional particulars are here subjoined, as tending yet further to illustrate the history and peculiar circumstances of the mission in Greenland.

1. During the past century there have been engaged in the service of the mission, 64 brethren and 38 sisters: in all 102 persons. Of this number, brother John Beck was employed for a period of 43 years, and his son, Jacob Beck, for 52. John Sorensen, 47; John Fliegel, 41; John G. Gorcke, (still living at Herrnhut, in Saxony, in retirement,) 44; J. Grillich, (still in service,) 46; J. Conrad Kleinschmidt, (still in service,) 40 years.* Four persons have lost their lives by shipwreck, on their return to Europe—Daniel Schneider, in 1742; the widow sister Konigseer, and the single brother, Christopher Heinze, in 1786; and brother J. F. Krauch, in 1824.

2. The divine protection and deliverance, under circumstances of imminent peril, have been often strikingly vouchsafed to the Lord's servants in this mission, during the period under review. Of these providential interpositions, perhaps the most remarkable was that experienced by brother and sister Rudolph, on their passage to Europe in 1804, after a missionary service of 26 years. The vessel which conveyed them, having been wrecked upon a large ice-field, they were left for ten days upon a barren rock, exposed to the inclemency of the weather, and destitute of food; but were at length rescued almost by a miracle, and brought in safety to Lichtenau.

MISSIONARIES AND MISSIONARY STATIONS OF THE UNITED BRETHREN, DEC. 1833.

In this catalogue, *m.* denotes married; *w.* widowed; *s.* single; *cong.* the congregation, including baptised children and catechumens. The numbers are derived from the latest returns to which the compiler has had access.

GREENLAND, commenced 1733.—New Herrnhut (1733).—*m.* Brn. Grillich, Tietzen; *s.* Brn. Herbrich, Richter; *cong.* 363.—Lichtenfels (1758).—*m.* Brn. Ehrle, Melchior; *s.* Brn. Caspar Kogel, Lund; *cong.* 365.—Lichtenau (1774).—*m.* Brn. Muller, J. Kogel; *s.* Br. Baus; *cong.* 651.—Fredricksthal (1824).—*m.* Br. Ihter; *s.* Brn. de Fries, Ulbricht; *w.* Br. Kleinschmidt; *cong.* 419; Br. Lehman and his wife on a visit in Europe.—Total—4 stations, 24 missionaries, and 1,808 Greenland converts, including about 830 communicants.

LABRADOR—1770.—Nain (1770).—*m.* Brn. Lundberg, Hens, Beck; *s.* Br. Fritsch; *cong.* 252.—Akak (1776).—*m.* Brn. Knaus, Sturman, Morhardt, Korner; *cong.* 326.—Hopedale (1782).—*m.* Brn. Meisner, Knaus, Gliitch; *s.* Br. Albrecht; *cong.* 194.—Hebron (1830).—*m.* Brn. Stock, Mentzel; *s.* Brn. Kruth, Freytag; *cong.* 102; Brn. Herzberg, visiting in Europe.—Total—4 stations, 29 missionaries, and 874 Esquimaux converts, of whom 319 are communicants.

NORTH AMERICA—1734.—Among the Delaware Indians in Upper Canada, New Fairfield (1792).—*m.* Brn. Luckenbach, Miksch, Vogler; *cong.* 232. Among the Cherokees in Georgia and Tennessee, Spring-Place (1801).—*m.* Br. Clauder; *cong.* 67.—Oochelogy, at present without a missionary; *cong.* 50.—Total—2 stations, 8 missionaries, and 349 Indian converts, of whom about 70 are communicants.

* Since deceased.

WEST INDIES. DANISH ISLANDS—1733.—In St. Thomas. New Herrnhut (1733).—*m.* Brn. Sybrecht, Damus, Wied; *cong.* 706.—Nienky (1753).—*m.* Brn. Boenhoff, Schmidt; *w.* Br. Eder; *cong.* 979.—In St. Croix. Friedensthal (1751).—*m.* Brn. Muller, Freytag; *w.* Br. Klingenberg; *cong.* 2,022.—Friedensberg (1771).—*m.* Brn. Sparmeyer, Jungbauer; *cong.* 1,936.—Fridensfeld (1805).—*m.* Brn. Staade, Klient, Popp; *cong.* 2,400.—In St. Jan. Bethany (1754).—*m.* Brn. Mitt, Koil; *cong.* 437.—Emmaus (1782).—*m.* Brn. Schmitz, Meyer; *cong.* 925; Br. Plattner and his wife visiting in Europe.—Total—7 settlements, 36 missionaries, 9,435 negroes, of whom about 4,000 are communicants.

JAMAICA—1754.—New Eden (1816).—*m.* Br. Ronkewitz; *cong.* 1,144.—Irwin Hill (1815).—*m.* Br. Rickacker; *cong.* 417.—Fairfield (1833).—*m.* Brn. Ellis, Collis; *cong.* 2,029.—New Carmel (1827).—*m.* Brn. Scholtsfeld, Pfeiffer; *cong.* 1,078.—Mesopotamia (renewed in 1831).—*m.* Br. Pemsel; *cong.* 175.—New Fulneec (1830).—*m.* Br. Zorn; *cong.* 303.—Now Hethlohem (Malvern).—*m.* Br. Ilman. On their voyage thither, Br. and Sr. Robbins.—Total—7 settlements, 20 missionaries, 5,146 negroes, of whom 1,478 are communicants.

ANTIGUA—1756.—St. John's (1761).—*m.* Brn. Harvey, Thraen, Zellner, Shick; *cong.* 6,478.—Gracehill (1773).—*m.* Brn. Mohne, Bruner; *cong.* 3,025.—Gracabay (1797).—*m.* Br. Coleman; *cong.* 1,160.—Newfield (1817).—*m.* Brn. Muntzer, Morish; *cong.* 1,324.—Cedar Hall (1822).—*m.* Brn. Wayne, Zeitzsche; *w.* Br. Newby; *cong.* 2,375.—Total—5 settlements, 21 missionaries, 14,369 converts, of whom 5,442 are communicants.

St. Kitts—1775.—Basseterre (1777).—*m.* Brn. Koethe, Bigler; *cong.* 2,968.—Bethesda (1819).—*m.* Brn. Hoch, Simon; *cong.* 1,867.—Botbel (1832).—*m.* Br. Seitz; *cong.* about 200.—Total—3 settlements, 10 missionaries, 5,035 converts, including 1,137 communicants.

BARRADOES—1765.—Sharon (1767).—*m.* Brn. Taylor, Klose; *cong.* 1,178.—Mount Tabor (1825).—*m.* Br. Kippel; *cong.* 196.—Total—2 settlements, 6 missionaries, 1,374 converts, of whom 222 are communicants.

TOBAGO—1790 (renewed 1827).—Montgomery (1827).—*m.* Br. Coates; on their voyage thither, Br. and Sr. Light.—1 settlement, 4 missionaries; *cong.* 253.—18 communicants.

SURINAM—1735.—Paramaribo (1767).—*m.* Brn. Passavant, Graff, Bohmer, Hartman, Schmidt, Troe; *cong.* 3,089, beside 964 living on plantations; on a visit in Europe, Br. and Sr. Voigt; on their voyage thither, Br. and Sr. Jacobs.—Total—1 settlement, 16 missionaries, 3,353 converts, including about 1,200 communicants.

SOUTH AFRICA—1736 (renewed 1792).—Gadensthal (1792).—*m.* Brn. Hallbeck, Stoin, Nauham, Brauer, Sondermann; *s.* Br. Schopman; *w.* Srs. Kohrhammer, Schultz; *cong.* 1,319.—Groenkloof (1808).—*m.* Brn. Clemens, Lemmert, Lehman, Meyer; *cong.* 608.—Hemel-en-Aarde (1823).—*m.* Br. Tietze; *cong.* 82.—Elim (1824).—*m.* Brn. Teutsch, Luttring; *cong.* 181.—Enon (1818).—*m.* Brn. Genth, Halter, Hornig; *cong.* 450.—Shiloh (1828).—*m.* Brn. Fritsch, Hoffman; *s.* Br. Bonatz; *cong.* 390.—Total—6 stations, 38 missionaries, 2,963 converts of the Hottentot, Caffre, Tambookie, and other native tribes; among whom 1,043 are communicants.

GENERAL SUMMARY—42 stations, 214 missionaries, and 44,952 converts, of whom about 15,900 are communicants. Of these 2,689 are Greenlanders and Esquimaux, 349 Indians, 38,958 negroes and persons of color, and 2,963 Hottentots, and other natives of Southern Africa.

HUMAN-SACRIFICE ABOLITION SOCIETY.

The formation and objects of this society were noticed in vol. xxvi, p. 29. In a late report an account is given of the

Progress made in the suppression of Hindoo Cruelties.

In presenting this report to the society,

(which is intended to be the last.) it is peculiarly grateful to contemplate the important changes which have taken place in the state of British India, and particularly of Indian cruelties, since its formation in 1828. At that period the suttee, the pilgrim tax, the churuck poojah, slavery, infanticide, ghaut murders, and anti-colonization principles, spread misery and death in almost every part of India.

The suttee was abolished in the Bengal presidency in December 1829, and its abolition was effected in the other presidencies in the following year. In February 1833, a very important measure was despatched to Bengal for the abolition of the *pilgrim tax*. The *churuck poojah*, or swinging festival, was prohibited in Calcutta in April 1833, by order of the British government: one of the native newspapers in Calcutta called on the authorities to put down these cruel and disgusting exhibitions: the editor justly observed—"We earnestly implore our rulers to rescue a deluded people from the thralldom of inhuman superstition. Let pundits and other respectable independent natives be consulted on the subject; and if government find that the cruelties practised at this poojah are not enjoined by the shasters, let a bye-law be immediately made and promulgated among the people by beat of tom-tom." By the provisions of the new East-India bill, which was passed August 1833, the governor-general is empowered to prepare a regulation for the abolition of *slavery*, which is to be submitted to the home government; and *colonization* of all natural born subjects of his majesty is allowed in all the provinces of our Indian territories, which were under the dominion of the East-India Company in 1800. It is hoped that measures are in progress for the abolition of *female infanticide* and *ghaut murders*. It is impossible, fully to appreciate the amount of good resulting from these measures; and most beneficial will be the effects of their general adoption in each of the four Indian presidencies.

Prospect of the entire abolition of these Cruelties.

Petitions to parliament from this city, with special reference to the various objects of the society, were committed to the care of the right honorable Edward Ellice and the bishop of this diocese. The following extract of a letter from the latter, is interesting:—

"I had left London long before you sent your petition; but I have taken care to transmit it to my brother, lord Harrowby, with a request that he would present it. He will also be in possession of the two interesting documents relative to Indian slavery, infanticide, and the murder of the sick. But we must not urge or hope to obtain every benefit at once. The whole spirit and course of the *great measure* now introduced, and the disposition of my right honorable friend from whom all the present improvements may be said to spring, will no doubt open the way for still further advances in moral and religious light throughout the vast peninsula.

An effort was made to introduce a clause into the India bill for the suppression of female infanticide and the exposure of the sick; and a circular on the subject was sent to many of the most influential members of both houses, several of whom acknowledged the receipt of it. The society regrets that this object was not realized. The late rajah Rammohun Roy, in acknowledging the copy sent to him, remarked—

"From a reference to the decision on the appeal to the king in council, made by certain Hindoo inhabitants of Calcutta, against the abolition of the practice of burning Hindoo widows alive, it is evident, that the local government of India is invested with the power of abolishing any cruel practice, without standing in need of parliamentary authority. I do not, therefore, feel anxious to have an additional clause in the India bill on the subject in question. I am not, however, averse to the plan of sending petitions to parliament, praying for the suppression of ghaut murders and infanticide, hitherto practised in India, that the presenting of such petitions may expedite the proceedings of the local government on this question.

The secretary, in an interview with the right honorable president of the India Board, was assured, that when the bustle occasioned by the new India charter was over, infanticide and the ghaut murders should be made the subjects of a distinct despatch to the India government. Surely, as this eminent statesman declared in his speech on opening the discussion respecting the new charter—

"Public opinion and public feeling in this country are now acting on the people of India; not producing any violent effects, but operating to the melioration of their condition, by the slow but certain process of kindness.

DOMESTIC.

TENTH ANNUAL REPORT OF THE AMERICAN SUNDAY-SCHOOL UNION.

Estimated number of Pupils.—Reports have been received from only two hundred and twenty-two of our ten hundred and eighty-two auxiliaries. These show an increase of 827 schools, 1,954 teachers, and 4,936 scholars, and give a total of 10,019 schools, 88,202 teachers, and 590,734 scholars.

The number of societies and schools admitted to the relation of auxiliaries during the past year is one hundred and fifty.

This statement, however, gives but a very partial view of the extent of the system of Sunday-school instruction in this country, even so far as numbers are concerned,—for besides hundreds of schools which are independent of us and of all foreign organization whatever, there are other associations with which a large number of teachers and pupils are connected, and these would probably swell the number in Sunday-schools in the United States to nearly one million.

The London Sunday-school Union reports in May, 1833, 11,275 schools, 128,734 teachers, and 1,158,345 scholars.

Western and Southern Schools.—A good degree of progress has been made in the establishment of schools in the Valley of the Mississippi. The number formed within the last year, according to the reports of agents and missionaries, is about five hundred; and the number visited and revived exceeds one thousand.

The number of persons engaged for this purpose during the year is thirty-six, and the amount contributed is \$9,488 40, which, with the balance on hand by the last report, makes \$16,569.

Eighteen agents and missionaries have been employed in the southern states during the year, whose labor has been expended chiefly in presenting the subject to various communities, and in raising the necessary capital to establish local depositories. Not much short of \$4,000 have been raised for this purpose, and between three hundred and four hundred schools have been established, visited, and revived.

The contributions to the southern fund have been \$10,289 64.

Publications.—The whole number of new publications during the year, is seventy-four. Of these thirty-eight are designed for Sunday-school libraries; and with two or three exceptions, they are strictly original. The residue are books, or cards of instruction for Sunday and infant schools, or books in paper covers. In accordance with the resolution passed at the last meeting of the society, particular attention has been paid to the preparation of manuals and forms of instruction for infant schools. We know not that the attempt has ever before been made to state such doctrines as the incarnation and atonement of Christ, the nature and evidences of regeneration, the resurrection of the body, and the retributions of the world to come, in such language, and with such illustrations, as are intelligible to a child of five or six years of age.

Foreign appropriations.—In consequence of representations made to the Managers relative to the want of suitable books for Sabbath schools in France, they made a grant of \$500 at once, to aid in the translation and printing of our books in the French language, and \$500 to be remitted whenever a society should be formed on the principles of the American Sunday-school Union. A considerable donation has also been recently made to Rev. Mr. Wilmarth, a Baptist missionary, who sailed a few days since for France.

Resolved, That some suitable agency be employed for raising \$12,000, to be appropriated by the Board of Managers of the American Sunday-school Union, from time to time, to the supply of such missionary stations throughout the world as are sustained by American churches, with copies of our publications and the means of translating and printing them.

The conclusion of the report contains the following important remarks respecting direct, faithful labors for the salvation of the pupils—

Do we not often lose sight of the essential connection God has established between the use of means on our part and the free gift on his? And may not teachers, in this view, estimate, in some degree, the magnitude of their office, and the nature and measure of their responsibility? When David Brainerd prayed and labored for the salvation of the poor Indians, such was the burden of his soul on their account, and such the intensity of his emotions, when he besought God for a blessing upon his teaching, that his physical strength was often almost exhausted; and it was after such seasons that he was filled with joy and confidence, and it was in answer to such prayers that so great blessings followed his labors among the heathen. How unceasing then should be our prayers for wisdom and grace in the selection and use of means, and how deep should be our penitence and self-abasement in view of their apparent inefficiency.

It is believed that much of the instruction in our schools is deficient in point and personal application. The pupil is not made to look upon *his own soul* as lost, and upon the hope of the gospel as a hope set *before him*. He is not taught, intelligently and pungently, that the issue of the controversy between God and his soul involves consequences, *to himself*, of inconceivable magnitude. He is not taught, with sufficient plainness and directness, that *personal holiness* in heart and life is required of him, *now*, as imperatively as it ever will be required of him; and that the meekness, gentleness, forbearance, submission, and benevolence which the gospel requires, it requires of him, *now*, as positively as of his parents, minister, or teacher.

MASSACHUSETTS SABBATH SCHOOL SOCIETY, according to the statement contained in its second annual report, has published twenty-two new books during the year, and ten new editions of books formerly published. Numerous juvenile benevolent associations have been organized among the pupils connected with its schools, which promise much good. Donations have been made by this society to establish Sabbath-school libraries at the western states and in Canada.

EIGHTEENTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY.

As no copy of the entire report of the society has been received, the following abstract is taken from the society's monthly periodical.

Auxiliaries.—In the course of the year twenty-seven new auxiliary societies have been formed, making the present total 387,

together with a still larger number of branch associations. Several of those auxiliaries embrace nearly a whole state, and most of them an entire county.

Receipts.—The amount from all sources is \$88,600 82, (an increase of \$3,665 34 over the receipts of last year.) Of this sum \$31,052 34 were from the sale of books; \$3,303 62 from legacies; \$21,891 80 ordinary donations; \$27,485 22 towards foreign distributions; \$4,867 84 from various other sources detailed in the treasurer's report.

Bibles and Testaments issued.—In English, 105,446; Spanish, 2,708; French, 437; German, 735; Welsh, Irish, and Gaelick, 167; Dutch and Indian Gospels, 20; Modern Greek Testaments, 1,390; making in all 110,832 copies; an increase of 19,664 over the issues of the former year, and an aggregate since the formation of the society of 1,644,500.

New Bibles.—A new Bible of quarto and another of royal octavo size, have been prepared with great care. Both have marginal references and are strongly bound in calf. A duodecimo of a similar character will soon be issued. Cheaper editions of all these books will be issued in the course of a few months.

Of the modern Greek Testament nearly all of the first edition have been forwarded to Greece, Smyrna, and Constantinople, and are to be distributed by the Rev. Messrs. King, Hill, Robertson, Goodell, Temple, and Brewer.

Re-supply.—Besides the state of Maryland, which is to be wholly re-supplied, about forty-two counties, in different parts of the Union, have been engaged the past year in the same work. The entire report will specify these counties. It is the earnest request of the Managers that this work may, the coming year, be extensively prosecuted, and that whenever an auxiliary has completed a re-supply, information may be given to the parent society.

Supply of Sunday Schools.—Two thousand Testaments have been granted to the American Sunday School Union, to supply needy children in the western states, and 5,000 more for the same in the southern states. These Testaments are now sold for nine cents apiece, and ought to be in the hands of every child who can read.

Agents of the Society.—During a part of the year fifteen agents have been employed, and eight of this number all the year. Good agents are now wanted in North Carolina, South Carolina, Georgia, Tennessee, Alabama, Kentucky, and Indiana. If any applications are made for agencies, they should be accompanied with ample recommendations.

Female Bible Societies.—Contributions have been received the past year from more than forty of this important class of auxiliaries. One of these societies contributed the sum of \$973 78; another \$400. The entire report will furnish details.

Young Men's Bible Societies.—These societies have now become numerous and highly useful. One has obtained subscriptions the past year to the amount of nearly \$10,000,

and has paid of this sum into your treasury \$3,170. Four new young men's Bible societies have, in course of the year, been recognized as auxiliary, one in Savannah, Geo., one in Newport, R. I., one in Cincinnati, Ohio, and one in Lane Theological Seminary. It is deemed highly important that every city, college, and theological seminary should have an institution of this kind.

Supply of the World within a definite period.—This subject, introduced at the last anniversary, has received much attention. One pamphlet in relation to it has been published by the Board; fifteen ecclesiastical bodies, including six denominations of Christians, have passed resolutions in favor of attempting it; thirty-three auxiliary Bible societies have passed similar resolutions, and individuals have contributed money towards such an undertaking. Foreign Bible societies have been written to, as well as missionaries abroad. But few answers are as yet received, and some of these (particularly that from the British and Foreign Bible Society) are unprepared to resolve on an attempt to effect a universal dissemination of the Scriptures within a definite period. A full view of that society's sentiments on this subject will be found in the report of your Board when printed.

In view of the limited information yet obtained in relation to this great and solemn work contemplated, your Board have recommended further time for its consideration. They trust that in the course of another year much more will be ascertained as to the sentiments of the auxiliaries, of foreign Bible societies, and of missionaries in pagan countries. The subject demands the most candid and prayerful deliberation of every friend of the Bible and the Bible cause.

Books received and ordered.—The Board acknowledge with gratitude a donation of 445 German Testaments from the Halifax Bible Society, N. S.

Since the arrival of the Polish emigrants, they have ordered from England 100 Polish Bibles and 100 Testaments. Also a small quantity in the Swedish, Italian, and Portuguese languages.

Foreign distributions.—Grants of Bibles and Testaments (more than 1,000 copies) have been made to supply the destitute in Lower Canada.

Another grant of 400 copies has been made, on request, to the Choctaw school in Kentucky, for the use of the school, and for the aborigines who frequently visit their children there located.

To residents in the province of Texas, in Mexico, has been granted a quantity of Bibles and Testaments, both in English and Spanish. The report will show that they are greatly needed, and will prove useful. The society has now an agent in that province to take charge of the distribution.

To South America have been sent 2,401 copies of the Scriptures, mostly in Spanish. An agent has also been sent out to distribute them, Mr. Isaac W. Wheelwright, of Massachusetts. His aim will be to furnish these

books to schools as well as destitute families. A large edition of the Gospel of Matthew in Spanish is now in progress for the disposal of said agent in schools.

Various other small grants have been made, as will be seen in the annual report.

Grants of Money to print the Scriptures in foreign countries.—It was mentioned in the last report that the Board had pledged the sum of \$30,000 towards promoting foreign distributions, in case this sum was furnished by friends and auxiliaries.

The whole of the above named sum has been subscribed, and \$27,485 22 of it paid into the treasury. From this money has been granted towards printing the Scriptures at

Bombay,	3,000
Ceylon,	2,000
Burmah,	5,000
China,	5,000
the Sandwich Islands,	5,000
France,	2,000

Various other sums have been used in aid of foreign distribution, making a total of \$25,019 33.

The remainder of the \$30,000, (some of which has very recently been paid in) will be disbursed when received, and as many additional sums as may be furnished.

In the course of the year books have been granted, or money to prepare them, (in greater or less quantities,) for use in the following foreign countries, viz.—Canada, Mexico, South America, France, Russia, Greece, Turkey, Africa, Bombay, Ceylon, Burmah, Java, China, and the Sandwich Islands. From most of these places letters have been received, parts of which will appear in the annual report, and will show, beyond doubt, to all who read, that the time is come to arise

and give the bread of life to the dying nations which are waiting to receive it.

The resolutions annexed were, among others, adopted by the society at its annual meeting in May.

In view of the Divine promise as to the ultimate spread of the gospel over the earth; of the signal success of the Bible cause during the present century; and of the numerous translations of the Scriptures already made; of the establishment of able and faithful missionaries in almost every pagan and Mohammedan country; and of the wide extent of commerce and international communication; it is the serious conviction of this society, and is therefore,

Resolved, That were the friends of the Bible in Christian countries to exercise that faith, to offer those fervent supplications, to make those efforts and sacrifices which the present aspects of Providence and the word of God demand, but a short period need pass away before the families of all nations might be favored with the light of revealed truth.

Resolved, That in consonance with the sentiment expressed in the preceding resolution, this society will steadily aim, and, under the blessing of God, employ its best endeavors, in concert with similar institutions, towards effecting the distribution of the Bible among all the accessible population of the globe within the shortest practicable period.

Resolved, That the zealous and united prosecution of this grand object be affectionately and earnestly recommended to all the Bible societies and friends of the Bible in this country and foreign lands.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

MISSION TO THE INDIAN ARCHIPELAGO.

LETTERS have recently been received from Messrs. Munson and Lyman, at Batavia, dated April 7th, 1834. They were to sail that day to Padang, on the coast of Sumatra, thence to prosecute their exploring tour to various islands of the Archipelago.

CEYLON.

LETTERS have been received from this mission written in February last. Mr. Spaulding was absent on the neighboring continent, making inquiries and observations preparatory to the contemplated establishment there of a branch of the mission, which, it was expected, would be accomplished about the close of the present year. Mr. Woodward's health was feeble, and he and Mrs. W. had gone for its improvement to the Neilgherry Hills. The governor of Ceylon has granted permission to

the American missionaries to occupy the old (Portuguese, Roman Catholic) church buildings in four additional parishes, on the other (the east) side of the Salt river, viz. Chavagacherry, Varany, Navacooly, and Catchay. It was the design of the mission to establish a mission family in the first two, and to occupy the others with schools and native helpers. In prospect of these enlargements they request several additional missionaries and another physician.

The press sent out with the last reinforcement had commenced operations, under the direction of Rev. Mr. Hoisington, until the arrival of Mr. Miner.

The press sent out at the first establishment of the mission, and which the restrictions of government, only recently removed, did not permit to be used, was found in good order, and will also be put in operation. With the second press was sent 120 reams of paper.

Mr. Hoisington has requested 500 reams to be sent immediately for printing the Scriptures, and 500 for printing tracts. "The call," he says, "for tracts is far beyond our present ability to supply, and constantly increasing." "We shall need paper," he adds, "for other things besides Bibles and tracts. Some school books are now greatly needed; also a Tamul and English and English and Tamul Dictionary, and a corrected edition of the Tamul Grammar." "I have a fine set of young men in training for the office. They are doing remarkably well."

Rev. Mr. Eckard, to be connected with the Seminary at Batticotta, and Mr. Miner, printer, arrived at Colombo on the 18th of February, after a favorable passage of 112 days. They gratefully acknowledge their "great obligations to capt. Ward for his kind attentions" during the voyage. They were hospitably entertained several days by the Rev. Mr. Lambrick, English Church missionary at Cotta, in the neighborhood of Colombo. They mention also the kind attentions of Rev. Mr. Selkirk, one of the colleagues of Mr. Lambrick. They were to sail on the 24th of February, to Manar, in his majesty's ship Wellington, in which they had been kindly offered a passage.

ORDINATION.

THE presbytery of Lexington, Virginia, at its meeting in Fairfield, June 19th, ordained Mr. Samuel R. Houston as a missionary of the Board. The sermon on the occasion was preached by the Rev. Conrad Speece, D. D. Mr. Houston is destined to one of the missions in the countries adjacent to the Mediterranean.

PUBLIC DESIGNATION OF A MISSIONARY.

ON Sabbath evening, August 10th, the Rev. JAMES LYMAN MERRICK received his public designation, in the chapel of Amherst college, as a missionary of the Board to the Mohammedans of Persia. After he had been commended to God in prayer by the Rev. Mr. Adam, of Amherst, formerly a missionary at Benares, in India, the Instructions of the Prudential Committee were read by Mr. Anderson, one of the Secretaries of the Board, and an address was delivered to the missionary by Dr. Humphrey, president of the college. A more particular account of this proposed mission to the Mohammedans will be given in a future number of the Herald.

ANNUAL MEETING OF THE BOARD.

THE *Twenty-Fifth Annual Meeting of the Board* will be holden in the city of Utica, State of New York, on Wednesday, the 8th day of October next, at 10 o'clock in the forenoon.

Donations,

FROM JULY 11TH, TO AUGUST 10TH, INCLUSIVE.

<i>Addison co. Vt. Aux. So. E. Brewster, Tr.</i>	
Addison, M. P. R.	4 00
Middlebury, Mon. con. in college,	9 25—6 25
<i>Berkshire co. Ms. Aux. So. R. Colton, Tr.</i>	
Contrib. at ann. meeting, 37, 27;	
av. of rings, 1, 67;	38 94
Becket, Cong. so. 8, 50; la. 7, 93;	16 43
Dalton, Gent. 22, 29; la. 9, 12;	31 41
Egremont, Contrib.	11 96
Great Barrington, Gent. 21, 08; la. 30;	51 08
Hinsdale, Gent. 63, 75; la. 41, 25;	105 00
Lanesborough, Gent. 27; la. 23, 12;	50 12
Lee, Gent. 81, 42; la. 39, 66;	121 08
Lenox, Gent. and la. 68, 62; mon.	
con. 9, 71;	78 33
New Marlborough, Gent. 30; la.	
30; (of which to constitute	
Rev. HARLEY GOODWIN an	
Honorary Member of the	
Board, 50;)	60 00
Otis, Gent. 7; la. 15;	22 60
Peru, Gent. 39, 68; la. 19, 22;	58 90
Pittsfield, 1st par.	172 37
2d par.	176 00
Richmond,	37 44
Sandisfield, Gent. 28, 77; la. 23, 73;	52 50
Sheffield, Gent. 53, 84; la. 45, 56;	99 40
Stockbridge, Gent. 51, 96; la. 46, 51;	98 47
Centerville, Mon. con.	15 00
Curtisville,	30 21
Tyringham, Gent. 10, 77; la. 16;	26 77
Washington,	8 00
West Stockbridge,	90 36
Williamstown, Gent. 78, 18; la.	
75, 28;	153 46
Windsor, Gent. 42, 22; la. 40;	
mon. con. 6, 85;	86 77
	1,625 00
Ded. note of broken bank,	3 00—1,622 00
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	
Palmer, For. miss. asso. 40; C.	
Hastings, 10;	50 00
<i>Central aux. so. of Western New York, Aux. So.</i>	
Rev. A. D. Eddy, Tr.	
Prattburgh,	90 00
Reading,	15 00
Rushville,	60 00
Starkey, 10; 1st presb. chh. 10;	90 00—115 00
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, Mrs. R. Cooke,	30 00
Lexington, E. Pratt,	10 00—40 00
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	
Monson, Gent. 10, 50; la. 48, 48;	
mon. con. 72, 12;	131 10
<i>Lincoln co. Ms. Aux. So. Rev. S. White, Tr.</i>	
Bath, N. par. Mon. con. 6 months,	
100; for. miss. asso. 72; contrib.	
after sermon by Rev. Mr. Bard-	
well, 81, 41;	253 41
Bristol, Mon. con. 14; Mr. C. 2;	16 00
Union, Mon. con.	7 00—276 41
<i>Lovell and vic. Ms. Char. Asso. W. Davidson, Tr.</i>	
Methuen, Gent. and la.	70 50
<i>New York city and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	2,298 02
<i>Somerset co. Ms. Aux. So. C. Selden, Tr.</i>	
Contrib. at ann. meeting,	28 47

Bloomfield, To constitute Rev. GEORGE W. HATHAWAY an Honorary Member of the Board,	51 08
Fairfield, Mon. con.	9 12
Industry, Gent. and la.	13 50
Madison, Gent. 7,75; la. 6,66;	14 41
Mercer, Asso. 5; mon. con. 12;	17 00
Norridgewock, La. 20,30; mon. con. 12;	32 30
Solon, Gent. and la.	7 50
Strong, Mon. con. 13; Mrs. E. Hunter, dec'd, 3;	16 00—182 38
Western Reserve, O. Aux. So. Rev. R. Nutting, Hudson, Tr.	
Chester, E. Allen,	94
Claridon, Asso.	14 73
Hamden, Asso.	9 72
Hinkley, Mrs. M. J. and chil.	1 13
Geauga co.	
Madison and Unionville, 1st chh. chh. 9; J. H. 3; C. S. S. 6; a lady, 37c.	18 37
Portage co. aux. so.	
Tallmadge, Youths miss. so. 8 00	
Twinsburg, Gent. 15,65; la. 5; mon. con. 13,15;	33 80—41 80—86 69
Total from the above sources,	\$5,478 35

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh.	79 16
Andover, N. par. Ms. La. av. of jewelry, etc.	4 63
Back Creek, N. C. Asso.	61 21
Baltimore, Md. La. benev. asso. in 5th presb. chh. 25; mon. con. 15;	40 00
Beardley's Prairie, M. T. Presb. chh.	4 00
Bethlehem, N. H. Mon. con.	5 20
Bedon, Ms. Fem. benev. so. of Salem chh. for George W. Blagden in Ceylon, 20; sch. of chil. for hea. chil. 1,33; an officer in U. S. army, 2;	23 33
Brattleboro', Vt. Juv. miss. asso. for Jonathan McGee in Ceylon,	12 00
Bridgeton, N. Y. Presb. chh.	12 00
Charleston, S. C. A lady, for tracts and bibles in Asia Minor, 5; col'd women, 1,25;	6 25
Chelsoe, Ms. Mon. con.	19 00
Chester, Pa. Coll.	1 00
Chesterville, Me. Mon. con. for. wes. miss.	13 00
Cohocton, N. Y. Presb. chh.	17 00
Colchester, N. Y. Mon. con. in presb. chh. 20; Miss Sarah Downes, to constitute HERMAN D. GOULD an Honorary Member of the Board, 100; ded. ack. prev. 50;	70 00
East Hampton, N. Y. A child,	5 00
Frost Hollow, Pa. Presb. chh.	1 00
Greenfield, O. Mon. con. in cong. chh.	5 00
Greenville, Ct. A female, for an orphan son. child in Greece,	3 00
Groton, N. Y., J. C.	2 00
Gull Prairie, M. T., A lady,	1 00
Hanover, Pa. Indiv.	15 00
Harrisburg, Va. R. B. Moorman,	31
Jeffrey, N. H. Mon. con.	51 20
Jamaica, N. Y. Aux. for. miss. so. 152,50; av. of ring, 45c.	152 95
Lavencroftville, N. Y. Teacher in Grove sab. sch.	50
Liberty, N. Y. Presb. chh.	8 69
Little Compton, R. I. Fem. benev. so.	23 43
Lovell, Ms. Mon. con. in 1st cong. chh.	34 00
Lower Norfolk, N. Y. Mon. con. in cong. chh.	50
Lyme, O. Mon. con. in cong. chh.	16 39
Madison, Mo. Mon. con.	40 00
Malden, N. Y. Mon. con. in presb. chh.	10 00
Manlius, N. Y. Mon. con. and other contrib. in Trin. presb. so. (of which to constitute Rev. CARLOS SMITH an Honorary Member of the Board, 50;)	173 50
Middletown, Pa. Sab. coll.	8 75
Morison, Me. Mon. con. (of which for bibles and tracts in China, 5;)	12 00
Newbury, Ms. Fem. read. so. in 1st par. for miss. at Brainerd,	33 00
New Haven, Ct. Three young ladies, 2d pay. for sch. in Ceylon,	30 00
New Lebanon, N. Y., R. Woodworth, a revol. pensioner,	10 00

New Orleans, Lou. Mon. con. in Rev. J. Parker's chh.	100 00
New York city, W. S. 10; Mrs. I. K. J.; m. box of J. D. L. and R. L. 2; a lady, av. of rings, 93c.	13 20
Norwalk, O. Mon. con. in cong. chh.	6 25
Norway, Me. Chil. of a clergyman,	17
Oakland College, Missi. Miss. so.	5 00
Onslow, N. S. Fem. for. miss. asso. for miss. to India,	26 30
Parsippany, N. J. Fem. evang. so.	20 00
Paxton, Ms. Young la. read. and char. so. for Martha Tryphena Biglow in Ceylon,	15 00
Pearson, N. Y. Sab. sch. miss. so. of 1st presb. chh. for Ira Gould in Ceylon,	12 00
Peru and Brownson, O. Mon. con. in cong. chh.	6 73
Peruville, N. Y. Chh.	3 00
Philadelphia, Pa. Mon. con. in 1st presb. chh. 500; hea. youth so. for the 3d Philadelphia school at Bombay, 125; W. W. 2;	627 00
Pittsburgh, Pa. Sab. sch. of 3d presb. chh. for miss. to China,	3 75
Providence, R. I., W. C. Chapin,	5 00
Ringsfield, O. Mon. con. in cong. chh.	8 25
Rochester, N. Y. Coll.	22 34
Rockbridge co. Va. W. Houston,	5 00
Rowan, N. C. Mrs. C. Andrews, dec'd,	5 00
Salem, Ms. Mon. con. Aug. in Tab. chh.	8 13
Salisbury Asso. N. C.	3 05
Saugerties, N. Y. Rev. J. J. Book,	10 00
Savannah, Ga. Male and fem. for. miss. so. in Indep. presb. chh.	125 00
Sherburne, Ms. Juv. asso. for sch. in Ceylon,	30 00
South Salem, N. Y. Fem. char. so. 25; M. G. 6; S. M. 5; I. G. 5;	41 00
Spring Place, Cher. na. J. Vann, for Miss Sawyer's sch.	10 00
St. Louis, Mo. Coll.	64 87
Stratford, Vt. Av. of jewelry,	33
Third Creek asse. N. C.	17 50
Unity Asso. N. C.	14 55
Valley, Pa. S. Maclay,	10 00
Wakeman, O. Mon. con. in cong. chh.	6 22
Washington co. Mo. Concord chh.	48 18
Waterford, Me. W. Warren,	5 00
Wayne, Mo. B. Burgess,	1 00
West Point, N. Y. Chris. so.	5 00
Williamsboro', N. C. Mrs. S. M. Bullock, for miss. to China,	10 00
Winslow, Me. C. box of T. Rice,	16 00
Winthrop, Me. La. asso.	13 80
Woodtick, Me. Mon. con.	5 50
Unknown, A friend, 3; N. J. 2;	5 00

Whole amount of donations acknowledged in the preceding lists, \$7,900 91.

LEGACIES.

Concord, Vt. Randolph Ripley, (\$136 having been received previously,) by S. Ripley, Ex'r.	78 16
West Hanover, Pa. James Sproat Snodgrass, by Rev. James Snodgrass,	100 00

DONATIONS IN CLOTHING, &c.

Beverly, Ms. Shoes,	8 00
Brimfield, O. A box,	26 28
Brookline, Ms. A bundle, fr. Kingsbury sew. so. for Carmel,	8 50
New Echota, Cher. na. A bedquilt, fr. Miss Sawyer's school,	3 00
Twinsburg, O. A box, fr. fem. asso.	15 00
Warren, A box, fr. fem. Dorcas so. for Mackinaw miss.	35 72

The following articles are respectfully solicited from Manufacturers and others.

- Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.
- Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.
- Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
- Blankets, coverlets, sheets, &c.
- Filled cloth, and domestic cottons of all kinds.

THE

MISSIONARY HERALD.

VOL. XXX.

OCTOBER, 1834.

No. 10.

Biography.

BRIEF MEMOIR OF THE EVANGELIST, LEANG AFA.

THE following account of the Chinese convert, whose name has often been mentioned in the pages of this work, was composed and forwarded by Mr. Bridgman. The narrative is brought down to the first of March last.

There is no very clear evidence that the gospel of God, in its purity, and before the present era, was ever published to the Chinese; and, excepting a few thousand who have been baptised into the Romish faith, there are not probably, among the three hundred and fifty millions of this empire, more than twenty souls who are ready to avouch the Lord Jehovah to be their God and Jesus Christ to be their Savior. Even the name of Jesus is an offence to this people; and among every description of persons, from the monarch to the beggar, there is an apathy in regard to spiritual things, a self-complacency towards themselves and whatever is their own, a contempt of strangers, and a hatred of foreign creeds, which render the Chinese proof against every thing but the force of divine truth. That can subdue them; and those who have felt its power know assuredly that to Jesus every knee shall bow and every tongue confess. This truth, attested by many infallible witnesses, is made sure by the blood of an eternal covenant. The following brief notice of a Chinese evangelist affords a beautiful illustration of the force of divine truth, and will encourage disciples of Christ to come up to the help of the Lord against the mighty.

LEANG KUNG-FA, who is known to the churches by the name of AFA or LEANG-AFA, is now in the forty-seventh year of his age. His native place is in the province of Kwang-tung, about seventy miles distant from Canton. He was born

of poor parents, and until he was eleven years old, they were unable to provide for him any means of education. Most boys in China, perhaps nine tenths, are taught to read and write; yet a large majority of them do not commence their studies until they are seven, eight, or nine years old; while not a few, like Afa, spend the first ten years of their lives in idleness and vain sports. At the age of eleven, Afa entered the village school, and continued there three years; during that time he studied the *Szu-shoo* (or *Jourbooks*), the *Shoo-king*, the *Yih-king*, the *Le-ke*, and the *Shing-yu-kau*. These text books, which contain the rudiments of the Chinese ethics, science, and political economy, he committed thoroughly to memory, so that he could repeat word for word. This task many lads accomplish; and then their education is completed, unless they are destined to a literary course, with a view to become officers of state. But such was not the case with Afa; and though he desired to read many books, yet the poverty of his parents prevented him from pursuing his studies, and compelled him to leave the cottage of his father and mother and seek employment abroad for a livelihood. He now came to Canton for the first time. Here, after having tried the business of pencil-maker, he finally engaged in cutting or engraving blocks for printing Chinese books. In this employment he continued four years with a master who took much pains to instruct him in the art. He then changed his place of

residence; and after a few months, left Canton for a neighboring village. While there, and in the 22d year of his age, he was called home to mourn the death of his mother. But he soon returned again to his work, which he continued to pursue, sometimes in Canton and sometimes in neighboring villages. Neither the death of his mother, nor any other occurrence hitherto, had caused him to think seriously of his condition, either in this life or the life to come. He lived, as all his countrymen are now living, with scarcely a solitary exception, in a state of most awful carelessness and stupidity.

In the kind providence of God he was at length to be brought into contact with one who cared for his soul, and who, whenever there was opportunity, was faithful to warn and admonish him; and after he was converted, to instruct, encourage, and strengthen him. Dr. Milne arrived in China July 4, 1813; the next year, after having visited Java, he and Dr. Morrison resolved on commencing a mission at Malacca. The publication of books was a principal consideration which led to this undertaking, and was to form one of its chief objects—an object of great importance, which has been, and must continually be, kept constantly in view. Thus, while he knew it not, the way was prepared to bring Afa to a knowledge of the truth, and train him for future usefulness. He had for several years been engaged in printing, and had become a good proof-reader. Such a man was wanted for the new mission. When Dr. Milne sought for a printer, Afa was recommended to his attention; and having exhibited satisfactory proof of his skill and workmanship, was engaged to proceed to Malacca.

It was at this time that he first began to think of his condition as a moral and accountable being. While sitting alone, waiting for the time of embarking, he thus thought with himself—"I am now twenty-seven years old; from the age of nineteen, when I had learned my trade, to the present time, I have had no fixed residence, have associated only with worthless friends and companions, and all the money which I have earned has been wasted by intemperance and gambling. I have not done the least thing that is good, and how can I be esteemed a human being? Now that I am about to go to Malacca, why not renounce my worthless friends; and when I shall have arrived at that place, cease to follow my former wicked practices and become a good man?" While his mind was occupied with these thoughts, the time came

for him to leave Canton. Accordingly, in company with *Le*, who was to go with Milne as teacher of the Chinese language, he started for Malacca; but the ship in which they were to embark had already sailed; they tarried therefore about two months with Milne in the house of Dr. Morrison. During that time Dr. Milne took frequent opportunities to converse with him, and importuned him to read the holy Scriptures and to worship the living God. "I was surprised," says he, "and thought it exceedingly strange that he should wish me to do this; and I was much displeased; there was no other way, however, but to comply with his wishes."

About the middle of April, 1815, he embarked with Dr. Milne for Malacca. After a voyage of thirty-five days they all reached Malacca in safety. As soon as Afa went on shore he was surrounded by many of his countrymen; but they were all from the province of Fuh-keen, whose dialect he was unable to understand. Seeing himself in such a condition, he felt that he was a worthless being; "I had a mouth," said he, "but I could not speak; I had ears, but I could not hear; my grief was extreme."

During the first twelve months which he spent at Malacca, he lived in the house of Dr. Milne. His feelings at the close of that time he has described in the following words. "Having opportunity of being alone, I reflected on the words and actions of the past year, and was thoroughly convinced that I was a sinner, but knew not how to obtain the pardon of my transgressions. I thought thus in my heart; 'Now I have come to this foreign country, and do not understand the language of its inhabitants; I have now no useless friends with whom I may associate, I need not fear that others will lead me away to evil and wicked practices; now, I may repent and put away my wicked heart, and become a good man. Accordingly, on the first and fifteenth of every moon, at four o'clock in the morning, I burned incense, and knelt down at the door of my room and recited long prayers to the goddess of mercy; then again I knelt down and prayed to Boodha and to the other gods and goddesses, that they would protect me and give me peace and great prosperity. But though externally, I thus worshipped gods of every description, still evil and wicked thoughts were continually cherished in my heart, and false and deceitful words were not removed from my lips. Dr. Milne, in the mean time, was constant in maintaining family

prayer, with the reading of the Scriptures, every night and morning, and also public worship every Sabbath day: but though I read the words of the Bible, and heard him explain their meaning, yet I did not understand the sense of the one, or comprehend the reasoning of the other. Though I yielded in some measure to the wishes of Dr. Milne, yet I disliked exceedingly to read the Bible and worship God; and as I saw that he used no gilt paper, incense, candles, or images, I could not comprehend what kind of deity he worshipped, and therefore I did not wish to join with him."

After dwelling a year under the same roof with Dr. Milne, he removed to another house that had been provided for him; yet he did not get free, as he wished to do, from the solicitation and admonition of his employer and instructor; "for" to use his own words, "Dr. Milne still insisted upon it that all the members of his household should assemble morning and evening to read the Bible and worship God; and though I daily heard him speak of the death of Jesus, and the atonement which he had made for the sins of the world, his words only reached my ear, they did not touch my heart; my thoughts were occupied with other things. Sometimes I would meditate on the doctrines of the Bible, but I could not understand them; again I would listen carefully to Dr. Milne's expositions of Christianity, but I was unable clearly to comprehend the subject; my heart rose in opposition against the new religion, and I wished to hear nothing more about it." The enmity of his heart at this time was very great, and induced him, when among his companions, to rail at both Dr. Milne and the doctrines which he inculcated.

While he was in this unhappy and troubled state of mind, a priest of Boodha, from one of the western provinces of China, came to Malacca, and took up his residence in a temple near where Afa lived, and began immediately to call on the inhabitants of the place to contribute of their money to repair and furnish the temple. "He frequently came to my house," says Afa, "and sat down and conversed about the regulations and customs of the Boodhists. I asked him what advantage will it be to a man to embrace his religion? He replied, 'The doctrines and the practice of the Boodhists are supremely important! If an individual abandons the world, joins the sect, and serves Boodha, he will not only obtain the forgiveness of his own sins, but those of his whole family will be blotted

out! In what way, I inquire, can the pardon of his sins be obtained? He replied, 'We daily, morning and evening, repeat the sacred books, and grandfather Boodha is pleased and looks down from the western heavens and forgives the sins of the man and his family; and if he will contribute money to the support of it and its inmates, the priests will recite prayers for him, and after death he will return again into this world to be born of rich and honorable parents and will not sink into the miseries of hell!' When I heard the priest affirm that in this way all sins could be forgiven, I joyfully believed his words, and desired to learn the doctrines of the sect. I inquired of the priest, therefore, if it would be meritorious in me to burn incense and recite prayers to Boodha? 'It would be in the highest degree meritorious,' he replied, 'thus to know and trust the god.'

The priest then gave him a book and directed him to peruse it in retirement, assuring him, that if he read a single page, he would reduce a little the sins of his former state (of being in this world); but that if he would recite *one thousand million* pages, or an equivalent in repetition, then all the sins of his former state would be cancelled, all suffering in the present state be prevented; and in his future state, after being born again into this world, he would go away into the western heavens to enjoy supreme delight for ages. Upon this representation he took the book and followed assiduously the advice of the priest. Having persisted in this course for several tens of evenings, and while sitting alone one night he thus meditated: "From my nineteenth to the present, the twenty-eighth year of my age, all my thoughts, words, and actions have been evil; and now I am sitting here alone reciting prayers to Boodha, and am not attempting one good or one meritorious action; how then can I obtain pardon of my sins?" He now began seriously to fear the consequences of his former evil practices; he doubted the utility of his present course; he desisted from the recitation of his sacred books; and desired no longer to sit with the priest and converse about the doctrine of Boodha.

He now for the first time was willing to listen to the preaching of the gospel. Whenever he had opportunity he seized his Bible and read it with interest, and noticed particularly those passages which were levelled most directly against his own evil and wicked practices, lying, deception, and against the worshipping of idols and false gods. Thus he began

to understand the meaning of the holy Scriptures, and to see and feel the extent and force of their requirements. The death and sufferings of Jesus deeply affected his mind. The Bible, which he now knew was true, carried conviction to his heart, and he began to understand something of the way in which sins could be forgiven. He found delight in hallowing the Sabbath day, and in joining in the worship of the most high God, and in reading and studying his holy word. When he found difficult passages, which he could not understand, he used to go with them to Dr. Milne, who, not less in accordance with the prompting of his own heart, than with the new desires of Afa, discoursed fully to him concerning the character of the living and true God—the Father, the Son, and the Holy Ghost,—the immortality of the soul, and the doctrine of eternal rewards and punishment. As his knowledge increased, he became more and more thoroughly convinced of being a sinner, and sought more and more earnestly to know the way of salvation and redemption by Jesus Christ. He saw now, and felt, that there was no hope for him, except in and through the merits of the Savior, in whom he desired to put all his confidence, and to receive, as a sign of this faith, the seal of baptism.

This forms a most important point in his history: he was now called on to come out from the world, to abandon entirely and forever his former favorite "evil and wicked practices and worthless friends," and in the most solemn manner to renounce the religion and faith of his ancestors and the gods of his country, and to avouch the Lord Jehovah, one God, to be his only Savior. He counted well the cost, and came deliberately to the determination to take up the cross and follow Christ. "At twelve o'clock this day," Sabbath, November 3d, 1816, says Dr. Milne, "I baptised, in the name of the adorable Trinity, Leang-Kung-fa. The service was performed privately, in a room of the mission-house. Care has been taken, by private conversation, instruction, and prayer, to prepare him for this sacred ordinance. This had been continued for a considerable time; and finding him still steadfast in his wish to become a Christian, I baptised him. The change produced in his sentiments and conduct is, I hope, the effect of Christian truth, and of that alone; yet who of mortals can know the heart? Several searching questions were proposed to him in private; and an exercise suited to the case of a heathen candidate for baptism,

composed and given to him to read and meditate upon. At baptism, the following questions were proposed to him, to which he answered as below. 1st. Have you truly turned from idols, to worship and serve the living and true God, the creator of heaven and earth, and all things? "This is my heart's desire." 2d. Do you know and feel that you are a sinful creature, totally unable to save yourself? "I know it." 3d. Do you really, from your heart, believe that Jesus Christ is the Son of God, the Savior of the world, and do you trust in him alone for salvation? "This is my heart's desire." 4th. Do you expect any worldly advantage, profit, or gains whatever, by your becoming a Christian? "None; I receive baptism because it is my duty." 5th. Do you resolve from this day till the day of your death, to live in obedience to all the commandments and ordinances of God, and in justice and righteousness of life before men? "This is my determination, but I fear my strength is not equal to it." "On my part," continued Dr. Milne, "the ordinance was dispensed with mingled affections of joy, hope, and fear. May he be made faithful unto death; and as he is the first fruits of this branch of the mission, may an abundant harvest follow to the joy of the church and the honor of Christ."

After continuing in Malacca four years, Afa returned to China to visit his family and friends; and when he saw them wholly given to idolatry, his heart was moved to pity. He earnestly desired their conversion and their salvation; and with a view to effect this purpose, he prepared a little tract, in which he embodied a few of the clearest and most important portions of Scripture respecting idolatry, the need of repentance and faith in Christ, etc.; and having submitted the manuscript to Dr. Morrison, he engraved the blocks and printed two hundred copies, intending to circulate them among his acquaintances. But unexpectedly the police-men, having been informed of what he was doing, seized him and his books and blocks, and carried them all away to the public courts; the books and blocks they destroyed, and Afa they shut up in prison. In that situation he began to review his past conduct and the course he was attempting to pursue, in order to promulgate the doctrine of Christ among his countrymen. Though he was conscious of having done right in preparing his "little book," yet at the same time he was thoroughly convinced that it was on account of his sins that he was called to suffer persecution, and he viewed his im-

prisonment as a just chastisement inflicted by his heavenly Father, to whom he earnestly prayed for the pardon of his sins.

He had been only a few days in prison, when Dr. Morrison heard of it, and immediately interceded with influential native merchants that they would endeavor to arrange with the officers of government and procure his release. This, however, was not done, until, by the order of the magistrate, he had received thirty blows with the large bamboo. This instrument of punishment is five and a half feet long, about two inches broad, and one inch and a quarter thick; and so severely applied in the case of Afa, as to cause the blood to flow down from both of his legs. After they had thus beaten him and received a considerable sum of money, about seventy dollars, they set him at liberty.

The effect of this imprisonment and beating, which took place in Canton, was to make him more humble and more devoted to the cause of Christ. Soon after he was released from prison, he went to visit his family in the country, where he spent forty days. He then returned to Malacca, continued there for a year, and then came again to China to visit his family. He was especially interested in the spiritual welfare of his wife, and was exceedingly anxious for her conversion; he read to her the Scriptures; prayed with and for her; and at length, by his instrumentality, she was brought to believe in Jesus, and was baptised by her husband. "From that time," says Afa, "we have been of one heart and one mind in worshipping and serving the one only living and true God, the ruler and governor of the universe, and in endeavoring to turn those around us from the service of dumb idols."

He became anxious also for the conversion of his countrymen, and desired to make them acquainted with that gospel which he had found so precious to his own soul. To prepare himself in some measure to effect that object, he went again, with the consent of his wife, to Malacca, where he was received and cherished as a brother by that man of God who had brought him into the fold of Christ. He resolved now to apply himself with new assiduity to his work, and especially to the study of the Bible under the direction of Dr. Milne. But alas, before one year had passed away, he was bereaved of that endeared friend and brother. Dr. Milne died in 1822.

Having no one at Malacca on whom he could depend, Afa returned once more to his family, all the members of which

he found in health: their number had been increased by the birth of a son; the heart of the father was greatly rejoiced at this happy event, and "he bowed down and gave God thanks for his great favor." When the lad was about two years old he carried him to the house of Dr. Morrison, where in the ordinance of Christian baptism, he consecrated him to the Lord, with the hope that "he might grow up and become a virtuous man, thoroughly acquainted with the holy Scriptures, and able to preach the gospel to his countrymen. "Leang Tsin-tih, for that is the name of the lad, is now twelve years old; he reads the Scriptures both in his own and in the English language, and has made some proficiency in the study of Hebrew. The father's interest in the boy has always been very great; and it is his earnest and daily prayer, and he intercedes with others that they would pray for him also, that the child may live and become a preacher of righteousness, and turn the hearts of many unto the Lord.

Still farther to qualify himself to preach the gospel, Afa continued his studies with Dr. Morrison for about two or three years, who then, having sufficient evidence of his qualifications for an evangelist, "laid hands on me and ordained me to go and publish to men every where the true gospel." From that to the present time, about ten years, he has continued steadfast in the faith and the labors of the gospel; and has employed his whole time in making and circulating Christian books, and in proclaiming the word in other ways as he has found opportunity. His aged father still lives, but loves not the truth. He has a little daughter, six years of age, who has been given to the Lord in baptism. His friend, Le, who went with him to Malacca and continued there till Dr. Milne's death, lives to this day without hope and without God in the world. Among his kindred and friends, for a long time, none but his wife believed; but recently more than ten souls have professed their faith in Jesus; and there are others, who inquire what they shall do to be saved. His labors, his faith, and his zeal increase as he goes forward with his work. During the last five months he has distributed in the city of Canton and adjacent villages more than 15,000 tracts, most of them containing large portions of Scripture. And now, "like holy Paul, it is his heart's desire and prayer to God, that the seed may take root, spring up, and bring forth much fruit unto everlasting life."

American Board of Commissioners for Foreign Missions.

Ceylon.

EXTRACTS FROM THE JOURNAL OF GABRIEL TISSERA, A NATIVE PREACHER.

THE writer of the following journal was one of the first fruits of the American mission in Ceylon, and became early connected with the station at Batticotta as a native teacher, and was one of the first two who were licensed to preach the gospel, about twelve years ago. Since that time he has been zealously engaged in efforts for the instruction and religious improvement of his benighted countrymen; except during an interval of a year or two, when his labors were suspended on account of impaired health. He is familiarly acquainted with the English language, in which he writes his journal.—In the first paragraphs he gives a minute account of two of the most valuable kinds of trees found in Ceylon; together with their various uses, and the practices connected with them.

The Palmyra Tree.

January 15, 1832.—As I have mentioned the palmyra tree, it may not be unacceptable to make some remarks about this and about the cocoa-nut tree, neither of which I believe is in the United States. The palmyra tree is of various heights, from ten to eighteen yards; and, though rarely, palmyras twenty yards long may be met with. It has no branches. The leaves, flower, and fruit come out on the top. The leaves are long and divided into many single leaves, each of which has a rib running along the middle. The stems of these leaves are nearly two yards long, and indented with sharp notches. The bottom of the tree is between a half a yard and a yard in diameter. The tree is black. The leaves are of a light green, and, when cut and dried, turn into a whitish color. These leaves serve to write on, and are much more durable than paper. Writing is done with an iron stilum, with which every letter is engraved. The quickest writer on ola (for so these leaves are called) writes nearly with as much rapidity as the quickest writer on paper. The leaf is not laid on a table, but held between the thumb and the fingers of the left hand.

The timber is very useful for rafters and laths; it is not sawn, but split and hewn. The fruit is between five and seven inches in diameter, not quite round, but rather spheroidal or oblate. It is of a shining black, and of a very pleasant smell. When ripe, it is sweet and nourishing. It is ready for eating after being baked or roasted in the fire. It is covered with a thin, fibrous, black peel, and is full of fibres and a yellow thick substance or juice. There are generally three stones, though, in some, there are two, and in others there is only one. The stones are large, nearly of an oval shape, being nearly one third of the size of the fruit. When the fruit is young, these stones are full of a sweet jelly, which is much loved by the natives. These stones are put in a heap, and earth is thrown over them, where, in the course of about six months, they shoot out a root, which, if left to grow, will produce a tree, but which is dug out and used as an esculent. It is neither boiled or roasted. It is very commonly dried, and beaten into flour; and a porridge and another kind of food, called by the natives pilloo, are made of it. The leaves also serve to cover the roofs of houses with; mats and baskets are also made of them, which are handsome and very useful. Among many other purposes, they serve as buckets to draw water with. Toddy is drawn from the flower, in which case, there will be no fruit from that flower, which is shaved twice every day that toddy might ooze out. This is a wholesome and pleasant drink when fresh and drank in a moderate quantity; but, when it has fermented, and is drank excessively, it is of an intoxicating nature. The immature and young fruits, when cut into pieces, are food for cattle. The pith of the palmyra is very sweet, and eaten by the people;—it is also pickled. Molasses is made of the toddy. When the molasses is poured into little baskets and hardened, these lumps are called by Europeans in India jagree.

Men of the two low castes, called Nalavas and Pallas, are those who climb up a palmyra or cocoa-nut tree to cut fruit and leaves, or to draw toddy. The Chandas are the caste which do this business on the Coromandel and Malabar coasts. In this district, also, some individuals of this coast climb these trees. In the south of the island, it is the Cinga-

lese Chandas that climb cocoa-nut trees in order to draw toddy.—They put a string or withe around their feet, in the form of a circle, which facilitates their climbing. Those who climb palmyra trees in this district, have a piece of leather hung over their breast, to keep it from being rubbed against the sharp places on the side of the trees. It is a shame for a man of high cast to climb a palmyra tree; so they never do it, or very seldom, and that in the neighboring isles, or in remote parts of the district. The high castes are generally ignorant of the art of climbing this tree.

A very useful food is made of the palmyra fruit. It is called *poojah*. It is the fruit mixed with water, and squeezed in a basket, and the liquid part spread on a large mat; which process is repeated for about twenty days, when the thick liquor thus obtained becomes a stratum of a thick hard gruel, the thickness of which is about a half an inch. It is sweet and nourishing, and of a reddish hue. It is then cut into pieces about nine inches by six, doubled, and kept for use. An *ola* bag containing two hundred of these pieces is sold for nearly a dollar. In times of scarcity, it is sold for five *rix* dollars, equal to one Spanish dollar sixty-six cents and two thirds.

The stems of the leaves are used for various purposes. There is a peel on these stems, which is stripped off and used for strings. Much fuel is obtained from the palmyra. Two hundred palmyras will support a family consisting of a man, wife, and children, all the year round, both by the productions of these trees, and the sale of the productions. When the abovesaid esculent root comes out of the stones, these stones or seeds are burnt, and the charcoal thus obtained is better than any other, and is the only charcoal used by blacksmiths in Jaffna. There is a sweet substance within these stones, which is taken away and eaten before they are burned.—There are male and female palmyra trees, as they are called. The above account chiefly relates to the female palmyra. The male tree has flowers, but no fruit. The toddy and molasses of male palmyras are rather preferred. The timber of the male, generally, is not so good as that of the female tree. A female palmyra is sold from thirty-three and a half cents to one dollar, whereas a male palmyra tree is generally sold from one and a half to three cents. When the palmyra leaves become old, and are taken down from the roofs, they are buried in the rice

fields, as one of the best manures. Green leaves are also good for this purpose.

I have now mentioned almost all the uses of the palmyra tree. Palmyra groves, interspersed with rice fields, form the principal scenery of Jaffna. The fields are green with rice nearly half the year. In Jaffna there is but one harvest of rice in a year. After the harvest, the fields appear like a parched desert, except detached spots watered and cultivated by the husbandman, and planted not with rice, but with other vegetables. The time for the growth of paddy, (the word used by Europeans in India for rice with the husks,) is the rainy seasons, which generally commence at the end of August, and last to the beginning of January, when the country, being flat, is generally overflowed. But in the rainy seasons there are intervals of fair weather and sunny days. It is the time of year when grass and all trees grow luxuriantly, and the thirst of the ground is quenched.

Cocoa-nut Tree.

Having given an account of the palmyra tree, I wish to give some account of the *cocoa-nut* tree. The *cocoa-nut* tree is rather similar to the palmyra. The timber when strong is used for rafters, levers to draw water from wells, etc., but it is not so durable as the palmyra timber. The leaves are much longer than those of the palmyra. These leaves are braided and used to cover houses with. They are not used to write upon, not being so tough, thick, and strong, as the palmyra leaves. The stem of the leaves is longer. The braided leaves of the *cocoa-nut* are also used to cover hedges; so is the palmyra leaf also; but this cannot and needs not be braided. When dry, the leaves of the *cocoa-nut* tree are tied into what are called *chools* or torches, which burn without any oil. The integuments of the flowers, when dry, are chiefly used for this purpose. The *cocoa-nut* is generally of a green color, commonly larger than a palmyra fruit. It is covered with a fibrous and thick husk, and has a shell containing the kernel and water. The water is very cool, sweet, and refreshing; and the kernel, when young, is eaten, being like thick milk, but much more savory and nourishing. When the *cocoa-nut* is ripe, the kernel is scraped with a certain tool, and its milk is squeezed out to be used in "*curry*," a

kind of food of the natives. This milk is eaten by the natives with their rice. In some ripe cocoa-nuts, a white spongy substance grows, which is the germ of a future tree. This substance is exceedingly sweet and delicate, and is greatly loved by the people. Excellent oil is made of the kernel of the cocoa-nut. This is the best for lamps, and is also used to fry various eatables. *Arrack*, a spiritous liquor, is distilled from the toddy of the cocoa-nut tree. An immense quantity of arrack is exported from this island, especially from the southern parts; and a vast deal is consumed on the island. Though much of this is used immoderately, and, morally speaking, this is not a great good, yet there is a medical and proper use that can be made of it; and it is a great article of commerce. Cargoes of cocoa-nuts are often carried and sold by native coasting vessels. Molasses, called *jagree*, is made of the toddy, which is sweeter than the palmyra *jagree*. The flowers of the cocoa-nut are of a yellowish white, and very handsome. They consist of something like whips tied together. Wedding houses in the south of the island are adorned with young cocoa-nut leaves and its flowers. There is a species of cocoa-nut trees, the fruit, leaves, and flowers of which, are of a beautiful red. The fruits and flowers are particularly beautiful. Cocoa-nuts are used in heathen ceremonies, whereas palmyra fruits are never. The cocoa-nut shells serve for cups and bottles, and are a valuable fuel. There is a rind about the top of the cocoa-nut tree, that is woven like coarse canvass. This is used for filtering and for fuel. Perhaps more fuel is obtained from the cocoa-nut than from the palmyra tree. Also vinegar is made with toddy of the cocoa-nut tree. I believe no spirit can be distilled from the palmyra toddy, nor can any oil be obtained from it. In these two articles and its water, the cocoa-nut excels the palmyra. A valuable string is made with the fibres of the cocoa-nut husks. The pith of this tree is sweeter than that of the palmyra, and is used for the same purpose as the latter. The kernel of the cocoa-nut, and consequently the milk or juice squeezed out of it, are perfectly white. The top part of the young cocoa-nut is also a very delicious food. In Jaffna there are not so many cocoa-nut trees as there are palmyras; but they are chiefly cultivated in the south of the island. There are other palm trees, as the kittool, in the south part of the

island, the arika-nut, or butternut tree, the plantain, the date tree, and the very remarkable talipot tree, the last of which is peculiar to the south and interior of the island. And there is the cinnamon tree, besides innumerable other species. The cinnamon is also peculiar to the south and the interior. But the limits of the journal preclude an account of any of these.

Native Superstitions respecting Diseases.

Feb. 14. There is much noise to-night in a temple near. When a person is sick, his relations send for the *pariars*, people of one of the low castes, almost the lowest caste, whose business it is to beat drums. When they are called in case of sickness, the *pariars* beat their drums in a place where several roads meet, or in an open place, thereby intending to appease the wrath of the demons or devils which inflicted the disease, as the heathens think. The relations of the sick person provide fruits, boiled rice, money, etc., which they move round and round his head. They then carry away these fruits, etc., and place them on the spot where the *pariars* beat the drums, whence they are taken away by the *pariars* themselves. It is thought, that the fruits, etc., thus moved around the head of the sick person and carried away, will remove the influence of any evil spirit on him, and consequently heal the disease. In all the festivals of the heathen, which are celebrated in their temple, drums are beaten, trumpets blown, and several other kinds of music used. This noise reminds me that we are among a heathen people.

March 4. Sabbath. This afternoon, visited the people in a neighboring village, and distributed a few tracts. A woman was sick with a consumption, with which she had been afflicted about four years. She was nigh unto death, when I saw her. I spoke to her a few words of exhortation, with regard to her preparation for death. She died the next day. There came a man, called a god. He cavilled much, speaking to this effect, "You have nothing more than we; you have not *seen* God; you are not in a good way; but you are intolerant, speak with much earnestness, and affirm that our system is false." He spoke much in this strain. What I could say as an answer, did not seem to have much influence on him. I then read a tract, the life of the well known Krishna, a convert of the Baptist mission at Cal-

cutta, translated into Tamul. A brahmin who stood near endeavored much by loud talk to interrupt me. But I continued to read to the *tambyran*, (which means god), as he is called, to the brahmin, and to the others who stood near, and made a few remarks on what had been read.

April 6. Sabbath. Visited a near village, spoke to a few persons who had assembled there, and distributed a few tracts. The brahmin who keeps a school cavilled at what I said. They laid much stress on a miracle, which is said to have lately taken place. One present said, that he had seen the man the day before, and that the tongue, out of which a large piece had been cut, was grown almost like any other man's, and that the man, being cured of the disease which he had had in the stomach, was growing stouter than ever. The people believed that the disease was cured by the interposition of the god Skandaswamy, on account of the patient cutting off his tongue. This disease referred to is generally considered incurable. If they wish to have some such disease cured, they travel to temples in famous and distant places, and sometimes there cut off their tongues, which they expect to grow again, as well as the disease to be cured, by the power of the god worshipped in that temple. Sometime after this, I met a man who had cut off the forepart of his tongue at the Nellore temple, and among other questions, I asked the man, "What good was it to have cut a part of a member of his body?" A mendicant who accompanied him, answered, "It was done in order to express the worshipper's love and zeal to his god." They frequently rest the truth of their system on these miracles.

May 24. Attended the formation of the Native Missionary Society at Oodoo-ville. It is composed of the native converts in the mission. Some of the missionaries also render some assistance by their subscriptions. Its funds will be rather small. The object is to establish and support some native assistant missionaries in populous villages which are destitute of the gospel ministry. But by the operation of this society, only one or two such villages can be supplied, while there are a vast many such in the district.

Aug. 10. Lately there have been two Roman Catholic festivals, at two places, one called Kyalaly, and the other Poothoomadam, each a good number of miles distant from the town, though they are

in the district of Jaffna. The latter is an island surrounded by the roaring sea. The Catholics spend considerable money in order to travel to the place where they believe diseases are miraculously healed, and other miracles performed. They, like the heathens, make vows, saying, that if the saint would cure them of such and such diseases, "or relieve them of such a calamity, or confer on them such a temporal favor, they would make such offerings, which vows they punctually observe, if the prayer were granted, as they believe it generally is. In making these vows, they put a thread around the pedestal of the image, which thread they untie when they pay their vows. They wash the feet of the image, and drink the water, as a cure for disease. They measure the crucifix with a thread, and tie the thread around the arm, as a preservation against being attacked or being frightened by devils. Some females, according to the particular vow they have made, wipe the feet of the image, and sweep the inner part of the church with the long hair of their head. This is done rather in imitation of the account given in the gospel, of a woman's wiping our Savior's feet with her hair. The Roman Catholics do many other superstitious things, which it will be too tedious to enumerate.

19. In the afternoon visited some houses in a village called West and East Batticotta. Last night seven or eight persons, among whom were some brahmins, who officiated before the idol, being drawn in the car with it, were dangerously wounded by the explosion of the fire-works in the Nellore temple, where this is the time of the yearly festival. They expected some wonders that night, having some notice of it given by the god, as they pretended; and this melancholy event is the only remarkable thing that took place, instead of any supernatural occurrence. One man walked on spikes which were fastened upright on wooden sandals or shoes, so as to hurt the feet greatly. But whether the man's feet were injured, I do not know. Hundreds, males and females, roll after the car, especially on the last day. One man pierced his cheek with a spike, and let the spike so remain. This is called by them shackling the mouth. It is to remain so till the vow be performed. Two have cut off their tongues this year. I was told that one of them was going to cut off his head, which he was prevented from doing. These men were probably afflicted with different diseases, which,

that the god might miraculously cure, they hurt themselves in this manner, being actuated by enthusiasm. They also expect that the mutilated member would grow to its former shape by a miracle. The man who cut off his tongue last year is not cured of his disease, nor can he speak well. Philip, a native preacher under the Church missionaries, at Nellore, pointed to this man, who stood near him on the last day of the festival, when Philip went to distribute tracts among the crowds at the temple. He pointed to the man, and asked the hearers, what good had the man received from his frantic zeal, the sad effects of which still remained? The man stood speechless and ashamed, as did the others. The brahmins of the temple endeavored rather to dissuade the people from attempting any such violence on themselves, as it turns out to the disrepute of their temple. But the people in the country, many of whom know the above facts only by hearsay, lay much stress on these miracles, as they believe them to be. For they, without giving themselves trouble to inquire into the matter, take it for granted, that every one who had thus wounded himself, was healed of his disease, and cured of the wound; and that the mutilated member was restored. They swallow by mouthfuls, as the saying is. So that when we go to preach, they allege these pretended miracles, as proofs of their religion. They shew that they are quite willing to be deceived.

Conversation with a Brahmin—Cholera.

31. The brahmin mentioned under the last date came near the chapel, and entered into conversation with me on religious subjects. He asked, as cavillers always do, "Where is hell?" I told him, that it was a question with which we had nothing to do. We know what hell is, and what we ought to do to escape it. He also asked, "Where is heaven?" And he repeated in substance what is said in the Revelation of St. John, respecting heaven; as "The first foundation was jasper; the second, sapphire;" etc. "And the twelve gates were twelve pearls," etc. He understood this language literally, and thought that the Christians were so ignorant a set of people, as to fancy that heaven consisted of palpable and gross substance. I intimated to him, that they were figurative expressions, and that, if he would read the Scriptures with prayer and attention, he might know their true meaning. He said that he,

with some other brahmins, had read the Old and New Testaments through, with a view to know what was contained in them, but not with prayer or faith. This brahmin supported the astronomer, the most learned brahmin of Batticotta, about a year or more, that the latter might read the Scriptures through; for they have written several controversies with us, the Christians, in which they have quoted from the Christian Scriptures. They have sent those treatises to the missionaries, who have answered one of them. The rest they have not yet answered. To return to the conversation with the brahmin—He replies that it was not mentioned in the Revelation of St. John, that these expressions were figurative. I answered, "No, and yet from the analogy of Scripture we know that they are to be so understood."

Nov. 11. Sabbath. Went out this afternoon to speak to the people and distribute tracts, but I was detained by conversation with the pandayam, who, with another man, called *The Wise*, are lately returned from the Coromandel coast, after a voyage and journey of pilgrimage. The cholera prevails, and makes great havoc here among the people. Several of our neighbors and acquaintance have died. Many families are almost extirpated in the district. But the people do not lay it to heart; they do not look upon it as a visitation from God; but attribute it to the anger of a goddess. Some who are taken with the cholera, are buried probably before they are dead; for in several instances, the patient shewed signs of life, after they had been supposed to be dead, and accordingly made ready to be buried. They are so afraid, that they do not give time to know whether the patient is really dead, but remove him hastily. And in ordinary cases, too, it is their custom to burn the dead almost *immediately*. They burn in common cases; but those who die of an epidemic, they do not burn, but bury, because they think that the goddess will be displeased with the victims of her wrath being honored with a burning. When an epidemic prevails, the people offer more sacrifices to the goddess, and are more diligent in her service. In such seasons, the pariahs, the low caste people who beat drums, make a noise with their drums in the temple. I have called it noise, but it is the regular and I may say musical playing on their drums. We speak to the heathen; but they are not turned from the error of their ways. I mean the great body of them.

Fabulous Character of the Native Mythology.

16. Finished translating my portion of that part of an Essay on Natural Philosophy, which had been appointed by the king's commissioners to be translated into Tamul.

17. While conversing with a brahmin I observed that he worshipped a hawk which happened to fly near us. They worship it, because in their mythology it is the conveyance of Vishnoo. They worship it with one hand. I mean they raise only one hand in worshipping it. I do not remember whether it is the right hand or the left. The brahmin repeated the sanscrit which he pronounced in worshipping the hawk. Being interpreted into English, it purports as follows, to wit: "I adore thee, O thou of red color, and also of a white that resembles the youthful moon! Thou king of birds, and the conveyance of Vishnoo!" In Tamul, also, one name of the hawk is, "The king of birds." Its wings are redish, and the head is of a beautiful white. Its hovering in a circular form, as it commonly does, is considered by the heathen a good omen. At Colombo, the fishermen catch the hawks, which visit the fishing boats to plunder the fish, and carry them through the street, when the sect of heathens called the Vishnooites or Vishnooas, the worshippers of Vishnoo, pay the fishermen, and have the hawks released.

19. There is a singing class in the seminary. I teach them sacred music, being myself taught by Mr. Meigs. He also sometimes teaches them. They learn by rules. They make pretty good singing in meetings. Several of the singers have left us, they having left the Seminary—after the usual course of studies, and being appointed in various employments, generally at a distance. A few of the singers remain and are making further progress; and others wish to join the class.

25. Sabbath. In the afternoon, conducted divine service in the chapel, in lieu of Mr. Meigs, who was unwell.

Kasy Kandum.

26. Most of this year my general work on week-days has been the translating of a heathen book, entitled Kasy Kandum, or the history of Benares. It is a part of the Scunda Poorana. That is, its tenor is succinctly given in the said Poorana; but this Kasy Kandum is

more copious than the part contained in the Scanda Poorana, is in different verses, and is considered a separate book. In Bengal this book is read in Sanscrit, and is probably interpreted to the people in Bengalee. It is one of those books, the reading and hearing of which are considered meritorious, and which consequently the people assemble every year to hear. In Jaffna, this book is, of course, in Tamul poetry. The people keep a fast, during the season of which they hear it read and interpreted, and they avoid all animal food in their meals during that season; for according to the heathen system, it is sin to kill an animal; and there are many heathens in this district who abstain from animal food all their lives. They do not eat even an egg. By reading this book, the heathens expect great reward in the next state of existence. They bathe before going to hear the reading of Kasy Kandum, Scanda Poorana, or any other sacred book. Kasy Kandum is divided into many chapters, and contains on the whole 2,509 verses, of which I have translated 190 verses. I have to translate the rest. I translate it into English. The number of chapters or sections I have gone through, is six. The first section is occupied with praises to the gods. In the second, the story opens with Narada, an ascetic's seeing a mountain named Vindhya. At the sight of the ascetic, the mountain assumed human shape, went towards him, made him obeisance, and after the ascetic told the mountain that the golden mountain Meru had despised this mountain, and spoken lightly of it; when after the departure of the ascetic, this mountain Vindhya, was so exasperated, that it grew up to the heavens, stopped the usual course of the sun, and prevented him from passing Mount Meru to the right hand, as he always does when he sets. This change in the course of the sun, rendered light and darkness quite unequal, as to the length of their duration, and threw the affairs of the universe into total disorder, or completely put a stop to them. Consequently the gods and others, being greatly perplexed and troubled, resorted to Brahma, that he might reduce the mountain, and relieve them. The gods resorting to the world of Brahma is the summary of the title of the third section. Brahma instructs the gods in many things, and he especially exalts the cow—says, that it is an act of great merit to worship her. He told them, moreover, that he knew their object in coming to

him, but that they should apply to Agastia, an ascetic of great eminence, and the father of Tamul philology, medicine, and many other branches; and that the latter would comply with their request, and that nothing was too hard for Agastia. The fourth section treats of the gods arriving in the abode of Agastia. Much is said of the excellence of Benares, where Agastia dwelt, and that it was better to be born even a *fly* in Benares, than to be born princes in other places; as those who were born in Benares, never died, or they went to heaven if they died. The god Shiva himself is said to have highly loved to reside in Benares. The gods were rejoiced to see Agastia; and they discovered the footsteps of his virtuous wife, named Oolopamootrei, in the court of Agastia's abode, and worshipped these footsteps. The excellence of this abode is painted with various images, such as, that even the storks or herons of that place do not feed on the fish of the brook, as if they knew the Vedas which prohibit killing or eating animals; that the tiger does not feed on flesh, as if he knew that it was prohibited by the Vedas; that the tiger's whelps and the tender young one of the kine play together, etc.

The heathen's consider the luminaries of heaven as intelligent beings; and in their mythology various actions or events are attributed to some of these luminaries. Thus the planet Jupiter is the instructor of the gods, and he accompanied them to Agastia in this their journey. The word *devas*, or gods, in this account, means the spiritual beings who inhabit the upper world, and it does not include Shiva, Vishnoo, or Brahma. The upper world, or the region of those devas, is not heaven, though it is far superior to the earth: for heaven is still nobler than the world of these inferior gods. Jupiter was the speaker on this occasion; and he began to praise the virtues of Agastia's wife, in doing which he gave a treatise on the fidelity of wives. So the fifth section begins with the virtues of wives. Here much is said on the merit of the widow's burning herself in the funeral pile of her deceased husband; that it will confer heavenly bliss on the soul of the husband, as well as on that of the dying widow. The gods made obeisance to Agastia, who requested them to sit down, and inquired the reason of their leaving the upper world and coming to his cottage; when their instructor Jupiter briefly stated their calamity—that the mountain Vindhya grew up high, etc. Agas-

tia told the gods that he would reduce the mountain, and desired them to go to their residence. The sixth section is Agastia's repairing to Vindhya. Agastia speaks to his wife, and laments the necessity of leaving so excellent a place as Benares, living where is a means of getting to heaven. At last he makes up his mind, and, after taking leave of the deities of the place, inanimate as well as animate, proceeds to the mountain Vindhya. On seeing him, the mountain was afraid, grew small, and, going forward to meet him, prostrated itself at his feet; and he ordered it to remain in that low posture, until he returned from his visit to mount Podya to the south. This mount Podya is in India near cape Comorin. Agastia has not returned to Vindhya even to this day: he is to return hereafter. Some say mount Vindhya is at present under ground. When Agastia passed by and went on his journey, the mountain Vindhya rejoiced that he had not pronounced a curse on it, as a curse from him would have immediately taken effect. Agastia, with his wife, travels to the south, and enters the temple of Lukshmee, the goddess of riches, and praises and worships her. The goddess replied, that she was pleased with his praises, that whoever should repeat these praises, would obtain great pleasure and riches, and that even the book in which these praises were written, would be the cause of felicity to the family which lives in the house wherein that book is. The goddess said, moreover, that she knew the grief of Agastia—his separation from Benares was the cause of his sorrow—that it was so excellent and meritorious a place, that it would grieve any person whatever to be separated from it, and yet that he would return to that place in the twenty-ninth age of the world. This age is not yet come. An age of the world is about a million years. Lukshmee advised Agastia to proceed to the temple of Skandaswamy, the son of Shiva, who would instruct him in all the sciences, and also inform him of the nature and history of Benares. Agastia then, with his wife, travels in quest of the said temple of Skandaswamy.

This is a short account of what I have translated. It may be interesting to those in America to be acquainted with the religious notions of the heathens. In the last quarter of the year, I have taught two hours in the school, in addition to this translation.

Offering to prevent or cure the Cholera.

Dec. 10. The epidemic cholera prevails much in this village and in the villages near. A boy died of it in my neighborhood, and two more are now taken with it. The heathens generally do not administer any medicine, although the missionaries have it ready for them; and, in most cases, they die, and that rather suddenly. They are very much afraid of the disease, and make an offering to the idol of their jewels, cattle, etc. Each family, though poor, contributes a palmyra tree to be sold, and the amount of the sale to be spent for the temple. They are thus building new temples; and some leading men, or brahmins, take advantage of this season of distress, and prevail on the people to give away those things or money. They observe many idolatrous rites, and in the temples and in their houses offer various kinds of worship to their goddess, named Mooloo-mawry. She is supposed to be the cause of epidemics. When one is taken with the cholera, and either dies of it, or gets well again, they make an offering of divers kinds of food to the goddess. This they call a refreshment to her, or literally "cooling the goddess." In the town of Jaffa, they plant plantain trees in front of their houses, in times of epidemic, and place cocoa-nuts near them, ready opened for eating. This they intend as a refreshment to the goddess, when she passes the streets with her retinue. The native doctors think that they should not interfere with the goddess, and so they leave the patient to perish.

18. This night the great sacrifice and ceremony are performed in the temple of the goddess Patra-Kalee. About thirty sheep and fifty fowls are sacrificed. The noise of drums and other music and the crowds of people are great. The ceremony lasts all night. In the morning, the victims are sold, and a part of the food which had been offered is carried to the salt river, or to the sea shore, where one or two sheep and a few fowls are sacrificed, and the carcasses, with the said food, are put into a boat and carried into the sea, when they are thrown away; or, as some say, these things are carried to the other side of the shallow sea of Jaffa, and placed on the opposite shore. Things that are thus thrown away are carried away by the low caste people, who feast on them; whereas the people of the high caste are afraid to touch these things, except those persons who actually carry them on their shoulders to the sea-

shore. A great part of the food offered is eaten by the people at the temple. The people are afraid to be out when the things offered are carried to the sea-shore, for they fear that the devils or demi-gods, or the army or soldiers of the goddess, as they call them, are scattered about, at such a time. Two Mohammedans are said to have this year met these offerings, etc., in the way, as they were carried to the sea-shore, and to have immediately died of the cholera. This was at the sacrifice in the temple of the goddess Mootoomakry, otherwise called Mahamakry, or the great Makry, whose festival followed that of Patra Kahlee.

Constantinople.

LETTER FROM MR. GOODELL, DATED
FEB. 1, 1834.

Monthly Concert of Prayer in January.

THE scenes described below occurred on the day recommended by various ecclesiastical bodies in our country, and extensively observed, as a time of special fasting and prayer for the spread of the gospel.

This year was ushered in by some manifest tokens of the divine presence among us. Our weekly service in Turkish, which you know is attended statedly by half a dozen Armenians, and a few Greeks, had all along been increasing in solemnity and interest. Kyrios Paniyotes, of the latter nation, appeared to be growing in grace; and Sennacherim and Hohannes of the former, to be getting more and more within the influence of truth and of the Holy Spirit. We felt prepared to go a step farther; and the first monthly concert season in this year 1834, we observed in *Turkish* as well as in *English*. This is probably the first time the monthly concert for prayer was ever observed in that language. Kyrios Paniyotes made one of the prayers; and from one of our Greek tracts printed at Malta, he gave in Turkish an interesting account of Obbookiah, and of the commencement of the mission at the Sandwich Islands. Every ear seemed to be open; every eye to be moistened; every voice that uttered a syllable was in a tender and subdued tone. One of the Armenians then gave an extract from a sermon, which was preached by their patriarch in Constantinople, a day or two previous, and which had given them much

satisfaction. The following is the substance of the extract.

"Those Christians who love the gospel, have caused it to be translated and printed in every language; and all, even the heathen nations, are now beginning to read it. Let us, therefore, see to it that we conform ourselves to its precepts; lest those who have but just received it should point at us, and reproach us with neglecting the duties it enjoins; and we shall thus give occasion to them to blaspheme."

This was truly monthly concert intelligence, and was as cheering as it was unexpected.

After the Turkish, we had our usual English services on these occasions. Our little company represented six nations, and six churches. One was a Baptist brother, the master of an English vessel now in this port, and a man of intelligence and serious piety. The day previous, he united with us in celebrating the Lord's supper. This man has fastened, in the most conspicuous place in his cabin, a tablet, on which is inscribed in broad characters, in English and Latin, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. John iii. 3." He has a religious service on board his vessel every evening in the week, and we have preached on board every Sabbath afternoon since he has been in port. This brother concluded our monthly concert meeting with prayer.

Sennacherim's heart was now full, and he could no longer restrain his feelings; but with a most animated countenance and earnest manner, and with tears now and then gushing from his eyes, he gave an interesting account of his and Hohannes' experience, and of the way in which Providence had led them and brought them to a knowledge of the truth. At my request, he has since committed this account to writing.

During the remainder of the month, we had frequent and precious intercourse with these young brethren. Sometimes their hearts were filled with darkness and sorrow, and they came to us, and with the docility of little children, inquired concerning pardon and salvation through atoning blood. At one of our meetings it devolved upon Sennacherim, while in this state of mind, to read the following verse—"And she said, Truth Lord; yet the dogs eat of the crumbs which fall from their master's table." It seemed to express the very feelings of

his own heart; and it was with difficulty he could finish the sentence from the tender emotions which were awakened by it in his bosom and which were struggling for utterance. Both he and his companion appear now to be filled with light, and love, and comfort, and zeal. They lay hold of the divine promises and plead them in a manner quite unusual; and like Peter, they seem ready to go to prison and to death: though, like him, and like most young converts, they doubtless have much less genuine faith than they think they have. A few storms, such as we have in these countries, will give it a trial. In the mean time we commend them to the prayers of the faithful, and "to the Lord, on whom they believe."

Both these Armenians are *Varjabeds* [Wortabets] or teachers; and they have been for several months employed by us—Sennacherim in teaching a Lancasterian school among his countrymen in Pera, and Hohannes in translating the Psalms into vulgar Armenian. They live together in the same house we took for the school, and with a select class in the school they daily read and expound the Scriptures. They do the same several times a week with a select society of young men in Constantinople. And Peshtimaljan, the head teacher of the school at the patriarchal church, has commenced the same practice every evening with a class of his own students. Hohannes, Sennacherim, and Paniyotes, also, as well as our own children, learn by heart a verse a day, reciting it at our weekly meetings. Oh this blessed Bible! There is nothing in the world like it! "The entrance of it giveth light; it giveth understanding unto the simple." It answereth the question, "Wherewithal shall a young man cleanse his way?" It shows unto man his sins; and it shows unto him a Savior. It teaches him, that religion is not mere form and ceremony, but is something spiritual and transforming; and that God is a spirit, and must be worshipped in spirit and in truth.

In fine, let all the churches know, that there are among the Armenians as fine a generation of young men, as I have ever set my eyes upon; a generation who bid fair to be altogether more enlightened and better instructed, than their fathers. And shall not untiring effort be made, and unceasing prayers be offered, that they may early know and love the truth, and be sanctified by it? and thus be a generation to God's praise and glory?

Sandwich Islands.

EXTRACTS FROM LETTERS SHOWING THE STATE OF MISSIONARY LABOR AT VARIOUS STATIONS.

In the last three numbers of this work extracts have been given from documents relating to the general state and progress of the mission at the Sandwich Islands. The following extracts exhibit more especially the state of things at the stations where the writers respectively reside.

Kaawaloa.

At Kaawaloa we cannot, as at most stations, concentrate our labors, owing to the scattered state of the people. Kailua is, I believe, reckoned to be about half way between the south and north point of the island. Our station lies only fifteen miles south of Kailua and embraces the whole range from that to the south point of the island. Some twenty miles, also, on the other side being included in the point. Always keep in mind that the people here, at least within the limits of this station, live on or contiguous to the shore. They are scattered along the coast in small villages, containing from one hundred to a thousand souls. Perhaps, however, there are not three villages, within twenty miles of us, containing a thousand souls each.

Church.—The church here consists of about eighty members; some adorn their profession, and most of them live as Christians externally. For some we fear; while in some we think we have reason to place much confidence as being humble followers of the Savior. Fourteen of the above number were received during the fall of 1832; since which time none have been admitted, though several have stood propounded for more than twelve months. Having nothing else here but time protracted to develop their Christian character, we must use that as our only resort for satisfactory evidence that they are sincere. Were circumstances different—were they persecuted for turning Christians, or were there any thing else to properly unfold soon their Christian character, we should not probably require them to wait so long. At our last communion, the first day of this month, one suspended member was restored, who appeared truly penitent for his crime. Two have been suspended the past season. One for indulging in the

use of intoxicating drinks, which we make a matter of discipline here, just as much as you would beastly drunkenness. If any one member of the church is known to taste intoxicating liquor, every one, foreigners and natives, look on him as violating his profession. The other for irregular conduct, though no particular crime was then proved against him. Still his character was far from being fair and we are obliged here to be extremely cautious, both in admitting and disciplining those already admitted, or our churches would soon become little else than a collection of Laodiceans and Corinthians.

Remarking on the state of the schools and some of the difficulties to be encountered in carrying them forward, Mr. Forbes proceeds—

Schools.—We are nearly at our wits end; for almost every expedient for keeping up an interest has been employed. The great thing that is wanting is *competent teachers*; and we fear that it will be many years before Hawaii will be able to furnish herself with teachers. We are looking to the high school on Maui with some hope and not a little anxiety. Suppose you had not a soul in all Massachusetts who could teach any thing but *mere letters*: suppose parents and children were all alike ignorant, all alike dilatory and stupid: suppose you had no one but some of themselves to conduct your school, until you should gather some fifty from among those who are most advanced, that is, those who could read a whole sentence without stopping to spell out the words—could perhaps form letters with a pen, (I cannot call them *writers*;) and should send them thus prepared to some high-school in the interior where the principal must give all his instructions, *viva voce*, for want of books and apparatus; where no school-fellow would be more advanced than another, and of course that stimulant is wanting which exists in your academies;—How would you feel as to the prospects of supplying Massachusetts with *efficient* school teachers? You would be placed precisely as we are at these islands. What can one or two missionaries do towards instructing ten or twelve thousand souls, even admitting them to be anxious for instruction, which is not the case with these people now.—But discouraging as all these things are, we feel that it is no time for despondency; no time to hang down the hands in despair; but to persevere, believing that

he who has countenanced already the efforts of this mission will make truth and intelligence to triumph by gospel means.

[Mr. Forbes.

Waimea, on Hawaii.

This station was at first selected and occupied as a resort for invalids, being in the mountainous region of Hawaii, exposed to the northeast trade winds, and consequently having a much cooler atmosphere than most of the other stations. But little missionary labor has been bestowed on that part of the island. The letter is dated October 26, 1834.

Meetings.—As the novelty of meetings at this place is wearing away, the number that attend them may gradually diminish; which may not be a very discouraging circumstance. A good effect may be produced on a large congregation during service, but when this is closed, the effect seems to be drowned in a moment by the noise of the multitude. The exercises of the Sabbath are as follows: A church prayer-meeting in the morning; after which the shell blows and the people assemble for the regular morning worship. When this is closed, the Sabbath school immediately follows, at which the seven verses for the week are recited to the different native teachers. One of us is present, and questions are asked and remarks made on the verses. In the afternoon are two meetings; at one of which a sermon is preached, and at the other is an explanation of some portions of Scripture mingled with exhortation. In all our preaching we have aimed to exhibit Jesus Christ, and to urge men to an immediate compliance with the terms of salvation. Whether any have complied is known in heaven, but not to us at present. Yet we trust that to some the gospel has proved a savor of life unto life. None have given as yet sufficient evidence of piety to be admitted to the church, and none stand as candidates for admission.

Pastoral visits.—Scattered as our people are over a very extensive territory, we find that preaching in the public assembly will not bring the multitude within the influence of the gospel. Many will not hear its joyful sound, nor by its power be raised from their dark condition. Hence we have devoted some time to visiting among the scattered population, and have gone from house to house and from district to district exhort-

ing the people to repentance towards God and faith in our Lord Jesus Christ. Among those capable of reading we have distributed tracts, which have always been readily received; and we have generally found a disposition to listen to our instructions. In all these visits we have found some light; we have also found enough to convince us that we are surrounded with heathenish darkness and degradation.

Progress in labor.—After seeing many proofs of instability in the character of this people, we would speak with caution as to any effect of our labors among them. We may, however, safely say, there has been an increase of knowledge among many of the people. This has been especially preceptible in some members of the church. We trust, something also has been done to banish the notion to which we have found the people exceedingly prone, that forsaking outward sins and attending, for a certain length of time to a round of duties and ceremonies would fit men for the church and for heaven.

All we have done as yet we would hardly consider as the beginning of what there is to be done. We have found ourselves but young in the missionary field; have been obliged to devote much time to the acquisition of the language, especially to make ourselves understood by the unthinking mass of the people; and we have found it no small task to accustom ourselves to express the ideas of our pure and holy religion in a language which was formed more for sensible objects—a language full of vileness, and which has but lately been consecrated to holy purposes. We hope, in time, we may not only be better acquainted with the language, but also with the peculiar character of the people; and if the Lord teach us, that we shall also be better able to direct the truths of the gospel so as to bear on their consciences and hearts.

Prevailing ignorance of the people.—To whatever part of our field we look, or whatever view we take of the people, we see a vast work to be done. Our field has been heretofore so remote from any station, that it is probably as benighted as any part of the islands. The brethren at Kailua formerly visited it, to examine schools and preach the gospel. Many of the people have resided some time at Kailua for the sake of instruction. Such we often find somewhat enlightened. But the great body of the people are in darkness and wedded to their lusts.

Such a complication of darkness and stupidity broods over them, and so many degrading customs and habits prevail, confirming and strengthening each other, that we should at times say that pure gospel light could never prevail here, did we not remember, that God has given these ends of the earth to Christ for his inheritance. Could the churches at home see what we every day witness of the blindness and degradation of heathenism, even in these islands; could they see how pollution cleaves to the people, they would not think it an easy matter to convert the world—a work to be accomplished by small contributions and feeble prayers, without any suffering or self-denial on their part. They would see that it requires the whole energies of all the churches, the resources of body, soul, and substance of every individual, devoted with as much earnestness as apostles of old consecrated their powers to the work.

Church.—Of 15,000 people who inhabit this part of Hawaii, only nineteen are members of the church. Some of these give very decided evidence of piety and are a great encouragement to us in our work. Others do not appear so well. One has lately been suspended for irregular conduct which we ascribe in part to ignorance. None of them have that knowledge which is generally found among professors of religion in a Christian land; and this, together with their poverty, has prevented their being trained to those habits of doing good, which it seems desirable should be found in every Christian. They have often very erroneous views of the proper means of doing good, owing to their ignorance of the word of God and the state of society in which they have always lived, sometimes seeming to think, the voice of the chief is the most effectual means of turning men to God. They have not been accustomed to see any thing effected except by the authority of a chief. We consider that no small part of our work consists in raising the standard of piety and religious knowledge in the church, that it may become indeed a light in the land. We greatly need efficient native helpers, scattered over our field, who may exert a constant influence on the people, and in giving stability to good institutions, and in doing away many vile and degrading habits and practices which are prevalent. Even a few of such, in this uncultivated field, would stand in the way of a mighty flood of evil.

Schools.—We have already stated the low condition of our schools. This to us, who are on the ground and know their history, is nothing wonderful and affords no ground for discouragement. They were first introduced into this part of the island by a few teachers sent by the brethren from their schools at Kailua. These appointed others, as soon as they were able to read, and stationed them in vacant places; so that, in time, the whole land was supplied, though most of the school districts were so large, that not all, if disposed, could avail themselves of instruction. Some of these teachers, as might well be expected in times of little light and restraint, soon fell into sin; the head-men appointed others in their places, and some teachers perhaps appointed themselves. Their want of character has been perhaps the greatest reason, why their schools have not been more permanent and efficient; for we find the people pay little regard to those whose private lives they know to be bad; not because they do not love vice themselves, but because schools are associated with the word of God, and all wicked teachers they consider as acting the part of hypocrites. That teachers raised up as these have been, must be miserably deficient is obvious. We have found their stock of knowledge to be small; but their greatest deficiency has uniformly been in not knowing how to communicate their knowledge to others. The vigilance of the brethren at such a distance as Kailua could not keep out all evils from schools having teachers who needed line upon line continually. That in schools laboring under so many disadvantages, so many persons should have learned to read the word of God, is surely matter of astonishment. We have visited the greatest part of the schools in our field, endeavoring to point out there, as well as in our teachers' school, the right methods of instruction. Most of the teachers have increased their stock of knowledge some, and know better how to direct others. But we do not expect to see many efficient schools, till the qualifications of teachers rise far higher; nor perhaps till there is a general outpouring of the Spirit from on high, not only to raise up suitable teachers, but to turn the thoughts of the people to the concerns of their soul. Reading the word of God is the greatest motive they can have at present for learning the art, nor can we expect much zeal in a work so contrary to all their indolent habits, until they have gener-

ally a higher regard for the sacred volume.

The attention which has been given to schools by the children and the great facility with which some of them have learned to read has been to us matter of joy. But so far as they have been under our own instruction, the influence of religious knowledge imparted to them has seemed to be much lessened, if not entirely counteracted, by their mingling constantly with the society of their parents and friends. This people are raised above what they once were; yet not so high but that every subject, however low or vulgar, or improper for conversation in Christian lands, is here common matter of discourse among men, women, and children, who from their earliest days, are familiarized with vulgarity and vice in all their forms.

Morals.—The marriages at this station, for the year ending first of June last, were 174. There have been frequent violations of the laws of chastity; but as the rulers of this region are most of them members of the church, and all apparently on the side of morality, offenders, when known, have always been sentenced promptly to some kind of work. The people pretty universally profess a regard to morality and religion; but their hearts and secret practices too often show that they hanker after the "old kingdom," as they call it, meaning the former days of darkness.

It is comparatively easy to produce external reformation, among this simple hearted people, especially if chiefs lead the way; but to turn their hearts to God, to enlighten their minds, and raise them to the rank of a truly Christian people, must be a work of faith and prayer and patience and time. Formerly the "Kapu" or restricted meetings, together with the influence of high chiefs, led many to attend on the ordinances of the gospel, but these meetings have been abolished at most of the stations, as tending to evil; and the influence of chiefs, in favor of the gospel, is much less felt, since Kaa-humanu's death, than before. Perhaps it is well, that it is; for this people are exceedingly slow to learn that Christ's kingdom is not of this world; and even missionaries, like Israel of old, may be tempted to go down to Egypt themselves. The gospel in our field, we believe, now stands more on its own proper footing than formerly; that is on the hold it has of the hearts and consciences of the people.

At our stations as well as on our occasional tours, the attention we have found

uniformly to the word has been such as greatly to encourage us, and make us wish to proclaim it steadily to all the people within our bounds. We would be glad immediately to take possession of Hamakua, where are nearly 5,000 people, and of Kohala, where are above 8,000. But we deem Waimea too important to be abandoned. We greatly need a third missionary. The people are scattered over a wide extent of country; there are no large and compact settlements; the northeast trade-winds sweep over this part of the island, bringing frequent and long continued storms; the poverty of the people is perhaps greater even than falls to the lot of most of the islanders, being almost universally destitute of any foreign clothing; and the great mass are amazing stupid in regard to their souls. These are all obstacles of little moment, if we have only an abundant effusion of the Holy Spirit.

(Messrs. Baldwin and Lyman.)

Kailua.

THIS station is also on the island of Hawaii. The communication from which these extracts are taken is dated 20th of September, 1833. The writers express their views fully respecting the present degraded state of the people around them, and the great changes to be effected, before the islanders can be elevated to the level of a truly Christian and civilized people. They are by no means, however, to be understood as saying that nothing has been accomplished hitherto by their preaching and schools: but to exhibit results of this kind is not their object here.

There is at present no special attention to religion among our people; and if we except a few individuals who appear as serious inquirers, a most lamentable apathy exists in the minds of a great majority of those who sit under our preaching. It is not that there has been any relaxation of labor on our part, or that the standard of gospel truth has been lowered. The plain, pointed truths of Scripture have been affectionately held up to the view of this people, and all that was peculiar to their present situation pointed out, and arguments and exhortations deduced from them to enforce immediate repentance and faith in the Savior of sinners; but from Sabbath to Sabbath we have witnessed with pain a gradual diminution of numbers in our congregations, until at present it consists of a little more than one half of its for-

mer size. It does not appear that they have taken offence at our pointed preaching, but that numbers have literally become weary of gospel restraints, and are longing for the return of former times, when they enjoyed perfect freedom in licentiousness. They have heard what is doing by some of their rulers at Oahu, they have seen many who once were professedly seeking the kingdom of heaven now totally indifferent to their eternal interests; and were we to judge from several flagrant violations of the laws, their minds appear to have been made up to return again to their former courses, whenever it can be done with impunity. By the prompt execution of the laws upon the offenders, all such transgressions have been put down; but the leaven of discord and revelry appears to be secretly working, and is only wanting the support of those in authority to break forth. Since the death of the late queen regent, the current of popular feeling has been fast ebbing towards their former customs; and to all human observation a large portion of the nation is ready to throw off all regard to divine authority which once appeared to be so rapidly taking root. The most intelligent and influential part of the people are happily exceptions to the above remark. Amidst all our trials and fears, arising from the fickleness of this people, we have great cause for encouragement in the belief, that there are many that stand firm in the midst of temptations, and when opposition is assuming a more decided and organized form, are deliberately and decidedly resolved to persevere in the way of virtue and good order. Hitherto it has been a popular thing to profess Christianity, and church-membership has been considered a stepping stone to distinction, because the chiefs have usually taken church members into their favor and confidence. This probably will not be so much the case hereafter, and it will have this good effect, it will take away one strong temptation to hypocrisy. An established religion is certainly as much to be deprecated here as in other countries; and while we desire only the continuance and protection of government as essential to success, we yet should be the last to propose the establishment of religion as an engine of state.

In the first place, the people are, as yet, but a few removes from a state of nature. As a nation, they are nearly as poor, naked, and indolent as ever. They have not brought one of the arts of civil-

ized life to any tolerable perfection, although there are instances of considerable native ingenuity in some kinds of work. But, with a few exceptions, they are absolutely dependent upon foreign aid for every thing that is decent or comfortable in civilized life.

2d. The lower classes are a mass of corruption. Words cannot express the depths of vice and degradation to which they have been sunk from time immemorial. Their very blood is corrupted and the springs of life tainted with disease, by which a premature old age and untimely death ensues. Their intercourse with licentious foreigners has greatly aggravated their pitiable condition.

3d. Their numbers perceptibly diminish. For many years previous to the promulgation of Christian laws and the introduction of Christian marriage, infanticide, licentiousness and disease were mowing down their thousands as with a scythe. Christianity has for a few years past considerably arrested the progress of vice and misery and rescued many from ruin and death; but it could not entirely prevent it, owing to the continued operations of previous causes beyond its reach. Such were the inveteracy of previous habits, the almost childless state of families, with other things not necessary to mention. But although the blessings attendant upon Christian marriage have already become manifest, in the increased number of children in our streets and villages, still the number of women who have no children to those who have, is probably in the ratio of three to one at least. Governor Adams, in a conversation with one of our members a few days since, expressed his surprise at finding the number of people on his lands so diminished during the two and a half years of his absence at Oahu. He said in English, "By and by no people here." The reply was made, "But perhaps they are only removed to another place." "No," he said, "they are *psu i ka make*," (all dead).

4th. The old system of despotic government, which still exists, is unfriendly to improvement. Not only all the land of this island but all the property that is valuable belongs to the king and chiefs. Every thing is monopolized. Even a half of the produce which the farmers raise to sell to ships is taken to pay the government for the privilege of trading. The people do not appear to complain much, because they are less oppressed than formerly. The system of taxation, too, is arbitrary, and there are no princi-

ples which recognize the rights of the common people. Until the government shall show a disposition to encourage the acquisition of property by the common people, there can be little hope that civilization will make rapid progress.

The opinion, too, that this is a Christian nation needs qualifications. It is not enough that schools have been multiplied and churches planted, or that we have the favor of the chiefs, or that we have met with encouraging success in our enterprise, to entitle a once degraded heathen people to the character of a Christian nation. Besides all these, there must be a *moral sense* pervading the community, which shall instinctively discern between what is virtuous and what is base. There must be an ability as well as willingness to support the gospel among themselves; and there must be also men of their own nation raised up and consecrated to the work of the ministry—men qualified to carry on the work effectually under God, without a foreign impetus, before they can be called a Christian nation in the full sense of the word. In all these respects, however, they are wanting, and will be so, perhaps, for more than a generation to come. At present, the missionaries are the life and soul of every thing that is doing for learning or religion. There are no native energies enlisted which do not receive their direct impulse from us; and should we relax, the whole work would stop. This is so emphatically true, that even our Sabbath schools, when committed to the superintendence of natives for a few Sabbaths only, lose all their interest, and dwindle away so as to require renewed effort on our part to induce the scholars to return.

We have felt it necessary to be thus explicit, because we apprehend that a too favorable opinion of what has been accomplished here is generally prevalent among the churches. How far our own reports of the state and progress of things have contributed to such an opinion, must be for others to judge. We have endeavored to confine our statements to the truth, though perhaps we have suffered our own hopes to be raised too high in times of encouraging success, without making sufficient allowance for reverses. If wrong views on the subject have been received, it is proper to correct them, as they may in the end produce a reaction prejudicial to ultimate success. We have never despaired of the ultimate success of our enterprise, however we may be disappointed of its being near.

But whether we shall be permitted to behold the day when this nation shall become an enlightened and Christian people, we should not be anxious to know. Both present and past appearances, however, indicate the day to be distant.

A few years ago appearances were most encouraging. There was a general attention throughout the island to religious instruction; and the heathen on every side of us were flocking to church and crowding our houses to inquire and listen. We then hoped that the time of Christ's triumph was near at hand. Of those who then were aroused to inquiry into the way of salvation, a goodly number continue still to be pressing into the kingdom; but a great majority of them have gone back to their old habits, and their goodness has passed away like the morning cloud. What we most need among us is a spirit of fervent prayer, supplicating and besieging the throne of grace for a blessing to be poured out upon us. This is no doubt the reason why we witness no revivals among us, and why sinners are not inquiring more earnestly for the way of life. Perhaps, too, the churches are not praying for us with their former earnestness, under the impression that we have already obtained the victory. If this be the case, we desire to expostulate with them in the language of entreaty, not to forget us at the throne of grace when supplicating for mercy upon the heathen world. We repeat it, the victory is not yet won. Satan still triumphs over the hearts of the thousands of Hawaii and will not let go his hold till drawn from them by the Spirit of the Almighty. We have yet a great conflict to fight with the powers of darkness, and the contest is but just begun. It is no light matter to build up the kingdom of Christ in a pagan land. Reasons unforeseen often retard the labors of many a weary year, and despoil our hopes of the expected fruit, at the very time we had thought to reap an abundant harvest. The prayers of the churches are of more avail than their bounty in the conversion of the heathen. It is their prayers which brings the blessing upon their bounty. Let them both be offered together and separate them not; for like faith and works, when united they will avail much in that day when every man's faithfulness shall be tried according to his deeds, whether they be good or whether they be evil.

[Memoirs. Thurston and Bishop.

Hilo.

A letter from this station, dated, March 28, 1834, gives the following account of an interesting state of religious feeling, followed by additions to the church, which had been witnessed there.

Renewed Attention to the Gospel.—

In our letter of October 1st, 1833, we stated the reverse of things at this station; a reverse which made the prospect dark indeed, if we looked at things seen; but which we had, even then, some faint hope might prove like the darkness before the dawn of day. Appearances remained the same till the 19th of November, when we examined our station schools, and appointed a protracted meeting to commence the 13th of December. Our examination was followed by a vacation of a little more than two weeks. This enabled us to devote more time to visiting from house to house, than we had previously been able to command for that purpose. The members in the church and the teachers in the Sabbath school were also directed to visit the people, and endeavor to persuade them to attend meeting and join the Sabbath school. By these means our congregation was somewhat enlarged, and the number of scholars in the Sabbath school almost doubled. Still, at the commencement of the protracted meeting, the church, with few exceptions, were asleep; and seemed, though they had been frequently instructed on the subject, to have no conception that it was possible for sinners to be converted without a previous process of seeking, which was to be protracted for months, if not for years. Among the impenitent none were known to be particularly inquiring. Death reigned through the congregation. We saw nothing to inspire hope, but the promises of an omnipotent God, and the almost absolute certainty that Satan would triumph, if the Holy Spirit should not descend. After two or three days it was found that a few of the most forward scholars in our station school were under deep conviction; and before the close of the meeting three or four of them gave pleasing evidence that they were created anew in Christ. The meeting was continued eight days. The number who attended was from 700 to 1,000, or about the same as our usual congregation on the Sabbath. Two weeks from the close of this meeting, things seemed to be at a stand. Most of the church were still asleep. We then

held a three days meeting exclusively for the church-members and candidates, except the meeting at sunrise, which was open for all. The order of exercise was the same at this, as at the former meeting. The presence of the Holy Spirit was manifest. From that time the church, as a body, has appeared better than we had ever expected to see it. Some individuals from among the impenitent gave evidence of a change of heart.

Admissions to the Church.—On the first Sabbath of the present month sixteen persons were admitted to the church. For nine of them we had entertained hope for a considerable time. The remaining seven give the same kind of evidence of a recent work of the Spirit on their hearts, as is expected from young converts in the United States. We hope a few others have been brought to Christ during the last few months, though we fear their number is small. The few who have seemed to give the most decisive evidence of a change of heart, have appeared to have much clearer views of the sinfulness of their own hearts, and of their indebtedness to the grace of God alone for salvation, than any of us had before witnessed in natives of these islands.

While we would say The Lord hath done great things, and let his name be praised, we wish to record what he has done, as merely an earnest of what might have been accomplished, had we been prepared for it; and also as showing what must be done by the churches in our own country, before revivals, affecting the great mass of this people, can be expected. We know of no individual who gives any evidence of having been converted during the last few months, who had not, for a considerable time, been a member of the Sabbath school; and no one gives satisfactory evidence who is not, also, a member of some one of the schools taught by ourselves during the week.

Schools.—The same reasons which led us to suspend the native schools of Hilo and Puna last August, have hitherto prevented our making efforts immediately to revive them. We have no hesitation in saying the old system of native schools has effected nearly all that can be accomplished by it in our field. And we see no way in which any system of schools can be carried into extensive operation, or in which the gospel can be brought to exert its influence on the great mass of this unthinking people, for a long time to come, without the residence of a mission family at each of the

more important places along the whole extent of our sea-coast. The station schools mentioned in our last have all been continued. The present number in the school for teachers is sixty-one. In the school for females are eighty scholars. Mr. Goodrich's school has also been continued. All the scholars in these schools belong to the Sabbath school. We have this year had no school for children till within a few weeks, because we have been unable to find time and strength for it. We have now a school of about seventy children.

Preaching.—During the months of October and November we preached frequently at our out churches on the Sabbath; also during the week at two small villages, about four miles distant from our residence. Since that time we have thought it our duty to spend most of our strength nearer home. Mr. Goodrich has once made the tour of Puna. This is nearly all we have done during the last four months, at a distance of more than four miles from our residence. The gospel has been regularly preached at this place since the date of our last. During the last three and a half months we have daily held a public meeting, commencing fifteen minutes before sunrise, for exhortation and prayer; and have found the people more ready to attend regularly at this, than at any other hour of the day. We have also held meetings frequently in the afternoon. There are now more than 300 scholars in the Sabbath school. The attention given to preaching is encouraging; though we have to lament that there is evidently less feeling in the congregation, than there was two months ago. We request your prayers that the word of the Lord may have free course with us, even as it has had with you.

[Messrs. Goodrich, Lyman, and Dibble.]

Marquesas Islands.

NEARLY four years ago, the Prudential Committee of the Board, in consequence of information received relative to the population of the northern group of the Marquesas, sometimes called the Washington Islands, gave provisional instructions to the missionaries at the Sandwich Islands to send some of their own number to that group. Messrs. Whitney, Tinker, and Alexander accordingly visited these islands; and in consequence of their report it was decided to commence a mission. The Committee having obtained further infor-

mation, and learned that the London Missionary Society had already taken some steps towards commencing a mission on the southern group of the Marquesas, and that a mission could be conducted there more conveniently by that society than by the Board, wrote to the missionaries at the Sandwich Islands to proceed no further relative to the contemplated mission, unless decisive steps should have been taken previously to the receipt of that communication. Such steps had, however, been taken, and Messrs. Alexander, Armstrong, and Parker, and their wives, arrived at Nuuhiva, one of the group, on the 10th of August, 1833. [See pp. 85—91].

The following letter, dated at Honolulu, May 13th, 1834, gives briefly the reasons for the

Return of the Missionaries to the Sandwich Islands.

We have just this hour arrived here with our families in good health; and as a vessel is expected to sail tomorrow morning for the coast of South America, by which letters may be forwarded to you, we must avail ourselves of the opportunity to write you a short letter, though it is now late at night. We have much to say to you in reference to the Marquesas mission, and our reasons for abandoning it; but can only mention the general facts at present. More full statements will be transmitted to you as soon as an opportunity is afforded.

Very soon after our arrival at Nuuhiva, doubts began to arise in our minds whether we had acted wisely, in leaving the wide and promising fields for missionary labor in the Sandwich Islands, to establish a mission there under existing circumstances. These doubts arose principally from the smallness of the population around us, which was every where apparent, go in what direction we would. But they did not result in any definite resolutions until we had opportunities to explore the Washington group to our satisfaction, and ascertain the number, character, and situation of the people to a considerable degree: after which, and after much prayer and trembling hesitation, we came to the unanimous conclusion that it was on the whole for the best to break up that mission at once, and return to these islands. This resolution was adopted on the first day of April; and the following is a brief abstract of the reasoning which influenced our minds in its adoption.

Such were the number, character, and situation of the inhabitants of these islands, that we knew of no place where we could recommend a missionary station to be taken, except the one we occupied at Massachusetts Bay, or Taiohae. The windward group, or the Marquesas proper, we did not and could not visit; but the information we received through the master of a whale-ship, who had recently anchored at the island of Dominica, was by no means of an encouraging kind. One item was, that captain Dean, of the English whale-ship *Elizabeth*, landed on the beach of one of the harbors of that island, about a week before the arrival of said captain, and was instantly murdered by the natives. From all the information we could collect, we judged that the inhabitants of that group are not very numerous, but extremely savage, fierce, cruel, and lawless. But this is not the greatest difficulty in the way of establishing a mission among them. They are divided into small tribes or clans, which are so separated from each other by mountains and precipices, as to render access to them difficult; and these tribes are at war with each other continually. Considering then the state and location of the people of the windward group of islands, we could not advise you, while other fields are open before you already white unto the harvest, to attempt the establishment of a mission there.

In regard to the three islands of the Washington group, we are able to speak more from observation; but at present we cannot go into detail. Suffice it to say, that after visiting all the principal settlements, we could find no point where a missionary could have direct and easy access to 1,000 people, except at Massachusetts Bay. The inhabitants are divided and sub-divided into small settlements, which are much scattered, and separated from each other by high ridges and mountains, difficult and often dangerous to pass: and moreover the tribes are incessantly at war with each other, so that a missionary living in one tribe may not venture to visit another, at least until the whole system of idolatry is overthrown in which the wars originate. Among several of the largest tribes we are not prepared to say that it would be safe or prudent for a missionary to attempt to reside.

Seeing then this was the case, the whole subject of sustaining that mission or not, resolved itself into the single question, Is it expedient to sustain one station only on that group of islands?

We decided, as we thought you would, had you been on the spot, in the negative; because, 1. Of the smallness of the population in the vicinity of that station. We took the census of the valley and found it to contain about one thousand souls. This, had we remained at that station, would have been the extent of the population under our immediate instruction and influence; and the prospect of benefiting the adjacent tribes did not appear to be very bright, as you will perceive when we come to state particulars. 2. The probability that we should be obliged to abandon it at some future time. Of this you will be able to judge when you are made acquainted with our history during eight months residence at Nuuhiva. It arose principally from entire want of civil government, and consequent perfect lawlessness of the people, the existing wars, the defenceless state of our families; and also from the consideration that you might find it difficult to send us suitable helpers, in case they were called for, if the limited nature and other discouragements of that field were fully made known. 3. The expense of sustaining a single station there would be proportionably very great, should it be necessary, as it seems probable, to send supplies from the Sandwich Islands. This is at once quite evident. But should this not be necessary, the expense would be great, as you will see when particulars are mentioned. 4. In looking at the history of that mission, it did not appear to have originated in or to have been urged forward on correct information. On the contrary, it originated in superficial and incorrect information, and was urged forward against many heavy obstacles thrown providentially in its way. We are satisfied that had the Board been correctly informed, they would not, in the present state of the world and of their funds, have thought of undertaking that mission. And 5. Because, a wide and open, yet a needy field, lay within a few weeks sail of us, without many of the above mentioned objections, difficulties, and dangers. Though the Marquesians are more ignorant and vicious than the Hawaiians, they are not more certainly destitute of the preached word (the great instrument of salvation) and other means of grace, nor more certainly exposed to the wrath of God, than vastly greater numbers of the latter, who are both more easy of access and more ready to be instructed, as well as more harmless than the former.

This is a brief outline of the reasons which influenced our minds in concluding

ing to leave the Marquesas and return to the Sandwich Islands. You will scarcely be able to appreciate them duly without a statement of more particulars, as they are already drawn up, though not in a form proper to forward; but it will, we suppose, be a satisfaction to you to know even this. In our weakness, and in the deceitfulness of our hearts, we may have done wrong. But if we are not greatly deceived, we have in this removal been aiming to promote the best interest of the cause to which we have consecrated our lives.

We sailed from Nuuhiva on board the Benjamin Rush, of Warren, R. I., capt. I. Coffin, on the 16th of April. During our voyage of four weeks, capt. Coffin, as well as his officers and crew, have shown us every kindness in their power—even gave us the entire use of the cabin. Not being able to take our effects on board, except a few necessities, capt. W. D. Green, of the English whale ship *Royal Sovereign*, consented to take most of them to Huahine, from which they may be forwarded to us by whale ships bound to the coast of Japan.

Patagonia.

EXTRACTS FROM THE JOURNALS OF MESSRS. ARMS AND COAN.

THE embarkation of Messrs. William Arms and Titus Coan, destined to explore the southern portion of South America, with a view to enable the Committee to decide on the expediency of establishing a mission to the native tribes in that quarter, was mentioned at page 459 of the last volume. The plan of the mission, and the expectation, till near the time of their embarking, was that they should proceed to the western coast of Patagonia, and land near the 47th or 48th degree of south latitude, and thence visit the coast, the adjacent islands, and, if practicable, penetrate into the interior among the Araucanian bands, near the southern provinces of Chili. Respecting the field presented in that vicinity for missionary labor, the Committee had received very favorable information. But as no opportunity was found for conveying them directly to the western coast, passage was obtained for them in a vessel bound to Gregory's Bay, near the eastern entrance of the Straits of Magellan. It was hoped that from this point they would be able either to cross the Andes near the straits, and then move up

the western coast; or else penetrate the country on the eastern side of the mountains, till they should reach the latitude mentioned above, and then cross them, and thus reach the point of their destination. But both these courses were found to be beset with insuperable obstacles. On the north they found an extensive desert, through which none of the Indians would consent to conduct them. On the west the Andes, covered with perpetual snow, presented a very formidable barrier; while, from all the information they could obtain, the western coast, for many hundred miles, was almost destitute of inhabitants, rendering travelling by land nearly impracticable. No conveyance by water could be obtained. They were, therefore, compelled, after collecting what information they could respecting the few small bands of natives which roam over the country east of the mountains and near the Straits of Magellan, to return, without reaching that portion of the country which it was especially intended they should explore. Much information has, however, been obtained by them relative to the southern extremity of the continent, together with the manners and character of the inhabitants, and the methods by which they and the more northern tribes must be approached, which may be of great benefit in devising future measures for sending them the gospel.

Messrs. Arms and Coan embarked at New-York, August 16th, 1833, in the schooner *Mary Jane*, capt. Clift; landed at Gregory's Bay, November 14th; re-embarked at that place, on board the *Antarctic*, capt. Nash, January 25th, 1834; arrived at the Falkland Islands on the 28th; and commenced the homeward voyage, March 9th, in the schooner *Talma*, capt. Allyn, and arrived at New London, Ct. May 14th.

In addition to the acknowledgments which have before been made, of the kindness of Silas E. Burrows, Esq., owner, and capt. Clift, master of the schooner *Mary Jane*, in which Messrs. Arms and Coan received a gratuitous passage to Gregory's Bay, both the missionaries and the Committee would express their obligations to Mr. Penny, owner, and capt. M. M. Melward, master of the schooner *Sappho* of Liverpool, Eng., for very seasonable supplies furnished by them when touching at Gregory's Bay; to capt. J. S. Nash, of the schooner *Antarctic*, of Westerly, R. I., for a gratuitous passage from Gregory's

Bay to the Falkland Islands, and a month's residence on board his vessel; to capt. Pendleton, of the ship *Hamilton*, and capt. Davison, of the schooner *Hancock*, of Stonington, Ct., for politely accommodating them on board their vessels, without charge, while detained at the islands; and to capt. G. L. Allyn, of the schooner *Talma*, of Groton, Ct., for a gratuitous passage from the Falkland Islands to New London, Ct. Messrs. Arms and Coan were thus enabled to accomplish the whole tour, from the time of their embarkation at New York, till their return to their native land without expense to the Board.

Extracts from their separate journals will be given in this and subsequent numbers of this work.

Introduction to the Indians.

November 14, 1833. Arose this morning and found our bark quietly at anchor under the shores of Patagonia. It is now the opening of a southern summer, yet the high hills on the north and south are capped with snow. At an early hour we went on shore with capt. Clift and some of the sailors, in order to search for the natives, none of whom had yet made their appearance. We landed upon a fine sand beach, and, ascending a steep bank about a hundred feet, obtained a view of an extended landscape, terminated in the rear by Table mountain of moderate elevation. On the bank we found a few low thorn bushes just putting forth small yellow blossoms. With these we made a smoke in order to raise the Indians; a smoke being a well known signal among them, and, when discovered, always leading them to the spot whence it arises. After waiting some time without seeing any of the natives, we returned on board the vessel. At one, P. M., we went on shore again, in company with the captain, intending to travel back into the country in search of the Indians. Taking an Indian trail, we pursued our way over a rolling surface, alternately crossing hills of gradual ascent and descending into intervening plains, some of which appeared to have been submerged during some part of the winter. The soil appeared to be alluvial. The hills were sandy and sterile; and the intervals, consisting of a rich black mould, were covered with thick and tall grass. Found several plains where the natives had formerly encamped, at one of which we saw two huge joints of a whale's spine, some six or

eight miles from the shore. Saw only one guanaco in our walk, and on our approach he bounded across the plains to the distant hills with the fleetness of a deer. Passed some small basins of water, in which there were a few upland geese. Now and then a small bird cheered us with a passing note, while the wheeling curlew poured out his shrill and solitary strains "on the distant air," and the young rook came screaming in our ears with all the impudence of the ape. As we passed along we often set fire to the dry grass to raise a smoke. Horse tracks were every where seen, but no Indians appeared. At length the declining sun, and our weary limbs admonished us to return. We arrived at the shore at night, after a walk of about twenty miles.

On returning from this excursion I could not help reflecting upon the affecting contrast between this and my beloved country. Here are no fields smiling under the hand of the husbandman; no gardens and orchards dressed in vernal beauty; no harbors adorned with the waving flags of commerce; no cities lifting their turrets to the clouds; no peaceful villages sprinkling the hills and plains; and no glittering church spires pointing the weary pilgrim to a "better country." Art and science have never shed their genial influence over this benighted land, nor has the light of salvation yet dawned upon it. Generation after generation have gone down to the shades of death without one ray to cheer the dark valley, or a "morning star" to give promise of an everlasting day.

[Mr. Coan.

15. The captain and myself went out this morning with a view of penetrating the country still further, and if possible to find the camp of the natives. Finding a path that had been considerably travelled, we followed it until we came to the foot and western extremity of Table mountain, when we saw a smoke rolling over the opposite side; and soon after a man showed himself on the top. We passed on a few rods and observed a man on horseback with several dogs following him, shaping his course for the vessel. Considering our object accomplished, we returned; and by the time we had reached the shore three others had arrived. They all wore mantles made of the skins of the young guanaco; and two of them had check trowsers and morocco boots. Their arms and breasts were naked, except what was covered by their mantles loosely thrown over their shoulders and

bound round the waist with their *bolas*. They wore nothing upon their heads but a narrow fillet about an inch wide, with which they tie their hair, which being nicely parted over the centre of the head is suffered to hang loose about the shoulders. The *bolas* is an apparatus used for taking their game, and consists of three balls inclosed in hide and attached to leather thongs about a yard and a half long, which are fastened together. It is used by taking one of the balls in the hand and whirling the others round; and when sufficient momentum is gained, it is thrown forward and winds itself around the legs of the animal so closely that it is easily taken.

[Mr. Arns.

At four o'clock, P. M., four natives appeared on the shore opposite our vessel. They were mounted on horseback and attended by a retinue of more than twenty dogs. In a little time my companion and the captain returned when a boat was sent to bring them on board together with three Indians who accompanied them, leaving one to keep their horses. Being desirous of seeing the head quarters of the Indians before we landed our baggage, we proposed to the young man who appeared to be the head of the party, to conduct us to their camp, where we would spend the night and return to the vessel in the morning. Understanding him to assent to our proposal, we went on shore, where he selected each of us a horse, and he mounting a third led us rapidly over hills and plains towards a mountain behind which we supposed the tribe to be encamped. At length he halted. We urged him to proceed, which he did; and we soon met a party of Indians with bows and arrows. Our guide now inclined to return to the beach; but by repeating our requests to lead us to the camp we again succeeded in pressing him forward. As we advanced we were frequently met by small parties of the natives on their way to the vessel. At length the sun set and no Indian camp and no more natives appearing in sight, our guide could be persuaded to go no further and we were obliged to return. The young man now led us with a more cheerful countenance and a more rapid movement than before, but it was not until ten o'clock at night, that we arrived on the shore opposite our vessel. Here we found about twenty savages encamped in the open air, with their horses grazing around, and a multitude of dogs mingling with them. Not expecting our return till morning, our friends on board the *Mary Jane* had re-

tired; and as she was anchored at some distance from the shore, our hailing was not heard and we were obliged to cast in our lot with the Indians. Weary and hungry we set down in their circle around a little fire of faggots, which, by its faint glimmering, just served to render the dark visaged savages visible. An aged man roasted a piece of meat, a portion of which he brought to us. After partaking of their hospitality, our young guide spread some skins upon the ground for our bed and we lay down to repose under the lofty curtain stretched over us by the hand of our heavenly Father. Each of us was kindly covered with a thin blanket, and thus, amidst horses and dogs, and savages, we slept calmly and peacefully until the morning.

16. Returned on board early this morning and made arrangements for holding an interview with the young man previously mentioned and his father in relation to our mission among them. When they came on board Capt. Clift very kindly introduced us to them as men who loved them, and who had come a great way to visit and do them good. He told them that he wished to leave us with them for a season, and requested that they would furnish us with provisions and treat us with kindness; all which they agreed to do, with much readiness. We inquired about their people and about one Maria, who we had been told was the queen of their tribe. They informed us that Maria and most of the Indians were at a considerable distance on a northern excursion, and that they would return in one moon. We sometimes found it difficult to make ourselves understood, as we had no other medium of communication than natural signs and a smattering of the Spanish language. When the necessary arrangements were made, we took our baggage on shore and pitched our little cloth tent among the natives, expecting to return no more on board the vessel, as she was to leave the first favorable wind. Capt. C. went on shore and rendered us all the assistance in his power, generously offering us any thing from his vessel which we needed for our comfort. We found the Indians miserably poor, having little to eat, and ready to beg our last morsel of food unless it was concealed from their sight. Their horses and dogs also were so hunger bitten, that many of them were mere shadows.

17. Sabbath. Remained in our tent most of the day. From morning till night we were thronged with the curious natives, who crowded into every vacant

corner of our habitation, watching all our motions and examining all our effects, and even the clothes on our persons. Poor men! They gaze upon us as superior beings, and while we shed the tear of commiseration over their degradation and wretchedness, we have no medium by which to communicate to their understandings or their hearts a knowledge of that God who has made us "to differ."—The Indians spent the day in chatting, singing, laughing, smoking, sleeping, and eating. Indolence and filthiness are two very prominent characteristics of these savages, and appear in bold relief on the first interview. Our old friend brought us a piece of roasted guanaco, although he has but a pittance for himself and family. He seems to look upon us as his children and divides his morsel with us.

[Mr. Coan.]

18. Both the males and females paint their faces either the whole or in part, commonly with black or dark brown, which gives them a savage appearance. Almost never washing, even their hands, the color of their skin appears almost black, though when they are washed they are only swarthy, or perhaps a light olive. Their hair is as black as a raven, long and rather coarse, though much less so than that of the United States' Indians. Their cheek bones are high and broad, which gives them the appearance of having large faces of an angular figure. Their bodies are well formed, with straight limbs, round and plump—feet large, and their height from four and a half to six feet.

[Mr. Arns.]

Whenever these natives espy a vessel approaching their coast they always repair immediately to the shore, and will remain there, even though pinched with hunger and exposed to the weather without shelter by day or night, until it disappears. The first inquiry among them is for rum and tobacco—two poisons which have been administered to them by our seamen; and so great is their eagerness for these strange stimulants, that I believe they would lie upon the beach exposed to wind and storm, until they were on the point of starvation, with the bare hope of obtaining a dram or a plug of tobacco. They are also fond of bread, molasses, and other articles of food; and are often anxious to obtain muskets, ammunition, and knives, though they have but little knowledge of the use of the first. It is truly distressing to learn that our own country-

men have also plunged into the most loathsome debaucheries with this unhappy people, and rendered almost inveterate those polluting vices which carry death in their train, and spread a fearful blight over all that is lovely. Even here, in this obscure corner of the earth, almost unknown to the naturalist, the merchant, the philanthropist, or the Christian, the missionary of the cross has been preceded by the apostles of Satan; and that disease which may well be compared to a "dart stricken through the liver," and which "eats like a canker," which is as a fire shut up in the bones, burning "to the lowest hell," is reciprocally communicated. To the honor of the vessel which brought us out be it said, that the improper conduct here alluded to has not been allowed by the captain; and as he is a firm advocate of temperance, and commands his vessel under that banner, no ardent spirits have been given to the natives.

19. Arose early, and went out to look for the schooner, which was riding at anchor in the bay when we retired; but it was gone, the wind having favored during the night. The waters slept or rolled as before; the mountains wore their fleecy crowns; the hills reared their naked brows, and the plains rested in loneliness; but wherever the eye turned no traces of civilization were seen, its last vestige had floated away like a vision of the night, and nothing remained to relieve the sight from those dreary features which make this land as a waste, howling wilderness.

[Mr. Coan.]

It affords them great amusement to see us write, and they seem to think that it is some wonderful thing. They usually appear pleasant to one another and often divide the presents they receive with their fellows. They seem to regard private property, each one having his own, and though their tent is common, there seems to be no interference. One horse is usually tied near the tent, so that when water or other horses are wanted, they are not obliged to go on foot.

[Mr. Arns.]

20. The rain having ceased, the horses were all brought up at an early hour this morning, and capt. Louie, the young Indian before mentioned, invited us to prepare for a removal. Accordingly we struck our tent and put our baggage in readiness for the horses. In loading these animals I was astonished at the burdens they were made to carry. After some skins, etc., had been put upon one

of the horses, our chest lashed to a heavy trunk to balance it, was put upon him, and upon those a bag, as heavy as a common travelling trunk, was placed, and above all this a woman was mounted to guide the horse. The horses gear is very simple. The men use a rude saddle constructed with pieces of wood, and somewhat resembling our saddle-tree; and the women a sort of pillion of skins, and like the men, ride astride, but without stirrups. The bridle is made of skin, with wooden bit, and usually without a head-stall. In packing the horses the women did the labor, while the men lay or set upon the ground as idle spectators. For want of a sufficient number of horses, some of them carried double riders. When every thing was in readiness we mounted our horses, and taking a sturdy Indian behind me, moved onward in company with our young friend, capt. Louie, who led the van and directed the movements of the party. Our progress, I should judge, was about four miles an hour. The day was cold, and the wind strong and piercing. After riding eight or ten miles, the Indians halted under a bunch of thorn-bushes, kindled a little fire to warm or smoke themselves, and then proceeded onward, stopping occasionally when they found a bunch of bushes as before. Saw many guanacoes standing as sentinels upon the surrounding hills, or grazing on the extended plains; but as we approached them they would skim the plains "like a hind let loose," and soon disappeared. As we advanced the young captain suddenly halted, gazed a moment towards the hills on the left, and then plunging his spurs into his horse's side, darted like an arrow across the plain, with hair and mantle streaming in the wind—dogs and Indians following him. The rest of the party moved on steadily with the baggage. Inquiring the cause of this strange movement, one of the savages pointed in the direction the young man had gone, and said, "Guanac, guanac," giving us to understand that he was pursuing a guanaco. In a few minutes he rejoined our party, having taken the animal he pursued. The guanaco is a species of the lama, somewhat larger than the deer, with long legs and neck, and cloven feet. Its color is a pale red or sorrel, and white. The head and ears resemble those of horses. It is clothed with wool, like the sheep, though this is interspersed with long hair. It neighs like a colt, and at a little distance might easily be taken for that animal. Its slower movements appear laborious and ungraceful; but when

pursued by the hunter, it moves with great celerity, and appears hardly to touch the ground. The flesh is very palatable, and after a cold and hungry ride of some twenty miles, a piece of it, which the captain roasted and brought us, was really grateful.

We reached the camp at four P. M., after a ride of twenty-five or thirty miles, which we performed in about seven hours. Here we found a company of the savages inhabiting ten tents of skin. On our arrival the natives gathered around us, men, women, and children; first standing and gazing upon us at a respectful distance, till encouraged by our attentions they gradually approached nearer, apparently welcoming us with mingled surprise and joy. Our baggage, even to the smallest article, was brought safely; and capt. Louie, who had taken special charge of it on the way, now stowed it carefully in his tent, and remained by it until our own tent was erected and prepared for its reception. As soon as the bustle was a little over our old Indian mother boiled a piece of the guanaco which had been taken on the way, a liberal share of which was brought to us for our supper. Young Louie came and sat down by us, and began to inquire the American name of many things around, and in return told us what they were called in the Patagonia tongue. He and all his father's house appear very attentive and friendly to us, and we have already reason to be thankful that the good providence of God has put us under the care of this family, as they are evidently the most intelligent, hospitable, and prepossessing of any of the natives we have yet seen. As the sun set, the crying of the little ones in the tents, the barking of dogs, and the noisy mirth of numerous children, engaged in merry gambols about the camp, revived the associations of childhood and brought domestic scenes of my native land vividly to recollection.

[Mr. Coan.

21. We found ten tents in the camp, but it would perhaps be impossible to tell how many souls there are in them, though from a little calculation I should judge about fifty. The tents are made of the skins of the old guanaco, sewed together, and so spread over poles that are stuck in the ground for that purpose, as to cover the top and the sides, except the front, which is always to be eastward and entirely open. On this side they build their fires.

The provisions that we brought from the vessel being about exhausted, we ap-

plied to the natives for some, but had only to ask the question and we were plentifully supplied, though we had neither bread nor any substitute for it. We

should undoubtedly have been spared the trouble of even asking, had we waited a little longer.

[Mr. Arms.

[To be continued.]

Proceedings of other Societies.

FOREIGN.

WESLEYAN MISSION IN THE FRIENDLY ISLANDS.

General View of the Islands.

WHAT are usually called the Friendly Islands include, not only the Tonga group with Eua, but also the Hapae or Haabai group, Haafukuhao or the Vavou group, and Niua or the Kebe's Islands—about two hundred islands in the whole; many of which are very small and without inhabitants, but others are thickly peopled. Till very lately, the inhabitants were living in the grossest idolatry; but the *Shen of righteousness has arisen with healing under his wings*, and many of the benighted natives of these islands have seen a great light. They now give glory unto the Lord, and declare his praise in the islands.

The people who inhabit the above-mentioned islands all speak the same language; and, except those who have embraced Christianity, worship the same gods, or gods of the same name and nature, for they are all vanity and lies. The other groups have acknowledged Tonga as the head; and have generally brought yearly offerings, as a token of their submission.

Tonga—is the largest of the islands, and contains more inhabitants than any other island in these seas: it is thought to contain about ten thousand. These are under different chiefs; of whom Tubou, or Josiah (our chief,) is acknowledged the head. Tubou was baptised in 1829, and has held fast his profession. So mild is his government, that one is reminded of the state of the Israelites, when there was no king, and every man did that which was right in his own eyes. It is thought that if Tubou had used his influence among his chiefs and people, hundreds, who at this time worship dumb idols, would have been worshippers of the true God. However, the Lord is carrying on his work: his name is made known in every part of the land; and some are leaving the enemy's cause almost every week, and joining us at this place: this they prefer to continuing in their own villages to serve the devil. Many of the chiefs who occupy important districts at Tonga are opposed to religion, and will not allow the worship of God to be carried on in their territories; so that those of their people who wish to serve God have to escape to our place as a refuge, or they would be expelled by their chiefs. However, I hope the day is not distant, when we shall gain a glorious entrance

into every part of this populous island: for although a few of the chiefs persecute us, yet it is very mild; and we are on good terms with some of the head chiefs, who have heard with patience our statements of the vanity and sinfulness of idolatry, and the importance and blessedness of true religion.

The districts of Tonga are, 1. Nukualofa, which is the residence of Tubou: 2. Hihifo, a populous district under a chief called Ata: 3. Bea, a strongly fortified village, governed by a chief named Taufa, or Fae: 4. Mua, another principal district at the east end of Tonga, ruled by Balu and Fatu: 5. Vaini, a populous village ruled by Maafu, a blind chief: 6. Houma, very populous, between Hihifo and Bea.

Connected with Tonga is *Eua*, a very fine high island, about twelve miles from Tonga, and will be a fine station for a missionary: we hope, ere long, to be invited to give instruction to its inhabitants. Some of the worshippers of God are on the island now; who will be a seed, I hope, which shall spring up and bear fruit to God.

Hapae or Haabai Islands. These are very numerous, but generally small: eighteen of them are inhabited: they lie to the north of Tonga, at the distance of eight or ten hours' sail, or about fifty or sixty miles. The island called Nomuka is one of the nearest to Tonga.

The present king of the Habai group is the son of the late Tuboutoa. He is nearly related to the present Tubou at Tonga, and does credit to his Christian profession: he has a very strong hatred of idolatry and his former superstitions. The Lord has used him for his glory. May he use him more and more, and then crown him with eternal life!

Haano is one of the most northerly islands of this group; and is about one hour's sail, with a fair wind, from Lifuka.

Vavau or Haufukuhao Islands.—This group lies to the north of the Haabais, and is about 50 or 60 miles from Haano, that is, a day's sail with a fair wind.

Niua, or Kebe's Islands.—These are two in number. They are not very near to each other, and lie between Vavou and the Samoa group, called the Navigator's Islands. The island which is frequented by the Tonga people is not large; and, from the best accounts which I can get, has not more than from three to four hundred inhabitants.

Change wrought by the Gospel.

Several statements authorise the hope that the great work of God already accomplished is only the commencement of a more signal

and extensive triumph of the gospel in these interesting islands. Even in this early stage of our operations, from eight to ten thousand persons have renounced idolatry, and embraced Christianity, in the last six years, at these islands. What Christian heart does not bound with grateful exultation? *The Lord hath done great things for us, whereof we are glad.* To him be the praise ascribed, both for the work itself, and for the *grace given* to our society and its missionaries, by the employment of their humble instrumentality in the achievement of results so beneficial and delightful.

There are from six to eight thousand persons at this island (viz. Tonga) who are yet living in the grossest idolatry. The Tonga people have many gods, such as birds, fishes, reptiles, horses, canoes, clubs, whales' teeth, mats, plants, spirits of departed chiefs, infernal spirits, etc. To these they apply in their distress, and offer pigs, yams, cloth, canoes, and property of various kinds. They pray, cry, and cut themselves, cut off the fingers of their children and friends, and sometimes strangle their friends, to appease their gods! Let then the friends of missionaries help! There remains much ground to be possessed. Send us more missionaries—hold us up by your faithful prayers!—and God will bless us.

Notices of the Navigators' and Feejee Islands.

The appellation of "Friendly Islands" is often taken in so wide an extent as to comprehend under it these two groups of islands; and, in fact, all the groups between the Society Islands on the east, and the Australasian Islands in the same latitude on the west.

The Tonga people go frequently from Niua to the Samoa group, or *Navigators' Islands*, in two days of fine weather. The principal islands are five in number, and the inhabitants are very numerous: they appear very mild in their manners, and open to receive instruction; but are living in the grossest idolatry.

The *Feejee Islands* lie to the west of Tonga, and are about a day and a night's sail from it. They are numerous: five are said to be large: Ambowa is the principal island, the king of which has great influence over all the other islands. The Tonga people frequently visit this group, in order to obtain canoes. The island to which the Tonga people generally go, is named Lakemba, the chief of which is related to them; and many of the people on this island speak the Tonga language. The Feejeeans are very numerous, and are a noble race of men. They are brave and hardy, but much addicted to war; so much so, that they always have war instruments about them, by night and by day. In several of the islands, if not in all, they are quite naked until they are 17 or 18 years of age; and, after that period, wear only a very thin and narrow piece of native cloth. They are a very ingenious people, and very quick at learning any thing: some of them have been received into the church of Christ at Tonga and at Lifuka, and some have been taken to the church triumphant; but the inhabitants of this group are, at present, deep-

ly sunk in wretchedness and idolatry. When a Feejee chief dies, his wives are strangled, that they may accompany him to the other world: they have many other bloody and cruel superstitions, by which their wretched lives are brought to a termination. Our way is, I trust, opening among them: and that, ere long, the gospel trumpet will be sounded in all the islands of the whole group. I am happy to learn, that, out of the crews of three ships which have been wrecked within the last year and a half at these islands, no man has lost his life by the savage Feejeeans: a few years ago, if a vessel had been wrecked at any of these islands, every man would have been killed, and many of them eaten: this circumstance shows that the tone of feeling at the Feejee group is improving; and that the Lord is causing his great name to be known among this long lost part of the human family.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN EGYPT.

From a joint letter of Messrs. Kruse, Mueller, and Lieder, dated at Cairo, August 1st, 1833, it appears that public worship is held by them stately on the Sabbath, both in Arabic and English, and that a considerable portion of each week is devoted to religious intercourse with the people. Mr. Leider makes journeys to all parts of the country circulating the Scriptures and tracts, and freely, in a conversational way, preaching the gospel to all.

Seminary for Schoolmasters and Catechists.

I am glad to say, (writes Mr. Kruse,) that all things are now ready for the boarding-school; so that to-morrow the children will enter our house. I shall have no rest till they are under our roof; but it is difficult to decide who are most anxious for this establishment, the boys or myself. Indeed, their eagerness to come in gives me much pleasure; and it has been very painful to me that I could not get ready to receive them sooner. It was a trial to them and to me; but the greater is the joy, now the hour is come, when they can enter; and I firmly believe that each boy will bring his peculiar blessing with him into the house.

There are, at present, only ten boys, selected from the day school, with whom to begin the boarding-school; and they are generally very promising. A boy was sent to me, a fortnight ago, who seems to be more promising than all the rest: since which, he has attended school and lived in my house, and I am more delighted with him every day.

This school is regarded as a seminary for training up schoolmasters and catechists. For this purpose, the pupils are instructed by a superior teacher in literal Arabic, reading and writing, composition, arithmetic and geography: they are also to have, for an hour every day, lessons in English, which will not only enable them the better to understand their own

grammar, but also, at a future time, to read English tracts and books: and in case any one should exhibit a capacity for translation, peculiar attention will be paid to him in this branch. However, the principal part of instruction given by Mr. Kruse himself will always be religious, making them acquainted with the doctrines of the Bible and with church history. In the first instance, the greatest attention will be given, and all instructions directed, to make them true Christians; for, except their hearts are truly converted to Christ, all other attainments will be in vain. They are therefore (besides receiving religious instruction) under the constant inspection of Mr. Kruse; living in the same house, as children of the same family; and attending morning and evening prayers: so that, whether they are learning in the school, or otherwise employed in their leisure hours, in whatever they do, truly Christian principles will be inculcated upon their minds.

Mr. Mueller remarks respecting the

State of the Day School.

It is true, we cannot boast of many conversions or revivals; but, notwithstanding that, we have reason to rejoice in hope. Our two teachers, respecting whose sincerity we were formerly in much doubt and fear, now give us reason to believe that they are under the influence of saving grace. With regard to the children in our schools, we rejoice, but with trembling; for what seems firm to-day, appears tottering or broken on the morrow. But the eyes of Jehovah are upon his truth, and his arms are extended to support and further it. Our comfort and encouragement are to know, that however slow the progress of God's cause in Egypt may be—however great and multiplied the difficulties it has to encounter—it must eventually triumph; for prayer will be heard, and the divine promises will be accomplished.

Mrs. Mueller has at present two girls under her care, besides her own: one of them is the daughter of a free black; the other is of the Galla tribes of Abyssinia, whom Mrs. Mueller saw in the house of Dr. Dussap, to be sold, with several others. The sight of this poor girl much affected Mrs. Mueller, especially as the girl wished to be sold to Christians. She is now a particular object of prayer and instruction; and if our endeavors should be blessed with success, we hope, sooner or later, to find in her a faithful female servant, so scarce and precious in this country. She is, of course, now free. May the truth in Christ Jesus make her a perfectly free woman in the Lord!

MISSION OF THE CHURCH MISSIONARY SOCIETY IN ABYSSINIA.

THE Rev. S. Gobat, whose labors and trials in Abyssinia, in company with the Rev. Mr. Kugler, since deceased, were noticed at pp.

123, 166, and 262, vol. xxviii, subsequently returned from that benighted field of labor to Europe, and has published a journal of his residence in Abyssinia, and is about returning to that country again. The Rev. C. W. Isenberg gives the following account of his studies at Cairo, preparatory to entering Abyssinia.

I have lessons in Amharic, in the afternoon; from my Abyssinians; but not yet regularly. They are present at the lessons which I have every night from my Arabic teachers. These two youths go on very well in the Christian course. I witness, with great satisfaction, the working of the Holy Spirit in their hearts; and what gives me a decisive proof of this is, that I observe them growing more and more honest and simple-minded—the general disposition of the Abyssinians tending rather to dissimulation and falsehood. Having arranged to celebrate the Lord's supper on Christmas day, all the members of our missionary family here participating, we fixed upon that festival for our monthly communion. As soon as the two Abyssinians were informed of it, which was on the Sunday before Christmas day, they expressed a great desire to join us in that sacrament; and told me, that, from the first time they had seen us at the communion, which was on Good Friday, they had felt this desire, but did not dare to mention it. I asked them their views of the Lord's supper, and entered into a serious examination of their state of mind; whereupon I was strengthened in the conviction that they were brought, by the influence of the Holy Spirit, to a vital knowledge of the gospel, and that their anxiety to partake of the sacrament proceeded from a sincere desire to be established in their faith and spiritual union with Christ. I stated the case to our brethren; who were very glad to hear of it, and, by this outward act, to receive them into our bond of fellowship. Accordingly, I stated to them again, as I had done before, the views of our Protestant church, and the doctrine of the Bible respecting the holy sacrament, and the errors of their own church; and recommended them particularly to have recourse to prayer. They were extremely glad to be admitted; and when the day arrived, we had service before the communion was administered, when I preached, in German, on Luke ii, 10, 11; and afterward Mr. Mueller administered the sacrament to us, using, to the Abyssinians, the Arabic translation of that part of the English communion service where the priest administers the bread and wine after consecrating them. You can easily imagine the satisfaction I felt in beholding here the first-fruits, as it were, of our Abyssinian mission—these two promising youths joining us in the chief part of our confession. I rejoiced indeed with trembling, remembering Gergis, and the many dangers and temptations to which they would be exposed; but my joy was tempered, not embittered, by these considerations; and it was, and is, an important matter of thankfulness, that, at the

very beginning of my course, I should be able to have such a cheering experience. But I must not omit to mention here, that Providence had prepared their minds for grace; as appears from the affliction they suffered on account of Girgis, previously to their joining Mr. Gobat. He, as a faithful laborer, cast the seed of the gospel into a well-prepared soil, the fruits of which I am allowed to gather. I recommend them very strongly to your prayers, that the Lord may preserve them, and make them grow in grace, and in the knowledge of our Lord Jesus Christ, in order that they may save their own souls, and become instrumental to the conversion of many of their brethren.

Last week I took into my house another Abyssinian, who a fortnight ago arrived here from his own country, on his way to Jerusalem. From the Coptic convent, in which he resided, he several times came to see his countrymen; on which occasions he found them learning from their Bibles and Testaments. Last Thursday, when I came home from a call on Mr. Kruse, I found him at my house, desiring to speak to me. He told me, that, as he had been made, by the governor of his province, (the province of Gojam, which borders to the south, on the Lake of Tzana), head or overseer of the church in his town, he ought to have learnt to read and write; but having been a soldier previously, he knew nothing, and was afterward ashamed to learn the alphabet, like a little child. Now being in a foreign country, where nobody knew him, he had a great desire to learn; and entreated me very earnestly to receive him into my house, and instruct him. I first consulted with my brethren here, who concurred in opinion that I should take him on trial. I then sent one of the Abyssinians, Kidam, with him to the bath; where Kidam had to take his filthy rags from him, and, after the bath, to clothe him with a new dress. When he came to me, and testified his gratitude, I told him, that as long as he remained with me, and learned, he should have the new dress; but when he wished to leave, he must also leave his new dress, and I would give him back his old rags. He said he thought he should not go to Jerusalem; but stay with me till we went to Abyssinia, where he would join me. Kidam and Hadara are now constantly engaged in teaching him, when they are free from business; and he appears very eager in study.

DOMESTIC.

SEVENTH ANNUAL REPORT OF THE AMERICAN TEMPERANCE SOCIETY.

THE report is introduced by the following remarks, presenting the very clearest and strongest ground of encouragement to those who are devoting themselves to the promotion of human welfare.

Auspicious Peculiarities of the present Age.

The present age is marked with strong and auspicious peculiarities. One of them is, increasing numbers of people are disposed to inquire, with regard to every moral principle and practice, "Is it right?" It is less satisfactory now, than in former times, that a thing is pleasant merely; that it is popular, has been practised a long time, by respectable men, or even by good men. The question is, and with numbers increasing continually, "Is it right?"

Another auspicious indication of the present time, is, the standard of right and wrong, with increasing numbers, is the Bible. This has, by good men, long been acknowledged in theory, as the only sufficient and perfect moral standard. But they are now, more than ever before, applying it to practice. Not only are they laboring with new vigor to send it to all nations, and convey a knowledge of its contents to all hearts; but they are appealing to it, as the criterion of thought and action; and are endeavoring, with new diligence, to bring every soul, under its all-controlling power.

It is not so decisive, as it once was, that a thing is legal, according to human statutes; or honorable in human society; but the question is, Does it accord with the will of God as revealed in the Bible? To the law, and the testimony; if they speak not according to this word, increasing numbers conclude, there is no light in them. Nor do they confine the supervision of the Bible, as much as they once did, to subjects that are purely religious. They are extending it to all the affairs of life. Business, amusement, legislation, every thing in which men are engaged, they feel bound to prosecute in accordance with the Bible; and whether they eat, or drink, or whatever they do, to do all in obedience to its dictates.

Another momentous indication of the present time, and one which takes hold with a mighty grasp on the destinies of men, is, that the number is increasing who feel conscience-bound daily to listen to the Bible as the voice of God, speaking to them; and with fervent supplication for the teaching of his Spirit, that they may understand his will; and who, when they do understand it, are not afraid, or ashamed to do it.

The number is rapidly increasing, who, when they learn that the Bible condemns a practice, will renounce it; and who, when they learn that it requires an action, will attempt, with the spirit which the Bible inculcates, to perform it, whether other men do this or not; and who will leave the consequences to the divine disposal.

There is a deeper and more pervading conviction, than ever before, of individual personal responsibility directly to God; binding each one, in all situations, for the character and tendency of his actions, to the retributions of eternity. Efforts to do good are not so much confined, as they once were, to ways only which have the sanction of general ex-

ample; or that are deemed by the great body of men, to be respectable. It is less necessary now, than it once was, for a good man to see a great multitude ahead, before he thinks it expedient for him to do right; or attempt, by sound argument, and kind persuasion, to induce others to do right.

The consequence is, it is becoming more and more common, if a man wishes to have good done, to do it himself; if a man wishes to have a little good done, to do that; and if he wishes to have great good done, to do that; and to do it *now*. There is less disposition than formerly to depend on other people, and to put off present duty to future time. Men are not so much afraid, as they once were, or ashamed, if needful, to go in the path of duty, *alone*; and, whether others do it or not, attempt to do good as they have opportunity to all men.

And men are less satisfied now, than they once were, with clipping off the twigs or lopping off the branches; they are more disposed to go to the root, and in order to make the fruit good, to make the tree good. They have learned that they cannot stop the stream, without drying up the fountain.

The consequence is, efforts to do good, are more successful than ever before. They take a wider range; exert a more pervading influence; and the same amount of effort accomplishes vastly greater results. And the more men do the will of God, the more plain his will is; and the blessings of obeying it, are more obvious and abundant.

A striking development of these principles has been made in the temperance reformation. A vicious practice had obtained, had received the sanction of legislation, and the support of the example of nearly the whole Christian world. But it was followed, as its natural and necessary result, by loss of property, character, life and soul, to an extent which must fill every person who comprehends it, with amazement. And the question was started, no doubt, by the Spirit of God, "Is it right," to continue a practice which produces such results; and which, if continued, will perpetuate and increase them to all future ages? The Bible was examined, and providences observed; divine teaching was sought, and the conviction was fastened on the mind, that the practice was not right; and that to prevent the evils which it produced, men must cease to perpetuate the cause.

And for the purpose of making known to them, especially to our own countrymen, the reasons why they should do this, the American Temperance Society was formed. Its object, is, by the diffusion of information and the exertion of kind moral influence, to attempt, with the divine blessing, to produce such a change of sentiment and practice with regard to intoxicating drink, that intemperance shall cease, and temperance, with all its attendant benefits to the body and the soul, shall universally prevail.

Temperance, in the view of those who formed this society, is the moderate and proper use of

things beneficial; and abstinence from things hurtful. Ardent spirit, being in its nature, as manifested by its effects, a *poison*; and of course, one of the hurtful things, and in this country, the grand means of intoxication, their object required them to abstain from the drinking, and from the furnishing of it; and to endeavor, by all suitable means, to induce the whole community to do the same.

It is quite impossible to give an abstract of a document filled with statements and reasonings, of so interesting and important a character, and presented in so condensed a form, as this report. The following items are inserted here, selected from a multitude of others equally deserving the serious perusal of all the friends of religion, civil liberty, national prosperity, and human welfare.

Progress of the Reform during the Year.

At our last annual meeting, there had been formed in the United States 21 state temperance societies; and in smaller districts, it was supposed, more than 5,000 other temperance societies, embodying, on the plan of abstinence from the drinking of ardent spirit and from the traffic in it, more than 1,000,000 members. More than 2,000 men had ceased to make it; and more than 6,000 had ceased to sell it. They believed that the business was wicked, and they applied this belief to their practice. More than 5,000 men, who once were drunkards, had within five years ceased to use intoxicating drink; and were, as all men who pursue this course will be, sober men. Many of them had become highly respectable and useful, and not a few truly pious men.

More than 700 vessels were afloat on the ocean, in which ardent spirit was not used.

The United States Temperance Convention, that had been invited by this society to meet in Philadelphia, assembled in that city on the 24th of May. It was composed of more than 400 delegates, and from 21 states. Seldom has a body of men assembled of greater weight of character, and of higher and better influence in the country.

On the 18th of September, a State Temperance Convention was held at Worcester in Massachusetts. More than 500 delegates were present, and from all parts of the commonwealth. Distinguished gentlemen of all professions were members, and the governor of the commonwealth was president of the convention. Since that time numerous individuals in the commonwealth have renounced the traffic; licenses for the sale of spirit have been refused in many towns; about 10,000 persons embodied in Ward Temperance Societies in Boston, and great numbers in other parts of the state.

There are now in Boston, five temperance hotels and twenty temperance groceries. In the county of Suffolk, the number of licenses has been reduced from 613 to 314. In Hamp-

shire county, the number of grog-shops has been reduced from eighty-three, to eight. In Plymouth and Bristol counties, and in numerous towns no licenses are given; and in many of them ardent spirit is not sold.

On the 18th of November, a similar convention was held at Utica in New York; and on the 3d of December in Middletown in Connecticut. Both of these conventions, after mature deliberation, expressed the same conviction with the others.

On the 18th of December, a State Temperance Convention was held at Columbus in Ohio. The governor of the state, who is president of the State Temperance Society, was one of the committee who invited the meeting, and was president of the convention.

On the 25th of December, a similar convention was held at Jackson in Mississippi; and on the 7th of January at Frankfort in Kentucky. At both these meetings they expressed unanimously their conviction of the immorality of the traffic in ardent spirit. Of the latter the governor of the state was appointed the president, and the lieutenant governor, who is president of the senate, was appointed one of the vice presidents.

On the 15th of January, a State Temperance Convention was held in Vermont; on the 5th of February, in Maine, and on the 12th, in New Jersey; and on the 19th of the same month, a Convention of Cities was held in the city of New York. Each of these conventions, like the others above mentioned, was numerously attended, and at each, the resolution was passed, that the traffic in ardent spirit, to be used as a drink, is an immorality; and ought to be universally abandoned.

On that day, the American Congressional Temperance Society held its first anniversary in the Capitol at Washington. In the absence of the president, honorable Lewis Cass, secretary of war, on account of official duties, the chair was taken by the honorable William Wilkins, senator from Pennsylvania, one of the vice presidents.

On the 4th of March, a State Temperance Convention was held at Harrisburg in Pennsylvania. Here also a deep conviction of the immorality of the traffic in ardent spirit was expressed by many.

A convention has also been held, and a State Temperance Society formed in Missouri.

In May, a State Temperance Convention was held at Dover, in Delaware. Here, also, as in other similar bodies, a resolution was passed, that, in the judgment of the convention, the traffic in ardent spirit, is an immorality, and ought to be universally abandoned. Thus has this sentiment been expressed by bodies embracing more than five thousand ministers of the gospel, and six thousand Christian churches; by the American Congressional Temperance Meeting, by the United States Temperance Convention, by ten State Temperance Conventions, and numerous other bodies and classes of men, in various ways and places, throughout the land.

More than 7,000 temperance societies have already been formed in the United States, embracing, it is supposed, more than 1,250,000 members. These persons, who are of all ages from 12 to 90 years, of all varieties of condition, profession, and employment, know by experience that ardent spirit is needless; and multitudes of them know that it is hurtful, and that men are in all respects better without it. Of course it is wicked to drink it, or to furnish it to be drunk by others. And the conviction of this truth is rapidly extending among all classes of people. More than 3,000 distilleries have been stopped; and more than 7,000 merchants have ceased to sell the poison.

More than 1,000 vessels are now afloat on the ocean, in which ardent spirit is not used. And though they visit every clime and at all seasons, and many of them actually go round the globe, the men who navigate them are in all respects better than when they used it.

The use of spirituous liquor by officers and men has long been among the chief causes of shipwreck. Should insurance offices generally discriminate between temperance ships and others, it would be a source of great pecuniary profit; and should owners of vessels employ none who use the poison, to navigate them, they would save, annually, an immense amount of property, and multitudes of valuable lives. This subject is exciting increased attention not only in this country, but in Europe.

Baring, Brothers, & Co. of London, wrote to their agent in Amsterdam, to know why he had not obtained freights. His reply was, that there were American vessels, commanded by temperance captains, taking freight; and while they remain, none offer to other ships.

More than 10,000 drunkards have, within five years, ceased to use any intoxicating drink. And when sober men all set the example, and treat drunkards kindly, it has been found comparatively easy to induce them to follow it. More than thirty such cases have occurred in a population of less than 3,000 souls. Let there be the same number in proportion to the population, throughout the United States, and it would make more than 130,000. The salvation of drunkards from this fell destroyer, is evidently in the hands of sober men. And if they will take the course pursued by those who have already been so successful, in less than five years, they will achieve a victory such as creation never saw: save 130,000 drunkards from this double death, and preserve from falling into it 130,000 more. Let them cease to sell the poison, cease to use it, and go, with love in their hearts, and kindness on their tongues, to those who are now twice dead, and well nigh buried, and it will cause them to live. Their life or death is in the hands of sober men.

A rum-seller in Massachusetts was visited by the wife of one of his customers, who besought him not to sell the poison to her husband. It made him so cruel to her and her children, that she could not endure it. But he let her know that if her husband wanted

rum, he should have it. She went away to mourn in silence, and to try to guard her children against the direful influence of him, who, for money, was killing their father. He continued to sell. His customers, from time to time, became drunkards. Their estates fell into his hands. He became a rich man. At length he died; and went as poor to judgment, as if he had gained nothing by destroying his neighbors. His sons inherited his estate. They moved into the western country. The eldest opened a store, and prosecuted the business of his father. He soon, like his father's customers, became a drunkard, and sunk into an ignominious grave. His brother took his place, and prosecuted his business. He, too, became a drunkard, and was shortly with his brother, in the drunkard's grave. The third and only remaining son took the property and prosecuted the business. And when our secretary, the last winter, passed that way, he was a drunkard, staggering about the streets. And as the father witnesses his iniquities visited upon his children, and beholds them coming in such a rapid succession to mingle with those, whom his, and their business have ruined, in the place prepared for them, does he not feel, that should the way of destroying others, appear even right unto a man, the end thereof is the way of death. "It is found," says Judge Platt, "that of the tavern keepers and retailers of ardent spirit in the State of New York, during the last forty years, more than two-thirds have become drunkards, and reduced their families to poverty and wretchedness.

More than 4,500,000 copies of various publications have been issued the past year, by the New York State Temperance Society, and vast numbers by other temperance societies and individuals in various parts of the country. The eagerness with which they are sought, while they inculcate, with the greatest plainness and power, the gross immorality and enormous wickedness of the traffic in ardent spirit, shows that this truth commends itself to the conscience, and is producing permanent settled conviction in the minds of sober men throughout the nation.

The statements contained in the report, show that views and measures, similar to those adopted in this country, are prevailing in England, Scotland, Ireland, Sweden, Russia, Prussia, and other countries in the eastern hemisphere. A writer in Sweden, endeavoring to awaken attention to the threatening evil, states that—

In a population of about 3,000,000, they have 170,000 distilleries; and consume annually 60,104,570 canss (45,078,427 gallons) of distilled liquor; at an expense to the consumers of 62,177,636 rix dollars, (about \$65,000,000.)

During the past year copies of the 6th annual report, in which the immorality of the

license laws is discussed, have been sent to various individuals, with two inquiries—

1. Are the principles exhibited in this report in your view correct, and the arguments sound?
2. What would probably be the effect on the great interests of the community, should the people generally, and legislators, choose to have all legislation on this subject conformed to those principles?"

Replies have been received, cordially approving of the ground maintained in that report, and expressing a decided conviction that all laws licensing the sale of ardent spirits as a drink are immoral and of a highly injurious tendency, from the Hon. Samuel Fletcher, N. H.; Rev. President Wayland, R. I.; Hon. Mark Doolittle, Mass.; Rev. President Fisk, of the Wesleyan University, Conn.; Gerrit Smith, Esq., and E. C. Delevan, Esq., N. Y.; Hon. George Sullivan, N. H.; Hon. Joseph Lumpkin, Geo.; Rev. President Young, Kentucky; Rev. President Humphrey, Mass.; Hon. Theodore Frelinghuysen, N. J.; and Hon. Judge Daggett, and Hon. John Cotton Smith, Conn.

The report shows conclusively that "*The traffic in ardent spirit, to be used as a drink, is a violation of the law of God, and is an immorality.*" The following are a few of the numerous facts introduced in the course of this discussion.

Of 253 paupers in the county of Oneida, New York, 246 were made such by ardent spirit. Of 1,134 in the county of Baltimore, Maryland, 1,059 were made paupers in the same way. Of 3,000 admitted to the almshouse in Salem, Mass., the superintendent, who is as well able to judge as any other man, states that, in his opinion, 2,900 were brought there by intemperance. Of 572 men in the almshouse in New York, the superintendent states, that there are not 20 that can be called sober men; and that of 601 women, he doubts whether 50 of them can be called sober. 95 drunkards were committed to the penitentiary in Boston in a single month.

Of 1,969 paupers in different almshouses, 1790, according to the testimony of the overseers of the poor, were brought there by spirituous liquor; and of 4,969, in different almshouses, 4,690 were brought there in the same way. And very few individuals are found in any almshouse, but what have been in the habit of using strong drink. It has been the grand cause of pauperism throughout the United States.

In one year, the superintendent of the almshouse in Albany states, 633 persons have been received there. He classes them as follows: *six hundred and sixteen* brought there directly

or indirectly by rum; one an insane person; seventeen others being sent from remote towns in the county, could not be ascertained to a certainty, but the cause of this poverty can hardly be doubted. Two hundred and ninety-seven persons were in the almshouse when the present incumbent took charge, so that *nine hundred and thirty* have been relieved at the public expense during the year—these, added to the commitments to the jail, make *two thousand one hundred and forty-six* in the jail and poor-house during the year—about one to every fourteen of the whole population!!!

Of 643, who were committed to the house of correction in Boston, in one year, 453 were drunkards. And the keeper states, that intemperance is almost the *sole* cause of com-

mitments, and that he does not believe, there were ten among the whole, who were not intemperate.

From the statements of sheriffs, judges, and keepers of prisons, it appears that from three-fourths to seven-eighths of the crimes committed are owing to the use of ardent spirits.

The report is concluded with affectionate but pungent addresses to *moderate drinkers; to those who furnish ardent spirit to moderate drinkers; to ministers of the gospel, of every name, and in every country; and to the members of the churches of Christ of every denomination, throughout the world.*

Miscellanies.

METHOD OF CONDUCTING THE MONTHLY CONCERT FOR PRAYER.

SOME months since, a gentleman, believing that the fervent and importunate prayer of Christians is, by divine appointment, essential to the rapid dissemination of the gospel over the world, offered a premium of fifty dollars to the writer of the most approved essay *On the best method of conducting the monthly concert for prayer.* That premium was awarded by the committee named for the purpose, to the Rev. Ansel D. Eddy, of Canandaigua, State of New York, the writer of the following article.—It is hoped that the views and statements presented here, and the appeals made, may give both ministers and private Christians a higher sense of the importance of that meeting, and incite to greater exertion to render it interesting and useful.

General Efforts to awaken an interest in Missions.

It is the design of God, to restore this world unto himself, through the instrumentality of a preached gospel. To aid in advancing this object, and to hasten its accomplishment, is the duty and the privilege of man. For this purpose God has constituted and continued his church on earth; to his disciples the Savior early taught the prayer, *THY KINGDOM COME; and it was his last injunction, GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE.*

Whatever may have been the obedience, engagedness and success of early Christians, it cannot be denied that the strength, the activity, the resources of the church, are yet to be secured and enlisted in the cause of *Christian missions*, or this world will never be converted to God. Rapidly as the spirit of evangelical enterprise has arisen, and widely as it has spread, the wastes of heathen desolation and of pagan darkness are far more extended; and the spirit of deep-rooted infidelity and hatred of God and virtue, was never more inveterate. At the same time, the facilities for successful exertion and the encouragements to immediate effort were never so abundant. All that is now needed is the *united and vigorous exertion* of the church of God. Occasional and limited efforts will not accomplish the object. A part only of the church aroused and active, cannot secure it. It must be the

united, prayerful, laborious, and systematic action of the Christian church throughout the world.

It is obvious, that, on the *ministers of the gospel* chiefly rests the responsibility and the labor of arousing the churches to the great subject of the *world's conversion.* It is by their spirit, their preaching, their prayers, their appointments and labors, that this is to be done.

To secure the interest and engagedness of Christians in the cause of missions, the first thing required is that *ministers of the gospel cultivate a missionary spirit.*

This is the spirit of their office; it is the spirit of piety and of the gospel of Jesus Christ. The spirit of a pious, evangelical ministry, is the spirit of universal benevolence—of that charity which seeketh not her own, but looks, with the unaffected sympathy of Christ on the miseries of a *world*, and will labor for the salvation of all to whom the benevolent designs of Christ's mediation extend.

To cultivate and preserve the spirit of missions, ministers of the gospel should examine more and more the nature and designs of the kingdom of Christ; how it is in every respect fitted for universal extension, and perfectly adapted to the wants of men, in whatever situation they are found. Let them dwell upon the predictions of its success, and mark the certainty of its enlargement. Let them observe, how human instrumentality has al-

ready aided its advancement, and how the way is preparing for its speedy and universal triumph.

In the next place, to secure the cordial and efficient co-operation of the churches in the cause of missions, let the minister *cherish* not only, but let him *MANIFEST* the spirit of a *Christian missionary*. While he comes from Sabbath to Sabbath to his people, with fresh anointings from the Holy Ghost, and with the tenderest solicitude for their salvation, the *whole world* should also rise before him, and the heathen hold a prominent place in his affections. Nor should he fear that he loses interest for his own people, or endangers their solicitude for themselves, by throwing before them, for their sympathy and prayers, the millions of perishing pagans.* He should pray for the heathen; for the missionaries who have gone, and for those who are on their way, to pagan lands; for those institutions that are designed to sustain them; and that the church may feel her obligation to ransom the *world* from the dominion of sin. Thus let the missionary cause, in all its departments, be presented in the supplications of the sanctuary, and no assembly of Christians can long remain uninterested in a subject, which they are so often called to contemplate before the throne of grace, while their hearts are softened and sanctified by the spirit of prayer.

The minister of the gospel should also, occasionally, PREACH on the subject of *missions*. Let him show that the history of redemption is but the history of missions; that the history of the Bible is but an *inspired Missionary Herald*, leading back over ages of darkness and sin, and then tracing the advancement of virtue and religion, with the efforts of man and the blessing of God. He should exhibit the prophecies respecting events already fulfilled and the instrumentality of their accomplishment; and also those which point to the future, with the human agency which they involve. Let him declare from the word of God, the certainty of the universal spread of the gospel, with the high privilege allowed to man of uniting in a cause so sure and sacred.

He should trace the *history* of missions; show their influence on private character, domestic habits, and social life; on literature and the arts and sciences; on political and national prosperity. From this history he may show that the loud eulogium bestowed on Christianity is nothing but a just encomium on the cause of missions. While he thus traces the progress of civilization and Christianity, as identified with the labors of the Christian missionary, let him present the numerous remaining heathen tribes, and show from the history of evangelized nations, that their relief is found alone in the spirit of Christian missions.

* It is doubtful whether the gospel ever appears with stronger claims to the immediate and personal attention of men, than when its adaptedness to reach and remedy the moral evils of the *entire world* are most distinctly seen; and Christians can never feel more intense desire that their immediate and personal friends may be saved, than when engaged to extend salvation to all men.

To awaken attention to the cause of missions, as it now exists, and to secure its continued support, occasionally there should be given a history of the rise and progress of more recent missionary efforts:—how they originated, by what means they have been advanced, and to what results they have led. The numerous missionary stations, where the beloved men that have gone out from us now live and labor, should be spread out to view. The minister should lead his hearers into fields which they have cultivated, and let them see the arts of agriculture, manufacture, and commerce, introduced and flourishing among them. He should open before his hearers their schools, with hundreds of thousands of children, which they have taught to read; and conduct them to their sanctuary of worship—their communion tables; and point to those numerous death-bed scenes, where the converted pagan gives the last and highest testimony to the value of the gospel and the efficacy of missions.

The signal success which has crowned the missionary cause should be brought to relieve from the discouragement which the magnitude and difficulty of the work yet to be accomplished are liable to occasion. While all success should be referred to the grace of God, encouragement in the prosecution of the work should be presented by pointing to his sovereign power and purpose to effect its full accomplishment.

Let a minister thus imbibe and cultivate the spirit of missions, and preach and pray for the cause of missions, and present its claims to his people, and it will be impossible for them not to feel its importance; it will be impossible for the pious not to feel its strong claims upon their patronage and prayers; and that the day which shall show its full and final accomplishment, will be a day of fearful responsibility to those who refused to aid in its advancement.

With this preparation, the *season* which is consecrated to special prayer and effort for the cause of missions, by so large a portion of the Christian world will return with constantly increasing interest. A subject so presented from the pulpit; so commended to God in prayer; so full of sacred charity, and having such claims to Christian effort, cannot but secure the attendance and affectionate interest of Christians at the place where its character is more fully to be developed, its claims to be renewed, and the blessing of God, in a special manner, to be implored upon it.

No invitation that can be given, and no pressing demand for attendance, will secure a general respect for the season of the monthly concert for prayer, where such a preparation as has been mentioned is neglected. Many will not consider that object worthy of their time, their prayers, and their contributions, which is not presented in the solemnities of the Sabbath, and made important as a subject of pulpit discussion, and in view of which their minister does not appear to be deeply interested. If it is not made to appear connected with the gospel and the duties of Christians, it will not

secure the affectionate interest even of the pious. But where the course presented above has been adopted and systematically pursued, it is believed that no instance can be found, where the monthly concert for prayer is neglected, or where it returns without being a most welcome season to the church.

To give interest to the monthly concert, as well as to prepare the way for it, *almost every thing depends upon the minister.* To these meetings he must bring the missionary spirit. He should be full of the subject of missions. Howmuchsoever the spiritual necessities of his own people may press upon his heart, and a revival of religion may be required at home, let these meetings *always* be strictly of a *missionary* character:—as such, rightly conducted, in the spirit of the missionary cause, they are among the most powerful means of securing an immediate revival of religion.

Hints for conducting the Monthly Concert for Prayer.

As to the *best method of conducting* these meetings, there may be diversity of opinion, and circumstances may not justify the same course at all times and in all places. Yet what is best adapted to one people, will generally be found, substantially, best adapted to all.

1. First of all, as has been remarked, *Let the monthly concert for prayer be strictly a missionary meeting.* The information given; the exhortations made; the prayers offered, and songs addressed, should all be appropriate to the occasion.

2. *The minister should come prepared for the service of the monthly concert.* This preparation should not be made during the leisure hours of the day that precedes the meeting, but during the whole month. In all his reading of missionary intelligence and of benevolent operations; of Christian effort, privilege, and duty, the minister should have his eye on the monthly concert; and the interesting and important facts, so treasured up, should here be communicated to the people. With the subject of missions, he must be familiar, and be able to give the history of each missionary station; its establishment, growth, difficulties encountered, and the success which it has attained. Possessed of the most recent information, he should compare the present with the past, and thus encourage to new effort by the success which has crowned previous exertion; and by presenting new facilities and encouragements, lead to more expansive and efficient plans of operation. Acquainted with the wants of each missionary station, and each system of operation for the world's conversion, with what is essential to more vigorous and enlarged action, and with the views of the managers and agents of the cause, in its various departments, he will be prepared to enlist the feelings of his people to pray and contribute to further all the proposed objects of the most intelligent and enlarged enterprise. Thus enlisted in the *object* of these monthly seasons, it becomes their own, and they feel,

that their prayers and labors are identified with its existence and prosperity.

The minister should, at one time, give an extended history of some one mission; thus fasten the mind upon it separately, glancing perhaps very briefly at others and the whole subject, to magnify the importance of separate and distinct effort, as connected with the majestic enterprise of the world's conversion.

At another time, he should draw the picture of heathen ignorance, superstition, cruelty, and guilt; and then give a true and glowing description of what missionary labor has accomplished—how all private, domestic, and political prosperity stands connected with it; and that on this alone rests the emancipation of the world from ignorance, degradation, and death. He should enforce obligation and stimulate to effort by what has been accomplished; showing at the same time what remains to be done—what sacrifices, labors, and prayers are demanded.

Again, let the minister draw the character, the sacrifices, labors, perils, sickness, suffering and death of the foreign missionary:—what led to his choice of a missionary life, and the cheerfulness with which he left his home and his country: let him speak of his studies; the protecting providence of God on the sea; his introduction and first efforts in pagan lands; how he looked upon the heathen, wept and despaired; then reviewed the prophecies and the promises of God, and became strong and confident in the Lord. Let him tell what the missionary first saw among the heathen;—of his trials and labors, his failures and successes. Let him exhibit the feelings, with which he reviews his life when called to sickness and to death; and how the ashes of the Christian missionary hallow the spot where he died, and as he died, gave his last tribute of affectionate fidelity to the cause of missions to the heathen. And let him speak too, in just terms of female weakness and fortitude; of the widow and the offspring of the devoted missionary, so strongly claiming the prayerful remembrance and kind support of the friends of Christ and of humanity.

The minister should occasionally review the most formidable obstacles in the way of the missionary enterprise; the opposition of sceptics at home; the indifference of many in the church; avarice and indolence; the want of men well qualified for the work, and means adequate to its successful advancement; the obstinate resistance of the heathen; their numbers and prejudices; their distance and degradation, with their fast security in the chains of caste. With all these in full view, let him present the force of truth; the spirit of benevolence; the resources of the church; the prophecies, the promises, and the power of God, more than adequate to surmount every difficulty: that all these obstacles have often died away before the means of grace, and serve to show what efforts are to be made, what vigor and perseverance are required, and what will be the glory of the conquest when achieved.

There is one consideration, which should be repeatedly presented, which is, that missions-

ries abroad are the accredited agents of the church at home, and the very article of their *commission* is our pledge of affectionate remembrance and kind support: and as the success of their labors is dependent, under God, on our prayers, the value and efficacy of their service, in a most important sense, rests in our hands. Thus, with their accredited and sustained agents abroad, Christians, through the grace of God, secured by prayer, may promote the salvation of heathen men, and each in person may fulfil the command of Christ, to preach the gospel to every creature.

Sometimes the minister should glance at all these subjects, and in addition to any specific information which he may have to give, crowd into a single evening, as far as possible, every thing that, in general, respects the cause of missions, and the various plans of Christian benevolence, and let his hearers become burdened with the overwhelming influence of this mighty subject.

3. While it is unquestionably the duty of the minister to communicate missionary intelligence at these seasons of prayer, and while much of their interest and value depend upon it, the expediency of reading largely from missionary papers and periodical journals, is very questionable. The time allotted is not sufficient for this minute detail, and more than this, if the missionary cause, in each distinct department, and occasionally other operations of benevolence, are thus *minutely* and *formally* presented, there is not only danger of becoming tedious, but of failing to stimulate the people to read for themselves. The minister should rather read extracts of a very brief character, and throw out, in *his own language*, in a condensed form, just sufficient to excite the desire of his people for a more full acquaintance with the subject, and thus prompt them to read and inform themselves in relation to the whole subject of Christian missions and of the world's conversion. He may open the way and create in them a desire for that information, which he would have them all possess. Indeed he should make the history of the church, in its present advancement, like the records of inspiration, a faithful delineation of God's gracious providence, an ignorance of which should be made to reflect on Christian character, as much as ignorance of the recorded history of the church in the word of God.

This method of communicating missionary intelligence, with occasionally brief statements of what is done at home; of benevolent institutions, of revivals of religion, and the increase of religious efforts, (all of which are adapted and may be shown to act, and be re-acted upon, favorably, by the cause of missions); with prayers, *short, comprehensive, and appropriate*, will seldom, if ever, fail to give interest to these seasons of devotion.

4. In connection with these religious services and this missionary intelligence, the pecuniary aid, necessary to sustain the cause of missions, should never be forgotten. It is not enough that we have an intelligent apprehen-

sion of an object and pray for its success. The method of attaining it must be pointed out, and an opportunity for practical exertion must be given, before the spirit of Christian benevolence can be satisfied. The aims and the prayers of the Christian must come up before God together.

And when the duty of a proper consecration of our worldly possessions to the service of God and the claims of the missionary cause are considered, and the essential connection between human instrumentality and the sovereignty of God is exhibited, a constant increase of pecuniary contribution may be safely anticipated. And when the minister urges this duty, of contributing to the cause of missions, upon his people, he must not be unmindful of the salutary influence of his own example, and not allow the value of his precept, persuasion, and prayers to be lost, and the cause which he advocates to be undervalued, by withholding from its support his own liberal contribution: nor should a thought be indulged, that extensive contribution to the cause of foreign missions, will diminish the support of religious and charitable institutions at home.*

There are many additional and auxiliary arrangements, which may be made in every congregation, by which the interest, thus excited, and the efforts thus created, may be continued and rendered more and more efficient. Various associations may be organized to secure this end. These must depend upon circumstances for the peculiarity of their arrangements; at the same time, there are some

* The advantages of cultivating a missionary spirit and of benevolent pecuniary contribution are as great to the minister and to his own people, as to the church of Christ at large and to the heathen. The minister is thus prepared to feel more and to do more for the conversion of souls at home; and he and his people have presented to them the best substitute for the more severe discipline which, in some form, the church requires.

The cause of *foreign missions*, urged upon the people for their sympathies and support, increases their *personal* interest in the gospel and augments their desires for the salvation of their children and friends at home. It advances every kindred cause. It enlarges the views and liberalizes the feelings of the people; and instead of endangering or diminishing their disposition and ability to sustain their own institutions and their own minister, it will enlarge their benevolence and increase their ability to do it. It is believed, that no minister ever suffered the loss of support from his own people on account of his exertions to secure from them efficient and enlarged aid for the cause of foreign missions; but that many have suffered for not doing it.

The cultivation of the spirit and the enforcing of the claims of the missionary cause, by the stated ministry, will do much towards diminishing the arduous and expensive labors of agents, who are now required to do that which in many cases might be done by the stated and permanent ministry. More than this, the exhibition of the missionary spirit, and these efforts, would present the missionary cause in a commanding and engaging attitude before the youth of their congregation and raise up among them a strong band of friends to its prosperity, and lead out from among them many, who, like Harriet Newell and Gordon Hall, would go forth as missionaries to the heathen. Thus means, and men, and the heavenly spirit that would sustain them, might all be secured by an intelligent, active, and pious *missionary* ministry, and the fruits of ministerial and Christian exertion would be *seen to rise and ripen* all over the world.

general principles which should govern all. These associations should, as far as practicable, be made to agree with those of a similar character, already formed and in successful operation, in other congregations; and they should be so arranged as to secure the counsel and co-operation of the most influential, judicious, and aged of the community; to call into exercise the feelings and efforts of the young; and every member of society, as far as possible, should be induced to contribute directly to the cause of missions;—thus be made early and constantly to cherish desires for its prosperity.

The light in which the Missionary Cause is to be Viewed.

The *grand object*, which the spirit of missions contemplates, is the CONVERSION OF THE WORLD. The WORLD then, in the multiplicity and magnitude of its wants, should always be kept in view. Hence, the safe and salutary influence of contributing to the cause, as one general object, in preference to selecting any one separate mission, individual missionary, or family. One mission may be attended with special and peculiar embarrassments; the climate, pestilence, famine, or war may annihilate its prospects, and discourage all further efforts; and if the attention is confined to this alone, a fatal discouragement may succeed, and interest in the cause of missions generally may be sacrificed with it. An individual missionary or family may be cut off, or fail, as to prudence, or moral character, with consequences more disastrous still, and all efforts and expenditures there directed, may be lost. But in casting our contributions into one general fund for the promotion of missions among the heathen, and for this great cause, offering our daily prayers, partial failure will stimulate to new efforts and to wiser plans, while general prosperity and success will sustain from discouragement. If one missionary fails and dies, multitudes whom we support live and succeed. If one station is abandoned, others prosper and new ones are established. Not only so, but there is something peculiarly impressive and ennobling, in contemplating the claims of a *world*, to Christian sympathy and prayer, and such wide wastes of moral darkness will sustain the demand for the most enlarged support. Christians are more ready to engage in those enlarged enterprises, which are proportioned, in some measure, to the final object to be accomplished, than they are, to sustain an humble effort, which promises but little. Present one missionary; one family; one missionary station; this may interest deeply perhaps; but we easily estimate the amount required to sustain them, and we soon limit the extent of efforts and expenditures demanded. But present the whole army of missionaries, with their families, their schools, their wide extended operations, hundreds of missionary stations in various parts of the earth, the whole heathen world perishing in sin, and from every quarter sending their supplications for relief; and who can measure the amount of

expenditure and effort required? or who can answer this demand but with expanded liberality? Here is the only appropriate sphere of sympathy and action for that pure and boundless benevolence which reigns in the bosom of every child of God. As we contribute here, we are giving for a *world*, and we increase, not a solitary stream; we add, not to the deep current of the mighty river; but we swell the ocean that washes every shore; a world universal is blessed by our contributions and our prayers.*

The missionary cause, as far as practicable, should be presented and regarded, not as the cause of a sectional, party society, but as the great and endeared cause of Jesus Christ and of the church universal; the *grand and leading cause*, to which all others should be subordinate and auxiliary; and which, from its nature and design, is to unite the hearts and hands of all who love God and human happiness, and in its ultimate triumph and complete success, to give eternal joy to the saints of the MOST HIGH. *This single thought, A WORLD TO BE SAVED; to be saved by CHRISTIAN EFFORT;*—this *great work*, the same which Christ commenced—which is now doing and soon to be accomplished;—the brief and uncertain period of human life, the only time allotted us to participate in this service, with *eternity* before us, to survey from the “sanctities of heaven,” the glory of such a moral achievement! If there is anything that can arouse to effort; make labor easy; sacrifices cheerful; feeling high and strong; prayers, intelligent, believing, and ardent; this surely will do it. The *time*, the *place*, the *service* of the MONTHLY CONCERT, which concentrate all these efforts that bear upon the destinies of the world, must become a season of high and constantly increasing interest, to which the Christian will look with waiting anxiety, to hear something new from the cause he loves, and to which, he hastens to add another pledge of his affectionate fidelity, and to pour out his heart anew for the blessing of God upon it.

Confirmation of the foregoing Remarks.

In confirmation of what has now been advanced, may be adduced the history of an ecclesiastical association, in a section of this country, where forty years ago there was not an established Christian congregation, and the country around for hundreds of miles was an unbroken wilderness. Ten years ago, not one hundred dollars were contributed to the cause of foreign missions, and the *monthly concert*, if observed at all, was observed, rather as an ordinary meeting for prayer, than with special

* Cases have occurred and have been reported, where a limited sum was attempted to be raised, to aid in the support of a single missionary. This was found to be difficult and but little interest in the cause of missions existed. When this course was abandoned, the individual missionary resigned to the support of the general funds, the conversion of the world made the subject of prayer and contribution, it was found easy to raise double the amount before required, and a vast increase of interest in the cause of missions has resulted.

reference to the object for which it was originally formed. In but few instances were contributions taken at the monthly concert in aid of foreign missions. This ecclesiastical association now embraces forty churches, most of which have been formed within fifteen years and are now small and feeble. Twenty-five of them only are supplied with the stated ministrations of the gospel—sixteen only are able to sustain pastors without foreign aid. In the churches of this association the rise of a missionary spirit has been recent and rapid.

Within a few years past, have been settled in some of the largest churches, pastors, who are specially interested in the cause of foreign missions. Some of them were early associated with the first missionaries from our country, and had been engaged as agents in the cause of missions. This cause held a prominent place in their prayers and preaching. They sought to diffuse information among their people; to raise and sustain the *monthly concert*. In their ecclesiastical meetings they recommended its observance, and among their people they enforced the duty of attending it and of contributing to the object for which it was established. One of their number they appointed to visit all the congregations in their connection, and to preach on the subject of foreign missions, to form associations, and to secure annual and monthly contributions to the cause of missions. As the result of their interest and efforts, the monthly concert for prayer is now the most highly prized and the best attended of any of the special seasons of religious worship. Numerous copies of the *Missionary Herald* are circulated; associations are generally well sustained; and contributions are made monthly in every congregation to aid the cause of missions.

In one congregation, where ten years ago there were not forty dollars contributed to this cause yearly, the resolution was adopted two years since to support one foreign missionary. And more than sufficient to do this has been easily secured. The monthly concert is always well attended, and an increasing interest is constantly manifested in the object for which it was formed. When some new feature of the missionary cause has been presented; some new occurrence of suffering or sacrifice on the part of foreign missionaries made known, the amount of contribution has been doubled to meet and relieve it. When brief extracts have been given from the *Missionary Herald*, numbers have been seen to step forward and request the work as permanent subscribers, and seemed impatient for its arrival. Indeed, it is obvious that the most commanding cause is that of foreign missions, while a reflex influence is exerted on all the kindred objects of Christian benevolence, and a liberal support is extended to them.

In a neighboring society, where, eight years ago, there were but two families of prayer; not a benevolent institution of any kind; no *monthly concert*, and no efforts to extend the gospel abroad; systematic exertions, on the plan suggested above were commenced and followed with unexpected success. That small

society, the last year, contributed four hundred dollars to the cause of foreign missions, and this year they have resolved to raise sufficient to sustain one missionary abroad. The monthly concert is declared to surpass in interest every other extraordinary service upon which they are permitted to attend. Most of the families of the church read the *Missionary Herald*, and from them two have gone as missionaries to the heathen.

Another congregation, (whose pastor, in a remote section of the country, organized the first missionary association on the present approved plan of auxiliaries to the American Board of Commissioners for Foreign Missions, and which has advanced with increased efficiency from the time of its formation,) in which, eight years ago, there was not even a contribution taken for the cause of foreign missions, at the monthly concert, now surpasses both the congregations above mentioned in its contributions to the missionary cause.

As the result of this system of efforts, the churches of this association, the past year, have contributed about seven thousand dollars to the cause of domestic and foreign missions; sustained twenty young men in preparation for the ministry; given more than two thousand dollars towards supplying the country with Bibles; contributed largely to the object of foreign tract distribution; and every other benevolent society has been generously remembered; while the disposition and ability to sustain their own more private institutions, have constantly been increasing. In no case has the *monthly concert* been known to decline, or interest in the cause of missions to abate. One of the most valued and endeared pastors in this connection, has left his charge and gone to the heathen; another is permanently engaged in the cause of missions among the churches in this country, and a number of young men are now preparing themselves for the service of the church abroad.

And should it be asked, is there corresponding piety to sustain this example of benevolent exertion? To this question it may be replied, that every church, within four years, has been blessed with a revival of religion; between two and three thousand have been admitted to the communion of the churches, and God in his mercy has preserved them in peace and harmony. The wilderness is made to blossom as the rose, and the precious promise is fulfilled, *that they which water shall be watered again*.

Let the churches of our land follow the example of these congregations, which have arisen, almost before the wilderness passed away, and there will be wanting neither men nor means, to carry the gospel to every family on the face of the globe; and then, too, there will be no want of interest in *that precious season*, which assembles the Christian world, to pray for the universal reign of Jesus Christ. *This shall soon become the time—the place*, to celebrate the Jubilee of the world's emancipation from sin and death.

What minister of Christ, what Christian, what philanthropist, can refuse to meet the

claims which such considerations urge? Here is the sphere, the appropriate sphere, where the minister may act worthy the heavenly commission of his master: where the Christian may obey the command of Christ and prepare for heaven: where the philanthropist may wisely expend his charity to raise and bless mankind. Not to the Christian and the Christian minister alone, would we put the question, Is there nothing here to interest and stimulate you to effort? but to the philanthropist, the scholar, the statesman, the friend of political economy, we would put the question, Is there nothing here to interest you? Before you, are six hundred millions of heathen, of your own species, whose influence is lost, and worse than lost, to the world; who yield no

revenue to its wealth, its intelligence, nor its happiness. We urge the question, Shall all this physical and moral power be lost? Is it no object to redeem and raise, to enlighten and save these wretched millions? Is it no object to create, as it were, a world of mind and of moral feeling; to prepare for endless life a countless crowd of immortal souls?

As ministers, as Christians, and as men, God holds us responsible, and calls upon us to awake at once to the grand enterprise of saving the world from sin and death. And happy shall they be, and only they, to whom, amid the scenes of the judgment, Christ shall declare, *as much as ye have done it unto the least of these, ye have done it unto me; enter ye into the joy of your LORD.*

American Board of Commissioners for Foreign Missions.

EMBARKATION OF MISSIONARIES.

THE Rev. John B. Adger and wife, from the State of South Carolina, destined to the Armenians at Smyrna or Constantinople; the Rev. Samuel R. Houston and wife, from the State of Virginia, destined to the island of Scio; the Rev. Lorenzo W. Pease and wife, from the State of New York, destined to the island of Cyprus; and the Rev. James L. Merrick, from the State of Massachusetts, destined to the Mohammedans of Persia, received their instructions from the Prudential Committee, at the church in Essex-street, Boston, on Sabbath evening, August 17th. On the 20th they embarked at Boston for Smyrna, in the brig Pedang, capt. Williams.

RETURN OF MR. ABUEL.

REV. David Abuel, missionary of the Board in Siam, arrived in New York, September 6th. He left Siam on account of impaired health, and returned by the way of England.

DECEASE OF MR. LOCKWOOD.

REV. Jesse Lockwood, of the Arkansas Cherokee mission, died at Dwight, on the 11th of July. An obituary notice will be given in a future number.

A daughter of Mr. Jacob Hitchcock died at the same station, on the 6th of July, at the age of five years.

Other members of the mission family have suffered from sickness, and great mortality has prevailed among the Cherokees.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.—The *Auxiliary of the Essex South Conference of Churches*, held its annual meeting at Lynn, July 9th. The annual report was read by the Rev. G. Cowles, Secretary, and the audience was addressed by

Rev. William Adams, and by Mr. Greene, one of the Secretaries of the Board.—Hon. William Reed, *President*; Rev. George Cowles, Danvers, *Secretary*; Mr. Joseph Adams, Salem, *Treasurer*.

MAINE.—The annual meeting of the *Auxiliary of York County* was held at Biddeford, June 4th. After the reports of the secretary and treasurer had been read, the audience was addressed by Rev. Messrs. Johnson, Fuller, Fiske, and Adams.—Rev. Charles S. Adams, Wells, *Secretary*; Charles W. Williams, Kennebunk, *Treasurer*.

ANNUAL MEETING OF THE BOARD
The Twenty-Fifth Annual Meeting of the Board will be holden in the city of Utica, State of New York, on Wednesday, the 8th day of October next, at 10 o'clock in the forenoon. Sermon by the Rev. Dr. Spring, of New York.

Donations,

FROM AUGUST 11TH, TO 31ST, INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	
Albany, F. Van Ronselaer, 100;	
ackn. in July, p. 270.	
Bellefonte, N. J. Mon. con. in R. D. chh.	25 00
Bloomington, Gent. of R. D. chh. to constitute Mrs. LOUISA VAN VECHTEN an Honorary Member of the Board,	100 00
Bridgepoint, Harlington, N. J. Mon. con. in R. D. chh.	10 00
Chittenango, Mon. con. in do.	31 83
Lebanon and White House, Mon. con. in do.	14 00
Long Island, I. L.	20 00
Rhinbeck, Fem. for. miss. so.	40 00—240 83
<i>Southern Board of Foreign Missions,</i>	
James Adger, Charleston, S. C. Tr.	
For miss. to Asia Minor,	500 00
Cheshire co. N. H., Aux. So. S. A. Geroold, Tr.	
Dublin, Mon. con.	9 33
Jaffrey, Gent. and la.	11 00
Kenne, Mon. con.	4 17
Marlboro', Mon. con.	4 76
Roxbury, C. box,	6 50
Westmoreland, & chh.	5 00—49 76

Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.					
Burlington, Young la. sew. so.					
33; mon. con. 8.04; miss. asso.					
in university, 5;	46	04			
Essex, Gent. 19.75; la. 9.52; mon.					
con. 13.41; a gent. and his wife,					
for Rev. H. Read, 5;	47	68			
Milton, Gent. 11; la. 11.85; a					
revol. pensioner, 10;	32	85			
Westford, Contrib. in cong. chh.	15	00			
Williston, Contrib. 17.50; gent.					
and la. 14; mon. con. 7.75;	39	25—180	62		
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.					
Catskill, O. Day, to constitute					
GEORGE B. DAY and CHARLES					
H. DAY Honorary Members of					
the Board, 200; T. B. Cooke,					
(of which for miss. at Constanti-					
nople, 100); to constitute Mrs.					
CATHARINE COOKE and JOSHUA					
A. COOKE Honorary Members					
of the Board, 200; Rev. Dr. Por-					
ter, to constitute HENRY M.					
HILL, of Boston, an Honorary					
Member of the Board, 100;	500	00			
Lowell and vic. Ms. Char. Asso. W. Davidson, Tr.					
Tewksbury, Gent. and la. 37.37;					
mon. con. 9;	46	37			
Merrimack co. N. H. Aux. So. S. Evans, Tr.					
Henniker, J. Durling, for Zoolah					
miss.	10	00			
Monroe co. N. Y. Aux. So. E. Ely, Tr.					
Alden, Presb. chh.	9	50			
Bergen Center, Presb. chh.	20	21			
Byron, Fem. miss. so.	3	00			
Churchville, Presb. chh.	11	11			
East Bethany, Presb. chh.	35	00			
La Roy, A. B.	10	00			
La Roy and Bergen, 2d cong. chh.	7	00			
North Penfield, Presb. chh.	3	34			
Parma and Greece, Cong. chh.	7	56			
Pembroke, Presb. chh.	10	75			
Riga, Cong. chh.	12	00			
Rochester, 1st presb. chh. 110;					
Brick chh. to constitute DEX-					
TERICK SIBLEY and JOHN H.					
THOMPSON Honorary Members					
of the Board, 200; Brick chh					
sab. sch. for John H. Thompson					
in Ceylon, 90;	330—459	47			
New York city and Brooklyn, Aux. So.					
W. W. Chester, Tr.	244	01			
Northwick and vic. Ct. Aux. So. F. A. Perkins, Tr.					
Bozrahville, Gent. and la.	20	00			
Chelsea, Gent. 147.90; la. 122;	269	90			
Colchester, Sab. sch.	7	07			
Franklin, La.	10	44			
Greenville, Mon. con.	16	00			
Griswold, Gent.	3	00			
Hanover, La.	14	41			
Newent, Fem. char. so.	19	00—359	82		
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.					
Middleboro', 1st par. Gent. 14; la. 31;	45	00			
Oneida co. N. Y., Aux. So. A. Thomas, Tr.					
Boonville, Juv. so. 6th pay. for					
Edwin Barnes at Mackinaw,	12	00			
Bridgewater, Mon. con. in presb. so.	1	50			
Burlington, Coll. in 1st cong. so.	23	00			
Clinton, Mrs. F. Taylor, for Philip					
Taylor in Ceylon, 30; for fe-					
males in India, 90;	50	00			
Fayetteville, Mon. con.	50	00			
Lisle, Fem. cent so.	20	60			
Madison, Mon. con.	12	00			
Malone, Coll. in presb. so.	23	69			
Marshall, Cong. so. (of which to					
constitute Rev. R. MONTGOM-					
EAT DAVIS an Honorary Mem-					
ber of the Board, 50.)	59	22			
Mexico, Presb. so. 47.42; av. of					
beads, 2.58; to constitute Rev.					
WILLIAM B. STOW an Honorary					
Member of the Board,	50	00			
New Berlin,	18	50			
Paris, t. Judd,	12	00			
Richland, Mon. con.	8	75			
Richville, Cong. so.	8	00			
Rome, 1st presb. so.	10	51			
Roseta, Mon. coo.	8	25			
Salina, Mon. con. in presb. so.	10	00			
Shinean, Mon. con.	3	00			
Springfield, Mon. con.	12	00			
Utica, 1st presb. so. Gent.	25	11—418	13		
Rutland co. Vt. Aux. So. J. D. Butler, Tr.					
Castleton, Gent. 3; W. Dennison, 10; 13 00					
Middletown, Mon. con. in cong. chh. 11 00—24 00					
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.					
N. Coventry, Gent. 29.25; la. 18.36;					
Western Riverco, O. Aux. So. Rev. R. Nutting,					
Hudson, Tr.	47	63			
Detroit, Mon. con. for Joshua					
Moore and N. M. Wells at					
Mackinaw, 24; E. P. Hastings,					
30; Mrs. Hastings, 5;	59	00			
Euclid, Mrs. S. Shaw, 10; A. Cady,					
5; Mrs. Cady, 5; mon. con. 15;					
indiv. 2.12;	37	12			
Hinckley, W. W.	1	00			
Pontiac, Mon. con.	14	50			
Royal Oak, Mon. con.	2	50			
White Pigeon, Mon. con.	20	00			
Portage co.					
Atwater, Indiv.	2	34			
Hudson, Rev. HARVEY COX,					
which constitutes him an					
Honorary Member of the					
Board,	50	00—52	34—186	46	
Total from the above sources,				\$3,289	30

VARIOUS COLLECTIONS AND DONATIONS.		
Amherst, Ms. Miss. so. of the college,	59	00
Ann Arbor, M. T. Mon. con.	41	00
Albany, N. Y. So. of inquiry in theol. sem.		
10.27; R. S. 5; Mrs. K. 5; Mrs. H. 2; E.		
W. 1; a friend, 25c. chil. of J. B. H. 1;	24	52
Bridgeton, Mo. Mon. con. in S. par.	17	00
Burlington, Vt. Four children,	85	
Castine, Mo. La. for miss. asso.	24	80
Chelsea, Ct. Sab. sch. miss. asso. for sch. in		
Eyria,	129	00
Clinton, N. Y. Chil. of sab. sch. for hea.		
chil. in Siam, 4; av. of sing. fr. a little		
child, 1;	5	00
Dorset, Vt. Mon. con. in cong. chh. 12.86;		
sub. 6.30; la. cent. so. 11.28;	30	44
Dover, N. H. Juv. so. for Hubbard Winslow		
in Ceylon,	20	00
Dover, Ms. Indiv.	4	00
East Hampton, N. Y., N. Gardiner, for tracts		
for Ceylon	50	00
Fayetteville, Pa. Mon. con.	20	00
Fishkill, N. Y. La. of 1st presb. chh. to con-		
stitute Mrs. SARAH A. L. ARMSTRONG an		
Honorary Member of the Board, 100; ded.		
an't prev. paid, 50;	50	00
Genoa, N. Y. Juv. so. for miss. to Cyprus,	8	00
Groton, Ct. Mon. con.	4	00
Had ey, Upper Mills, Ms. Mon. con.	22	50
Hopkinton, N. H. Gent. asso. of sing. 90.65; mon.		
con. 13.18;	33	73
Iredel co. N. C. Faber for miss. asso.	29	00
Leominster, Ms. Mon. con.	15	00
Manchester, Vt. Burt seminary,	8	42
Meriden, N. H. Members of Kimball union		
nead,	21	62
Northville, N. Y. Chil. for miss. to Cyprus,	50	
Orange co. N. Y., A friend,	5	00
Perry, N. Y. 1st presb. chh.	48	00
Petersburg, Va. Mon. con.	12	50
Pittsburgh, Pa. J. A. 5; W. A. A. 5; R. B.		
C. 10;	20	00
Pittsford, Ms. A friend,	3	00
Portsmouth, N. H. Juv. so. 3d pay. for Har-		
riet Putnam in Ceylon,	20	00
Putnam, N. Y. Chil. of mater. so. for chil.		
of missionaries,	2	00
Princeton, Ms. Mon. con. in Rev. Mr. Phil-		
lips's so.	16	00
Sag Harbor, N. Y. Mon. con. and for. and		
domev. miss. so.	25	00
Salem, Ms. United mon. con. in Howard-st.		
chh. fr. May 1833 to Aug. 1834,	74	02
Schenectady, N. Y. La. sew. so. of Dutch		
and presb. chhs.	30	00
Smithtown, N. Y. Presb. chh.	7	75

VARIOUS COLLECTIONS AND DONATIONS.

<i>Amherst, Ms. Miss. so. of the college,</i>	59	00
<i>Ann Arbor, M. T. Mon. con.</i>	31	00
<i>Auburn, N. Y. So. of inquiry in theol. sem.</i>		
<i>10.27; R. S. 5; Mrs. R. 5; Mrs. H. 2; E.</i>		
<i>W. 1; a friend, 25c. chil. of J. B. H. 1;</i>	24	52
<i>Bridgeton, Mo. Mon. con. in S. par.</i>	17	00
<i>Burlington, Vt. Four children,</i>	95	
<i>Castine, Mo. La. for. miss. asso.</i>	24	80
<i>Chelsea, Ct. Sab. sch. miss. asso. for sch. in</i>		
<i>Syria,</i>	129	00
<i>Clinton, N. Y. Chil. of sab. sch. for hea.</i>		
<i>chil. in Siam, 4; av. of singa, fr. a little</i>		
<i>child, 1;</i>	5	00
<i>Dorset, Vt. Mon. con. in cong. chh. 12.86;</i>		
<i>sub. 6.30; la. cent. so. 11.28;</i>	30	44
<i>Dover, N. H. Juv. so. for Hubbard Winslow</i>		
<i>in Ceylon,</i>	20	00
<i>Dover, Ms. Indiv.</i>	4	00
<i>East Hampton, N. Y., N. Gardiner, for tracts</i>		
<i>for Ceylon,</i>	50	00
<i>Fayetteville, Pa. Mon. con.</i>	20	00
<i>Fiskkill, N. Y. La. of 1st presb. chh. to con-</i>		
<i>stitute Mrs. SARAH A. L. ARMSTRONG an</i>		
<i>Honorary Member of the Board, 100; ded.</i>		
<i>an't prev. paid, 50;</i>	50	00
<i>Genoa, N. Y. Juv. so. for miss. to Cyprus,</i>	8	00
<i>Groton, Ct. Mon. con.</i>	4	00
<i>Had ey, Upper Mills, Ms. Mon. con.</i>	22	50
<i>Hopkinton, N. H. Gent. asso. 20.65; mon.</i>		
<i>con. 13.98;</i>	33	73
<i>Iredel co. N. C. Faber for. miss. asso.</i>	22	00
<i>Leominster, Ms. Mon. con.</i>	13	00
<i>Manchester, Vt. Burr seminary,</i>	8	42
<i>Meriden, N. H. Members of Kimball union</i>		
<i>acad.</i>	21	62
<i>Northville, N. Y. Chil. for miss. to Cyprus,</i>	50	
<i>Orange co. N. Y., A friend,</i>	5	00
<i>Perry, N. Y. 1st presb. chh.</i>	48	00
<i>Petersburg, Va. Mon. con.</i>	12	50
<i>Pittsburgh, Pa. J. A. 5; W. A. A. 5; R. B.</i>		
<i>C. 10;</i>	20	00
<i>Pittsford, Ms. A friend,</i>	3	00
<i>Portsmouth, N. H. Juv. so. 3d pay. for Har-</i>		
<i>riet Putnam in Ceylon,</i>	20	00
<i>Pulsdam, N. Y. Chil. of mater. so. for chil.</i>		
<i>of missionaries,</i>	2	00
<i>Princeton, Ms. Mon. con. in Rev. Mr. Phil-</i>		
<i>lips's so.</i>	16	00
<i>Sag Harbor, N. Y. Mon. con. and for. and</i>		
<i>domes. miss. so.</i>	25	00
<i>Salem, Ms. United mon. con. in Howard-st.</i>		
<i>chh. fr. May 1833 to Aug. 1834,</i>	74	02
<i>Schenectady, N. Y. La. sew. so. of Dutch</i>		
<i>and presb. chh.</i>	30	00
<i>Smithtown, N. Y. Presb. chh.</i>	7	75

<i>Somers, N. Y.</i> Young ladies,	50 00
<i>Steubenville, O.</i> Chil. of presb. sab. sch. for	
miss. to China,	5 00
<i>Upper Freshfield, N. J.</i> Mon. con. 70c. C. W.	
W. 5;	5 70
<i>Warren, O.</i> Sab. sch. chil.	6 00
<i>Wilmington, Ms. La.</i> for. miss. asso.	36 70
<i>Winchester, Va.</i> D. Gold, 90; G. B. 5; W. S.	
2.50; S. R. 2.50; mon. con. in presb. chh.	
12.51;	48 51
<i>Woodbury, Ct. La.</i> sew. so. for ad. of hea.	
chil. in Bombay,	26 64
<i>Whole amount of donations acknowledged in the pre-</i>	
<i>ceding lists, \$4,312 60.</i>	

LEGACIES.

<i>Chelsea, Ct.</i> Miss Sally Lathrop, by D. Rip-	
ley, Ex'r,	100 00
FROM SEPTEMBER 1ST, TO 10TH, INCLUSIVE.	
<i>Central Board of Foreign Missions,</i>	
Jamea Gray, Richmond, Va. Tr.	440 32
<i>Essex co. N. J., Aux. So. T. Frothinguy-</i>	
sen, Tr.	50 10
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Cairo, Mon. con.	8 05
Catskill, C. Day,	5 00
<i>Coxsackie, Mrs. JOHN L. BROWN,</i>	
which constitutes her an Hon-	
orary Member of the Board,	
100; ded. am't paid prev. 25;	75 00
<i>East Windham, Big Hollow,</i>	
Mon. con.	4 00—99 05
<i>Norfolk co. Ms. Aux. So. Rev. E. Burgess, Tr.</i>	
Dedham, 1st chh. 30; S. par. 52.32;	22 32
Dorchester, 2d par. Gent. 110;	
la. 60; juv. asso. for Mary	
Codman in Choctaw nation, 30;	300 00
Village chh. Gent. 37; la. 30, 70;	
mon. con. 17.30;	85 00
Medfield, For. miss. asso.	30 00
Medway, E. par. 7.11; W. par. 8;	15 11
Milton, Gent. 20.64; young la. 30;	50 64
Quincy, La. evang. miss. so.	8 50
Roxbury, Spring st. mon. con.	8 65
Sharon, La. and mon. con.	25 00
Stoughton, Evang. chh.	35 00
Walpole, Mon. con.	22 50
	512 72
Ded. am't prev. ackn.	63 11—500 61
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
Dighton, Gent. 10.50; la. 12;	22 50
Fall River, Miss. so.	200 00
Seekonk, Gent. 17.83; la. 28.37;	46 20
Taunton, Gent. 19.52; la. 9.36;	
sew. so. 43.46; mon. con. 15.75;	88 09—356 79
<i>York co. Me. Aux. So. C. W. Williams, Tr.</i>	
Wells, 1st par. Gent. 33.30; la.	
21.67; mon. con. 35.63; la. sew.	
so. for Elvira Hurd Clark in	
Ceylon, 20;	110 50
<i>Total from the above sources,</i>	\$1,559 37

VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y.</i> 4th presb. chh. 79.16; mon.	
con. in 2d chh. 32.49;	111 65
<i>Athens, Ga.</i> Mon. con. in presb. chh. 40;	
Mrs. M. Nason, 1.70;	41 70
<i>Bangor, Me.</i> Mon. con. in Howard-st.	
cong chh.	35 74
<i>Brockline, Ms.</i> Mon. coll. for ed. in Greece,	2 00
Charl. Vc. Va. Coll. in Village chh.	18 50
<i>Colchester, Ct.</i> Mrs. M. C. and A. J. C. 2d	
pay. for George Champion in Ceylon,	
Cooperstown, N. Y. 2d presb. chh.	20 00
Deduct. Vt. E. Barrows,	25 00
<i>East Lyme, Ct. La.</i> benev. asso. 7; contrib.	5 00
in cong so. 3;	10 00
<i>Geochland, Va.</i> Coll. in Byrd and Provi-	
dence crags.	2 04
<i>Hamilton, Union, N. Y.</i> Chh.	14 00
<i>Hamover, Va.</i> Miss C. Dabney,	2 90

<i>Hartford, Ct. La.</i> sew. so. for Nathan Strong	
in Ceylon,	20 00
<i>Holliston, Ms.</i> Fem. benev. read. so. for	
Choc. miss.	10 00
<i>Keene, N. H.</i> Heshbon so. for Elizabeth W.	
Barston at Harmony,	30 00
<i>Kingsboro', N. Y.</i> Indiv. 2d ann. pay. for	
support of a missionary, viz. D. Robertson,	
to constitute Rev. Jost Wood an Hon-	
orary Member of the Board, 50; S. S.	
Wells, 30; indiv. 33;	113 00
<i>Lynchburg, Va.</i> Coll. in presb. chh.	7 00
<i>Macon, Ala.</i> Rev. S. H. Smith,	2 00
<i>Marblehead, Ms.</i> Gent. asso.	130 00
<i>Newbern, N. C.</i> Mon. con. in presb. chh.	5 00
<i>New York city.</i> A friend,	1 00
<i>Northampton, Ms.</i> 1st mite so.	7 34
<i>Parsippany, N. J.</i> Read. and sew. so.	15 00
<i>Philadelphia, Pa.</i> Ceylon infant sch. so. 100;	
Indian so. of 1st presb. chh. Northern Lib-	
erties, 30;	130 00
<i>Pickens Dist. S. C.</i> Coll. in Carmel chh.	
for Mahanta hea. chil.	8 00
<i>Poukatas, Va.</i> Mon. con. in presb. chh.	3 00
<i>Salem, Ms.</i> Mon. con. Aug. in Tab. chh.	4 00
<i>Swanville, Me.</i> Orphan miss. so. to consti-	
tute Rev. SILAS McKENNA of Belfast an	
Honorary Member of the Board,	20 00
<i>Tatnell co. Va.</i> Mrs McIntyre,	5 00
<i>Waterford, Ms.</i> Mon. con.	16 19
<i>Watertown, N. Y.</i> Benev. asso. viz. Adams,	
Chh. 26.22; Cape Vincent, Chh. 4; Copen-	
hagen, Chh. 1.31; Leyden, Chh. 14.75;	
Lowville Village, Chh. 10.02; Martins-	
burg, Chh. 3.50; North Adams, Fem.	
benev. so. 10 62; Oxbow, Chh. 10.57;	
Rodman, Chh. and cong. 5.82; Woodville,	
Chh. 50c.	57 31
<i>Williamstown, Ms.</i> Coll. in sab. sch. in Zeor,	2 00
<i>Unknown, A friend,</i>	150 00

Whole amount of donations acknowledged in the pre-
ceding lists, \$2,651 75.

LEGACIES.

<i>Flatbush, N. Y.</i> Peter Stryker, by Rev. T.	
M. Strong, Ex'r,	419 37

DONATIONS IN CLOTHING, &c.

<i>Brookline, Ms.</i> Clothing, etc. fr. Kingsbury	
so. for Candy's Creek,	7 00
<i>Brannock, Me.</i> A box, fr. females, for Tus-	
carora miss.	
<i>Chester, Ms.</i> Clothing, fr. indiv. for Rev. R.	
Tinker, Sandw. Isl.	10 00
<i>Cooperstown, N. Y.,</i> A box, fr. fem. miss. so.	
for Mackinaw.	
<i>Heath, Ms.</i> A box, fr. ladies, for Yellow Lake,	44 33
<i>Hamp Chris. Depos. Ms.</i> A box, fr. sew. so.	
Belchertown.	
<i>Jacksonville, Illi.</i> Clothing, fr. indiv. for	
Ujibwa miss.	
<i>Madison, O.</i> Clothing, etc. fr. N. Wood, fr	
Rev. R. Tinker, Sandw. Isl.	20 00
<i>Northampton, Ms.</i> A bundle, for Rev. H.	
Bingham, Sandw. Isl.	
<i>Philadelphia, Pa.</i> A box, for Rev. W. Ram-	
sey, Bombay.	
<i>Prairieburg, N. Y.</i> A box, rec'd at Cat-	
taugaugus.	
<i>Ripley, N. Y.,</i> A box, rec'd at do.	
<i>Utra, N. Y.,</i> A box, fr. ladies, for Mackinaw.	
<i>Watertown, N. Y.,</i> A box fr. ladies, for do.	

The following articles are respectfully solicited from
Manufacturers and others.

Printing paper, to be used in publishing portions of
the Scriptures, school-books, tracts, &c. at Bombay,
and at the Sandwich Islands

Writing paper, writing books, blank books, quills,
slates, &c. for all the missions and mission schools;
especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of
both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fuller cloth, and domestic sections of all kinds.

THE
MISSIONARY HERALD.

VOL. XXX.

NOVEMBER, 1834.

No. 11.

American Board of Commissioners for Foreign Missions.

Patagonia.

EXTRACTS FROM THE JOURNALS OF
MESSRS. ARMS AND COAN.

[Continued from p. 381.]

November 21, 1833. Louie invited me to accompany him on a hunt for guanacoës, to which I consented. He furnished me with a horse, and gave me his gun, and, sportsman like, off we started with dogs in abundance, and soon saw plenty of game. The guanacoës usually take their stand either on some hill or extensive plain, that they may command as wide a view as possible. This precaution they have learned to take by being so often surprised by their antagonists. I presume we saw more than fifty. Three were taken by the party, from which we were plentifully supplied for our suppers.

The ride to-day gave me an excellent opportunity to see the country. To a considerable distance from Gregory's Bay to this place, as far as the eye can reach each way, the country is all of deluvial origin, with here and there a spot of alluvion, which appear to rest on beds of sand and gravel. There are many marshes and small ponds, which appear to be only basins holding the water that drains into them, though they seem to have water in them all the year round, and afford nutriment for numerous aquatic plants; and upon their surfaces are to be seen multitudes of birds, such as upland geese, ducks, gulls, etc. The alluvial plains are probably such ponds filled with earth from the hills. The hills are low, but precipitous and composed of sand, gravel, and small stones; but I have seen but two or three rocks, and those appear to be only boulders of

granite. The hills are not entirely barren, though they produce but little. There is no appearance of wood, except a few stunted bushes, that are seen along the sides of the hills and about the low grounds.

[Mr. Arms.

Our old mother brought us a piece of boiled meat for breakfast, though it was evidently nearly the last morsel which she had. Capt. Louie observing me in the act of shaving this morning, requested me to do the same to him. I accordingly went through with the operation, apparently much to his satisfaction, though he was as beardless as the boy of eight years old. These savages pluck out their beards, and their eyebrows, which preserve to them a youthful appearance, when they are somewhat advanced in life.—Went out to see the Indians in their tents. In some of the tents there is but one family, in others two or three. Each tent, containing more than one family, is divided into stalls according to the number that occupy it. This is done simply by hanging up skins as a partition. Most of the tents contain no furniture, except a few skins to sleep on, an old skin bag to bring water in, a piece of raw hide made into a dish to drink from, and perhaps a few small stones with which to roast meat, and a little bundle of sharp sticks which are used to confine skins to the ground for drying.

As the meat was exhausted in the camp, we expected to suffer, and also to witness suffering by hunger; but in a little time a detachment of the hunting party returned with three guanacoës, and before night a piece was roasted and brought us for supper. We were also presented with an ostrich's egg, measuring fourteen inches in circumference,

22. The poor savages continue to crowd around us as usual, keeping up a continual begging for almost every thing they see in our possession. We frequently distribute small presents among them, with which they are much pleased. A sight of their poverty, their ignorance, and their degradation is truly affecting. Their only garment is a mantle of skins, in the form of a blanket, which they wrap around their bodies; except that when they ride, some of them use boots made of the skin of a horse's leg taken off whole, and drawn upon their lower limbs. Most of them use a narrow headband, some permitting their hair to hang down at full length, and others turning it up behind. Like other savages, they are excessively fond of ornaments, though they have not been able to obtain many; a few beads around the ankle and wrists, or a few jewels in the ears, being all that we see. We distributed many thimbles among them, and endeavored to teach them the use of the needle, according to the custom of our country; but we soon found the thimbles suspended from their necks as ornaments, and the needles put into handles like awls; making an instrument which they call *hodle*, and which they employ in sewing their skins, using the tendrons of animals for thread. They paint their faces with red or black, and often stripe their arms, breasts, and legs with white.

We find that the family who had taken us under their care, are not generally acknowledged as the head of the tribe, but a man by the name of Lorice is recognized as their captain and chief. We also find that a perfect cordiality of feeling does not exist between the family of Lorice and the Louie family.

The game which had been taken yesterday was exhausted, and we were glad to receive a piece of roasted horse beef, which was presented us by our young friend. These savages are so supremely indolent, that they make no effort to obtain food until hunger drives them to the chase; and then, if they are unsuccessful in their first attempt to procure game, they suffer the penalty of their improvidence in a painful fast, unless a horse is dispatched, which will only supply the wants of a day.

[Mr. Coan.]

About noon, a horse was brought up to the butcher. One man held the animal with a line of about a rod in length, while another, standing at about the same distance before the horse, let fly an arrow, which entered below the neck, pen-

etrating some twelve or fifteen inches, and effected its object. The horse was flayed by two men, while a dozen standing round were unable to keep off the dogs, each one coming up and getting repaid by blows on the head, which only had the effect to draw forth a few yelps; for the starving creatures, as if knowing that their time was short, were constantly watching and never suffered an opportunity to slip without seizing a mouthful of food. The whole animal being cut up, was distributed among the whole. Louie, who appeared to own the horse, received the principal share in his own tent, together with the delicacies, such as the heart, lights, entrails, etc., even the feet, so that not a single bit remained for the poor dogs, but what blood they could lick from the ground. It was not long before several of the ribs, nicely roasted, were brought us.

We were plentifully provided with food from the horse to-day, several bringing ribs about half roasted, others a piece of broiled stake, and others that which was boiled. Nor were the luxuries withheld from us.

We dined on the ostrich's egg, which was presented to us last evening, and found it a most delicious repast, equaling the hen's egg in flavor, and a dozen of them in size.

[Mr. Arns.]

23. An unusual fine morning led me to ramble out on the northern hills. From the highest summit my eye surveyed an extended landscape; but like all others I have seen in Patagonia, it slept in dreary solitude. Hills and arid plains every where met and wearied the eye. No rivers or lakes, no cultivated fields or waving forests enlivened the picture. What a mournful contrast between this and the vernal loveliness of New England landscape! The good family who have adopted us, have supplied us with horse-beef to-day, which is now our only food. A party of Indians went out on a hunt and brought home seven guanacoas, about enough to supply their wants for one day. Our young friend, capt. Louie, has spent much of the day with us; and by his inquisitive, friendly, and social disposition, has rendered us happy. He is evidently feeling after the blessings of civilization. Oh that he and all this people may soon be brought to feel after God, if haply they may find him. It is painful that we have no way to convey the knowledge of a Savior intelligibly to their minds.

We have given young Louie some articles of our clothing, and it seems highly pleasing to him to wear them in our presence. He often requests us to do some little jobs for him, such as making spurs, sharpening knives, etc., and is much gratified with our ability and readiness to assist him.—Though deprived of many things in this desert land, we are rarely without music. The singing and hallooing of the Indians; the screaming of the children, and the piercing yells of the canine family, as they pass under the cudgel of their masters or fall into the cruel jaws of a stronger brother, keep the ear almost constantly ringing. The dogs here are almost innumerable, and they are reduced to mere skeletons by hunger. It is truly painful to see with what fury they will attack each other to obtain a morsel of food which is thrown out to them. The dogs, like the horses, are the private property of their masters, living and sleeping in their tents, like the children; and it is remarkable that although the Indians' tents are huddled thick together, yet each family of dogs guards a certain space around the master's tent; and if a neighboring dog, either through carelessness or design, trespasses upon the premises, he rarely escapes without a smart drubbing. When they go out to hunt, however, their unsocial rules are laid aside, and the dogs herd together like their masters.

[Mr. Coan.]

25. Several of the men went out to-day for guanaco, and returned with ten. One, a very young one, being considered a delicacy, was presented to the Americans, though we were plentifully supplied from their spit as usual. A little guanaco is quite pleasant after having little but horse-beef for some days.—It is pleasant to hear the sound "America" introduced into their songs, in a way which indicates they are pleased to have us with them; and we have had no reason whatever to think otherwise. With but few exceptions, they appear to possess the most amiable dispositions, constantly showing us many little kindnesses, though it is possible they expect as much in return.

If these are the real Patagonians, the story of their enormous stature is entirely fabulous. Dressed in their mantles they appear tall. When first I saw capt. Lorce, I thought him a tall man. In his sailor suit, one would think him a small man, and yet I think him about the usual size of this people. Their mantles are

generally made of young guanaco skins, cutting them to the edge of the fur, and fitting their crooked sides together. They are, however, sometimes made of the skins of the skunk, cut into square pieces, so placed that the white strips may coincide. The scent they are not careful to take out, and one is as soon reminded of their presence from their mantles, as the filth of their persons. They are fond of singing, and many of the women spend much of their time in this amusement, seldom having more than four or five words in their song, which they repeat with but little variation of tone, such as *ga lu la*, or something like it, which can be heard almost any time of day or night. Some of them have a rattling tone, which resembles the sound of a bag-pipe at a distance. I have not seen any kind of musical instrument among them. So destitute are they, that small bits of iron, cloth, or even paper, are collected and carefully laid up as treasures; and yet so ignorant, that they value thimbles higher than almost any other thing, except tobacco, drilling holes through them and wearing them suspended from their neck, rattling together like bells.

Before the young guanaco was presented to us, our provisions were cooked for us; since then we have done our own, and are happy to do so, as it affords us some diversion, and allows us to dress our food as we choose. At meal time, we are sure to be visited, for nothing excites their curiosity more than our method of cooking and eating. The use of a plate, knife and fork, seems to be unknown to them.

I was much interested in a sick person we found in one of the tents. An old woman, a fit representation of one of the furies, was lying by him, with her mouth to his stomach, muttering the most doleful cry, for the purpose of driving the disease out of the sick man.

[Mr. Arma.]

27. The natives lounge around us from morning to night, not only exciting our pity, but testing our patience. Most of them we can manage with tolerable ease; but our patience, our meekness, our wisdom, were perhaps never more taxed than to know how to deal with a certain woman who is a diurnal, if not a perpetual visitor; and who, we learn, is the wife of the chief capt. Lorce. I suppose that even a *patient* man would pronounce her as vexatious a creature as was ever seen in human shape. She seems to be composition of all that is

disgusting in filthiness, or trying in impudence and evil passion. She begs all that she sees, and labors hard to make us open every trunk and sack, and exhibit every article in our possession; and if we refuse to gratify her insatiable cupidity, she will strike her fist upon a trunk or whatever is in her way, with great indignation. She rarely fails to make her appearance during our meals, usually bringing a squad of children with her, in order to make her begging more resistless. Taking her position in full view of us, she watches all our motions, peeping into every dish; and if we do not distribute the food we have prepared for our own use among her harpies, she will sometimes dash her brawny hand into our soup, and distribute among her brood whatever she brings up in her talons. This is not occasioned by hunger, as she is just as troublesome when full fed as at other times. Her husband appears like a mild and quiet man, and is completely under her domination, which appears to be the case with most of the tribe. We are more impressively taught how much these wretched beings need the meliorating influence of civilization and the purifying effects of Christianity.

28. For the present we seem to be shut up with this little band of savages, and have no alternative but to remain with them until the return of the larger tribe from the north, when we hope to obtain horses and a guide, and travel through the country. We have determined, so soon as we can gain the necessary facilities, to make a tour to the northwest, and, if possible, to cross the Andes somewhere between the fortieth and fiftieth degrees of south latitude, and thus visit the shores of the Pacific. But we cannot go alone, as we find ourselves absolutely dependent on the natives to procure our food; and a separation from them would undoubtedly reduce us to starvation, the game here being so wild and fleet that no one but the Patagonian horseman can take it.

Lorice and his wife spent a long time in our tent. They appeared very friendly, and informed us that the camp would be removed to-morrow, at the same time repeating their invitation for us to go with them. They also exhibited envious and bitter feelings towards our young friend Louie, and urged us to abandon him, and put ourselves and our effects under their care. They even pointed towards Louie's tent, and with a dark frown and threatening tone, exclaimed in broken Spanish, *Maló! Maló! Manana!*

i. e. bad, bad, to-morrow. We have reason to apprehend a gathering storm. And though our young friend has disclosed nothing to us, yet a settled thoughtfulness marks his countenance and gives evident indication that something presses heavily upon his heart. His constant fidelity to us has given us more confidence in him than any other Indian, and to withdraw ourselves from his care, appears not only impolite but ungrateful and unjust. We know not what shall be on the morrow, but it is safe to trust in Him who has the king's heart in his hand, and, as the rivers of water, turneth it whithersoever he will.

29. Capt. Lorice and wife visited us again this morning, and requested us to strike our tent immediately and prepare to decamp with them. Perceiving the whole camp in motion, taking down their tents and packing their little all upon their horses, we also made ready our baggage for removing. We soon found, however, that our fears of yesterday were about to be realized, as a warm dispute had already commenced between the two parties. This originated with the wife of Lorice, whose impositions and insolent qualities have already been mentioned. She commenced by pouring a torrent of invective upon the family under whose care we had placed ourselves, when she perceived them making arrangement to carry us and our baggage on their horses. Of the cause of this altercation we were not able definitely to inform ourselves, though we have little doubt that the contention arose from the envy and cupidity of Lorice's wife, who seemed to fear that all our attention and presents would not be bestowed on her family. After a time of angry dispute, matters seemed to be compromised, and a part of the horses to carry us and our effects were assigned us by one party, and part by another. Every thing was now in readiness to set out, and some of the Indians had commenced their march, when our modern Jezebel, whose feelings had been hushed for a moment, like a slumbering volcano, now burst forth with redoubled vehemence. A trunk of medicine, which she had taken upon her horse to carry for us, was violently dashed to the ground with some injury, and another storm of rage was poured upon the heads of Louie and his family. Soon the hag dashed into the face and eyes of our young friend, and commenced a combat, by striking, scratching, pulling hair, tearing out jewels, etc. This excited the friends of

the parties to defend their respective favorites. And now came on the tug of strife; the combatants continually increasing by new accessions, and becoming more and more enraged as the struggle continued. Happily they did not resort to knives or any deadly weapons, as we feared they would, but contented themselves by tearing each other's hair and faces, until their dark visages were besmeared with blood. Their rage was now remitted for a few moments to take breath, when the contest again commenced with maddening energy. The party of Loric were the most numerous and powerful, and our young friend and his family were severely handled. Some of our baggage became matter of contention in the affray—the Loric party endeavoring to drag it over to their side, while Louie and his family struggled to defend it. At length the combat ceased, and the parties sat down upon the ground in sullen silence. During the heat of the contest, we deemed it imprudent to interfere, as there was no hope of being heard; but when the rage had subsided, we labored to convince them that such conduct was bad, and by signs and gestures, gave them to understand that it exceedingly grieved and distressed us. This seemed to have somewhat of a softening effect upon them. We made signs to them to reload their horses, and go on peacefully together, but capt. Loric shook his head with an indignant air, and seemed utterly irreconcilable in his feelings towards Louie. He, however, exhibited no hostility towards us; but by frequent beckoning and expressions of friendship, tried to persuade us to cleave to him; while our young friend, Louie, intimated that he should separate from the tribe, and take another direction, at the same time desiring us to remain until others had left, and then go with them. It was a time of trial. To show a preference for one party might expose us to the jealousy and resentment of the other; and, in case they should separate, as now appeared probable, not to show preference would leave us only the wretched alternative of being abandoned by both. All our prepossessions were on the side of Louie, whose generous hospitality had supplied us with food, and whose care and fidelity had secured our confidence. But the Lord in mercy decided the question for us, and delivered us from this painful emergency: for while we treated both parties with kindness, and endeavored to conciliate their feelings, they at length, by a kind of silent assent, arose from the ground

and began to repack their horses. I cannot forbear to mention in this place, a speech by one of the natives, to which all listened with deep attention. While the Indians were sitting in moody silence upon the ground, the stillness was suddenly broken by a man, who commenced an impassioned harangue, and for about fifteen minutes spoke with profound native eloquence. He displayed energy, animation, and pathos, with varied and melodious intonations of the voice and impressive gestures. I exceedingly regretted that I could not understand his language, nor learn the nature and object of his address.

Dec. 1. My companion has been so indisposed as to keep his bed during the day, and our old Indian mother has been in several times to sympathize, with much apparent kindness. There is something so noble and generous in the appearance of this aged woman and her husband, that my feelings are drawn out towards them, and I ardently long to tell them of a Savior before they go hence to be here no more. It sometimes appears to me, that while the mass of youth in Christian lands reject the Lamb of God, this aged pair would receive him as little children.

2. The Indians were much amused on seeing us wash our clothes. This was probably a new and strange thing to them.—Closed our tent before night and observed the monthly concert. It was a season of new and peculiar interest. I had prayed for the missionary on such occasions before, but never with such a knowledge of the wants of a missionary; I had prayed for the heathen on such occasions before, but never surrounded by the heathen, within the sound of my voice.

[Mr. Coan.

3. It is amusing to see the men and children engaged in their sports. We often see a dozen men in one group, nearly naked, playing ball; and as many boys in another, chasing their dogs, by throwing nooses over them, or engaged in some other childish play. In these sports are exhibited vivacity and kindness to each other; though, as might be expected, their tender mercies to birds and other animals is often most wantonly cruel. This, however, is to be attributed to education, more than to the natural disposition. The children exhibit a docility which would do honor to a civilized land. It is also encouraging to witness their desire to conform to American customs, often borrowing our pan to cook after our manner; thus showing

that they have not that deep-rooted prejudice, so observable in many pagan nations.

[Mr. Arms.

6. Found a few small edible roots, which are very grateful in this land where flesh is the only food.—It being intimated to the family that we needed more covering at night, they immediately set about making us a guanaco mantle. We have only to reveal our wants to this family, and they are supplied to the utmost of their ability. Our Indian mother is still unremitting in her kindness, and labors to prevent any thing from annoying us. If the dogs trouble us, while preparing our food, she often comes with her rod to chastise them, and to teach them good manners. The children of this family are quiet, affectionate and obedient. When they visit us, they are never troublesome, like many of the Indian children, and their sprightliness and pleasantry are often very exhilarating.

10. Having selected a spot of ground, my companion and myself planted a variety of garden and fruit seeds; but we have little hope of remaining here long enough for them to germinate. The natives looked upon our operations with evident wonder, and we endeavored to explain to them, by signs, the object of our labor, the process of germination, etc., and the final result in the production of nutritious food.

[Mr. Coan.

11. The guanacoës are very abundant here, often coming within rifle shot of the tent, notwithstanding the dogs are so numerous. This animal has a hump on the back, a long neck, and in other respects somewhat resembles the camel in form. It is probably the *lama* of Chili and Peru. It is covered with a fleece of long fine wool, through which there are projecting hairs still longer. I apprehend it might be manufactured to good advantage. Its flesh is excellent. Could the animal be domesticated, it would equal the cow in utility, giving its milk and flesh for food, its fleece and skin for clothing, tents, etc.

[Mr. Arms.

[To be continued.]

Persia.

INSTRUCTIONS OF THE PRUDENTIAL COMMITTEE, TO THE REV. JAMES LYMAN MERRICK.

THE delivery of the Instructions of the Committee to Mr. Merrick, and his embarkation

for Smyrna, whence he was to proceed, by the way of Constantinople, on an exploring tour in Persia, with a view to commencing a permanent mission in that country, have been noticed in previous numbers. Extracts will now be given from the Instructions, designed to give a view of this field, and of the plan and immediate objects of the mission of Mr. Merrick.

Plan of the Mission.

The Mohammedan of Western Asia with too much reason despises the Christian religion; for, in every form in which it has been presented to his notice, until within a few years past, it has been as a system of idolatrous worship. It must be presented to him in a different form—divested of superstitious and profane rites, and of all that paralyzes its power upon the conscience and heart. For this purpose, we must persevere in our missions to the degenerate oriental churches, and extend those missions more and more; and we must publish the "truth, as it is in Jesus," directly to the Mohammedans themselves. * * *

The leading object of your mission, during the first four or five years, will be to collect information concerning the character and condition of the Mohammedans of Persia and Central Asia. This you will do by travelling as extensively as may be, and mingling freely with the people as a Christian missionary, with the use, as far as possible, of their vernacular tongues. This is not, however, the ultimate object of your mission. * * *

At Constantinople you will do well to remain till spring in the study of the Arabic and Turkish languages. Mr. Schaeffler has prepared himself to lecture on the grammatical structure of those languages, and both he and Mr. Goodell will be able to render you much assistance in acquiring the latter. The importance of the Turkish language to the full success of your researches, is apparent from the fact, that it is the native language of perhaps a third part of the inhabitants of Persia. Over the populous province of Aderbajjan, which is the first you will enter, Persian is only the language of trade and of the government. The same is true of Mazenderan, and of a considerable part of the large provinces of Irak and Khorasan; and probably along the caravan route from the present capital of Persia to Bokhara, if not to Cabul.

And here the Committee would earnestly enjoin upon you the duty of making

yourself grammatically and familiarly acquainted with the two principal languages of the country you are sent to explore. Without these, you cannot adequately perform the duties assigned you. You are to determine, by actual experiments, what access can be had by the gospel to the Mohammedan mind in Persia. Your first duty of course will be, to qualify yourself to make these experiments. Besides these languages, you will need a large amount of well-digested knowledge, such as lies aside from the common track of education in this country. You must become intimately conversant with Mohammedanism; not only as it is taught in the Koran, but as it now exists in the distinctive features of the two great sects of Soonies and Sheahs; and also with the modes of defending the latter, which are chiefly relied upon by the Persian moolahs. You will farther require a knowledge of the essential modifications which the Sheah faith is receiving in consequence of the prevalence of Soofeism in Persia. This will impose upon you the necessity of studying the popular literature of that nation, and especially its wild and mystic poetry; for the Scriptures of the Soofies are said not to be so much the Koran, as the moral lessons of Sadi, and the lyric odes of Hafiz.—But after all, your grand dependence must be upon “the sword of the Spirit, which is the word of God.” To the Holy Scriptures, in their original languages, should be your chief appeal; and with them there is, if possible, even more need of your being familiarly conversant among the Persians, than among the Turks, because the Persian regards them with more respect than the Turk, and listens to them with greater deference. * * *

In no country in the world, probably, will a Christian missionary find it so necessary to be armed at all points for the conflict, as in Persia—where, it is said, two-thirds of the males can read, where discussion is the delight of the intelligent, and where imagination leads off the intellect into the wild fields of speculation, and can be controlled only by the ascendant power of clear, vigorous, substantial thought.

Your route to Persia will be by way of Trebizond, a chief port of commerce on the southeastern shore of the Black Sea, to which you will go from Constantinople by water. A missionary station will probably have been formed there, by Mr. Johnston, before your arrival, which will serve to connect the missions of the

Board in Persia with that in the Turkish metropolis. * * * From Trebizond to Tebriz, through Erzurum, in Armenia, the estimated distance is 500 miles. Through Tiflis, in Georgia, the distance is greater. The researches of Messrs. Smith and Dwight in Georgia, have rendered farther inquiries in that country unnecessary at present. * * *

While in the northern provinces of Persia, you will ascertain how extensively the Turkish language is spoken and read by the people, and whether the books prepared for the Turks of Constantinople, would be well understood in the neighborhood of the Caspian.

Among the cities of Persia, the Committee are disposed to give the preference, on the whole, to Isfahan. It is the ancient capital of the kingdom, the most populous, and most central—nearly midway between Teheran and Shiraz—possessing a more salubrious climate than the former, and probably a greater amount of intelligence and learning than either. But, for the forty years past, Teheran has been the capital of Persia. Lying immediately under the lofty range of mountains, which divides the provinces of Irak and Mazenderan, the vicissitudes of its climate are great, and pernicious to the health: in summer the heat is so insupportable, that it is then abandoned by two-thirds of its inhabitants. Its population amounts to about 100,000. Shiraz has been called the Athens of Persia; and the residence and labors of Henry Martyn within its walls and in the gardens which adorn its suburbs, will ever render it an interesting spot to the Christian missionary. But its population has declined; most of its learned men have disappeared; its gardens are fading away; and its environs are covered with ruins and wretchedness;—and what is it to you, that Sadi and Hafiz were born there, and that there are their tombs?

Koom, one of the sacred cities of Persia, 80 miles from Teheran, on the road to Isfahan, will also claim your attention. It is venerated by the Sheahs as the burial place of Fatima the Immaculate; and, in point of sanctity, ranks next to the sepulchre of Aly, in the pashalic of Bagdad, and that of the eighth Imaum, in the province of Khorasan. * * * In such a place, you, as a Christian missionary, can expect only an inhospitable reception, and you will need much wisdom from above; but there you may ascertain the strength of prejudice and intolerance in the high places of Persian Mohammedanism. There, too, you may probably

see, notwithstanding the boasted theism of the Moslems, that, like the degenerate Christians of the east and the Latin church, they may be justly charged with an idolatrous veneration for departed men. In fact, the Sheahs have canonized an immense number: in almost every Persian village, you may find the shrine of some local saint, accounted sacred by the few who are acquainted with his name.

Going from this idle and fanatical, this ignorant and bigoted city, a ride of fifty miles along the borders of the great salt desert of Khorasan, towards Isfahan, will bring you to a neat, populous, and industrious town, called Cashan. The great salt desert is a link in that remarkable chain of arid and sandy plateaus, which extend from the north of China across the whole of Asia, with little interruption, to the "ocean of sand" in Arabia. Three-tenths of Persia is desert; and all its elevated table-lands, even when not a barren waste, are destitute of trees, and impregnated with saline qualities. The districts bordering on these deserts are scorched in summer with intense heat, and in some places life is endangered by pestilential winds and clouds of sand. No doubt, in choosing this field for your mission, you have taken into view the formidable obstacles, which will everywhere oppose your progress. * * * Like the apostle Paul, you will be "in journeyings often, in perils of robbers, in perils in the city, in perils in the wilderness, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." * * * The times of your journeys, and the routes you pursue, should always be chosen with a careful reference to circumstances.

Among the cities in Persia, to which your personal inquiries should be directed, if possible, are Casbin and Sultanieh, westward of Teheran—Hamadan and Kermanshah, in the mountainous tracts of the ancient Media—Kerman, in the province of that name—Yezd, in the salt waste eastward of Isfahan—Mushed, a sacred city, in Khorasan—and Isfahan, near the shores of the Caspian sea. The maritime provinces of Persia, on the south, with the exception of Fars, might be omitted in your present surveys; it being certain that the other provinces will afford more eligible fields for our incipient efforts.

The Committee regard it as extremely doubtful whether you will find it wise to

proceed into Afghanistan, or kingdom of Cabul. The caravan distance from Isfahan to Cabul, the capital of that kingdom, through Yezd, on the most moderate calculation, is 1,000 miles; and that from Teheran, through Mushed and Bokhara, must considerably exceed 1,200 miles. Yezd ought, indeed, to be visited, it being little more than 200 miles from Isfahan, and one of the great commercial entrepôts between the east and the west. ***

The upper route into central Asia, from Teheran, by way of Mushed, and through the passes of the stupendous Himmaleh, is the most important one to be opened to the Christian missionary. At the same time, it is at present imminently perilous; though recently it has been traversed and found practicable by Mr. Wolf, the Jewish missionary, and by two English officers. Mr. Wolf says, that caravans go almost every month from Mushed to Bokhara.

Having completed your researches in Persia, and forwarded a copy of your journal to Trebizond for the Committee, you will seek for guidance to the Lord of missions, and if then you determine upon attempting either of these routes, or any other, into the lofty high lands of central Asia, the Committee will not object.

The *Sheah* faith has been the national religion of Persia for more than three centuries; but the Afghans are all *Sonnies*. They are more liberal and tolerant than other Mohammedans. The Persians, however, are very numerous in the kingdom, and many of them hold high offices in the state; and *Soeficism* is prevalent, and gaining ground, notwithstanding the opposition of the moolahs. The kingdom itself is composed of a multitude of tribes, claiming a common origin, but widely differing in character, appearance, and manners. Most of these tribes, whether leading a pastoral, agricultural, or trading life, are little better than wild plunderers. Yet are they hospitable; and in parts of the country, where they would think it a matter of course to rob you, they might, in other respects, treat you with kindness and civility. The cities of most importance, are Candahar, Cabul, and Peshamer.

Should you succeed in reaching the last mentioned city, the state of your health and other circumstances, must determine whether you shall venture upon returning to Persia by the way you came, or by either of the other caravan routes. You will not, however, enter upon such a course, without first trans-

mitting for the Committee, to the care of some one of the nearest officers of the British government in India, a brief account of your travels and researches in those strange countries; informing him of the nature of the document, and of the importance of its preservation. For this purpose, it may be necessary for you to proceed to Cashmere. After all, it is highly probable, that your wisest course will be to descend the Ganges to Calcutta. And the Committee repeat, that neither the tour into Afghanistan, nor the routes proposed for such a tour, nor your return across the inhospitable regions of central Asia, are made a part of your *duty*, in your contemplated mission; they are mentioned only as subjects to which you will direct your attention, and on which you will exercise your best discretion.—From Calcutta you could take passage to the United States, in case your health needed to be recruited, or the interests of your mission promised to be benefitted, by a temporary visit to your native land; or you might proceed to the Persian Gulf, by way of Bombay.

Objects of Inquiry.

Having given an outline of the countries you are to traverse, as the messenger of the churches, it only remains for the Committee to exhibit a brief summary of the principal objects, to which you will direct your inquiries.

Your leading object, everywhere, will be to ascertain *where it is expedient for the Board to form missionary stations*. Nor will the Committee expect merely the *results* of your investigations; but all the more important *reasons*, upon which your opinions are founded;—such as relate to the situation of the place; its distance from other well known places of easy access; the nature and comparative safety of the roads; the population of the place, and the various sects and classes into which the inhabitants are divided, with their character, intelligence, manners, and means of improvement; the number of souls within the neighboring country, upon whom the station might exert an influence; whether these are shepherds, farmers, or traders; whether peaceable, or addicted to war and plunder; whether they are Sheah or Soofie Mohammedans; whether that philosophical infidelity prevails, which is denominated Soofeism; whether there are followers of Zoroaster, or Jews, or nominal Christians; what impression the Mohammedans appear to have acquired concerning

Christianity; the degree of security which might be expected for the persons and property of a Christian mission; whether the press, which is now unknown in Persia, could be introduced, and operate without obstruction from the jealousy of the government, or danger from the superstitious bigotry of the people; what would be the expense of transporting paper and books from the nearest or most frequented sea-ports; whether the Bible and other books could be freely introduced and dispersed among the people; whether schools could be established for Mohammedan children; whether the king, who has severely persecuted the Soofies at the call of the moolahs, would not raise the sword of persecution against the mission, in case its influence should be felt and create alarm; the nature of the climate and of the diseases of the country; the course of trade, as indicated by the routes of caravans; the stability and character of the government; and, in a word, whatever is necessary to give the Committee a complete view of the people, and of the circumstances of their condition, and of the means and prospects of bringing the gospel to bear upon them with all its purifying and healing influences.

Sandwich Islands.

EXTRACTS FROM A LETTER OF MR. BALDWIN, DATED OCTOBER, 1833.

THIS is a station recently taken by Messrs. Baldwin and Lyons, in connection with Wai-mea, on Hawaii, and at which one of them reside a considerable portion of the time. The district of Kohala embraces all the north-west part of the island of Hawaii.

Removal to Kohala.

The people of Kohala had long ago built a house there for our accommodation, and were frequently inquiring when we should come and occupy it. As the first Sabbath in September was communion at this station, we sent word a week or two previous, that when that was past we would go. Twenty or thirty came, by order of the head-women, to assist us in removing. A part of these carried such articles of baggage as we supposed necessary. Some took bundles of native books, and the rest, four at a time, carried Mrs. Baldwin, there being no other conveyance here at present for her, than to be carried in a chair, sup-

ported on each side by long poles. The road was exceedingly bad for this kind of carriage, and we pitied the carriers much; but they moved on with apparent cheerfulness, and with such speed that I could hardly keep pace with them on foot. We accomplished the whole distance (twenty miles or more) in about eight hours:—and found ourselves at night, in our new cottage, made of poles and strings, and covered with a long kind of leaf called the *laukala*. The ground was well covered with mats of the same leaf, and they had built us places on which to sleep, as they often do for themselves. The head-woman of the district was absent at the time; but we found in many of the people all that kindness which we had expected. They brought in quickly a supply of kalo, potatoes, onions, melons, bananas, plantains, sugar-cane, bread-fruit, and sometimes an orange, together with fowls and fish, and occasionally turkeys, ducks, and hogs. We lacked no article which they were able to supply; and we were glad to impart to all who brought us supplies for the body, the books we had brought for the benefit of their souls.

Meetings and Schools.

Our congregations we found encouraging, as we always have, whenever we have visited that place; and the Sabbath school, which did not flourish when we preached there but once in a fortnight, now seemed to take a new start. We were especially pleased, when word was given, at the close of the first service, for the children to separate and sit in a place by themselves, to see about two hundred gathered together as chattering as a flock of birds. Mrs. B., aided by native teachers, attended to them, while I superintended the adults.

Mrs. B. has been much interested in the children, and wished to do something for a school, during our stay at Kohala. She accordingly called together such as were near, the morning after we arrived. The number gradually increased to forty. The most interesting circumstance, connected with this school was, that twelve of the number came from a distance. They were taken into the house and put under the constant care of an old man, a member of the church; returned occasionally to their homes for a fresh supply of food; but continued in the school and made fine improvement as long as we staid. Mrs. B. had also a school of adult females, every afternoon,

for reading and mental arithmetic; some came to it daily from four to six miles distance, though doubtless there were many near who felt too little interest to attend at all. I met with the teachers of the district once or twice a week, to teach them writing on slates; endeavored also to have a religious meeting with them once in a week; and we had two or three other meetings on week days with all who chose to attend, who were generally the more thinking part of the people.

Tours among the People.

The first of these tours which I took, and to me the most interesting, was along the western and northern shores of the district, around the northwestern corner of the island. It was the more interesting, as I learned that no missionary had been on that track before. I found people on the shore, who gain their living mostly by fishing, to be numerous; though the population two or three miles inland, where the region of cultivation begins, is still greater. After travelling and meeting with the people in different places, all the first day, and sleeping in a long canoe-house at night, the occupants of which were exceedingly kind to us, we arose early to proceed on our way. But I was told a sick woman lay in a village hard by. As she was unable to attend the meeting, the evening before, I thought I must go and tell her enough of the gospel to save her soul, lest she should die before I came round again. I went, and found a middle aged woman lying with ulcers in the feet and limbs. She had been confined from the first arrival of the gospel in the island; had never seen a missionary before, nor ever been at a religious meeting, or at a school. After telling her such things as I thought best adapted to her spiritual wants, I remarked, that I could say but little as we must soon be going, but that there was a great fountain of truth in the Bible, which some of the people must read to her every day. She replied, and so did some of the bystanders, that she read it herself; and immediately pulled out, from her side, a dirty copy of one of the gospels. I wondered at her being able to read, and the more, as her eyes looked inflamed and dim; but was informed she acquired the art, with the assistance of such as came to the house while she was lying sick. She showed some knowledge of divine things. I asked her, where she learned

these things. She said, "Native teachers told her what they had heard of the missionaries at Kailua." I asked her if she prayed;—she said, "Yes, I pray, but it is awkwardly, and not, I suppose, as you pray." After talking a while, I prayed with her, and departed rejoicing, that God could accompany by his Spirit truths which we might think were lost or forgotten. It was a token of encouragement to be diligent in sowing the seed; and I have related it, as one of the cheering cases we are sometimes allowed to meet with, in the midst of multitudes who are thoughtless and darkened. She had purchased two copies of parts of the New Testament. On my return home, I sent her copies of all the books I had on hand.

Remnants of Idolatry.

The bands in this vicinity seemed to me the darkest I had seen. Several of them have once gone into a kind of idolatry, since we have lived at Waimea. The head-man, who lived within a few rods of the northwest corner of the island, in front of whose house I met the people who came together, was grey-headed, but shrewd and somewhat intelligent and pleasant. In an after conversation, I thought him a downright infidel. There are many among this people, who are very unbelieving, as to the worth of the soul, as they call it; that of the body, they can see for themselves.

Two or three miles east of the northwest corner of the island is a large *heiau*, or heathen temple, called Mookini, which was built by *Tamehameha*. It is the largest which I have seen in the island, measuring on the outside of the walls about twenty rods from north to south, and the breadth is about half as great from east to west. The thickness of the walls, on the north, east, and south sides could not be less than thirty or forty feet at the base, and tapered up to the height of fifteen or twenty feet. On the west side, the wall was neither so thick nor so high, and had a single narrow entrance in the middle, the only one to the whole enclosure. As I looked on these mountains of stone, made up mostly of small stones gathered probably from a distance, as it was not in a stony district, I could not but think with what immense labor this place had been built for the honor of those which were no gods. But the expense is not seen in looking at the naked walls. This, I was told, was the most famous temple in this island—perhaps on

all the islands, for human sacrifices. When I asked how many human victims were offered there, the reply was, *Ua lau, ua lau, ua lau*, etc. They were 400 and 400 and 400, etc. In a word, the expense of this one heathen temple was greater than all the churches in the United States, and even in the whole Christian world. It was an expense of blood—of life—of souls. And what a reign of terror must there have been among this simple-hearted people, when *tabus* were laid on the district, and their appointment carefully concealed from the people, that every one might be caught and made a victim, who was found out of his own doors; and when the minions of the priests roamed about by night to catch the unsuspecting and the innocent! What a dark-hearted havoc this was for men to make of one another; and what powerful arguments does it present to show us the necessity there is, that all the heathen world should have the Bible!

This temple was once thronged by multitudes who are now sleeping in the dust—their souls gone to appear before the final Judge. Now, the walls are standing entire; but it is deserted. The *wauke*, a shrub of which *tapa* is made, is cultivated within it; the candle-tree is growing, and most of the enclosure is overgrown with grass. The grass in the narrow entrance is not even trampled by a single foot. A mighty change indeed! but still there is enough to mourn over. The multitudes of people who now surround the place, and think not of its former sacredness, seem almost as thoughtless of the true God as were their fathers, who lived in darkness.

Kuhala must once have been famous for idolatry. Only six or seven miles east of this large *heiau*, at *Kalawa*, the birth-place of king *Tamehameha*, are two others, the principal of which is called *Haleakaili*. In it was *Tamehameha's* favorite God, called *Kaili*. In both these the deluded people hung up their hogs, fowls, and all kinds of vegetables, as offerings; and went there to pray their god to send them rain and bring the fish in near the shore. One half mile east of this, is a fourth *heiau*, built by *Naihe*, the chief who died lately at *Kaawaloa*. In this also were suspended all kinds of food, as offerings to procure rain and fish; but none for the salvation of their souls. Half a mile, still further east, was another *heiau*, called *Kupalaha*, the wall partly standing now. In the three former no human beings were butchered; but this was noted for its many human

victims. Nor were those offered inside its walls the only ones who perished. A little way inland, I was shown the place where was the *pahu*, or tabu gate, into which if any woman entered, she was devoted to destruction, and thrown off the high and frightful precipice, on which the temple stood, into the sea, or upon broken rocks below. Some distance east of this, we passed a kind of altar, upon which offerings were once made by those who passed; and near it the people pointed out a stone in the bed of a creek, one side of which was considered a god, and fowls, tapas, taro, potatoes, bananas, etc., were offered by those who passed along the path.

Indeed, the relics of idolatry are so numerous, that the people often say, that every thing was a god to them in former times. When hearing the story of their ancient delusions and wretchedness, one cannot help wishing that some of the good people of Christian lands, who then sat under the blessings of the gospel, had been here to point out a Savior to those who have died in darkness, and are now beyond the reach of our instruction and our prayers.

Former Wickedness and Degradation.

The former character of these islands is well known. Iniquity in this district, kept full pace with idolatry, as its genuine companion. In all parts of this district, were houses for public use, such as found in no other part of Hawaii, in which the people met to practice a kind of game called kilu, and to indulge in iniquity. It was nothing else than the practising of adultery and every species of lewdness, in an open and public assembly, on the systematic plan of gambling; a thing, I do not now recollect to have read of, in any other part of the world. Perhaps it was owing to these assemblies, that Kohala has been counted as one of the vilest parts of these islands. Though it was the birth-place of the great king and ought to have been a loyal land, it has always been called a rebellious province.

There are abundant relics of the ancient character left even till this day. The people are degraded; their views are low; pollution and vice abound; but the times now are evidently different from what they were then. Then *all* were debased and vile. Now some few appear to be the children of God, and the gospel has some hold on the consciences of others; the laws are based on the word

of God; the head ruler is a member of the church; and iniquity is seldom practised very openly or boldly. The heiaus carry no terror and demand no lives, and the kilu-houses are no more. Instead of these, there is now one spacious temple to Jehovah for the whole district, perched so high, in the middle regions, that a large portion of the people can see it, especially those below, towards the shore. The clouds are often seen rolling over it in great majesty, and we have often prayed that the majesty of the great God might soon be displayed in it.

While we were at Kohala, the head-woman proposed assembling all the people together at one time, wishing, as I supposed, to show their number, that we might learn not to neglect them in our ministrations. She gave orders for the people to come together. They are 8,000 in number and about 5,000 came. As there were more than could be accommodated in the meeting-house, they were seated on the green grass in front, where I preached to them from Heb. ix, 27. "As it is appointed unto man once to die and after that the judgment."

As I have already written more at length than I intended, I will only add that the two months we spent at Kohala, were among the happiest days we have seen at the island, perhaps I may say, the happiest of our lives. We cannot wish, nor do we expect, much greater felicities on earth, than we took, in imparting the gospel to such needy souls, while there were so many ready to hear.

EXTRACTS FROM A LETTER OF MR. GREEN, DATED AUG. 14TH, 1833.

Wailuku, on Maui.

AFTER mentioning that a large school-house had been built at the station by the natives, and noticing the various labors in which they had been engaged in training teachers, preaching to the people, and in promoting industry among them, Mr. Green proceeds—

State of education among the people.—Returned to-day from an excursion round the island, having been absent seven days. During this time, I have examined more than two thousand readers, have solemnized sixty marriages, and have preached twenty-four times. Few, very few, compared with the number who presented themselves in 1828, submitted to an examination; yet nearly all who did so could read a little; some with tolera-

ble facility; whereas, in 1828, multitudes were examined who knew not their letters. I am surprised to find any who know how to read, even with great pains taking; rather than to find so few. I am confident that schools in any part of the United States, conducted under no better circumstances than schools are here, would not save the population from sinking to the lowest depths of ignorance. Almost every thing conspires to prevent the people from becoming an intelligent, reading, thinking community. In the first place the *mass* of the people have no books. Here they nearly all have had something in the shape of a book, but as they received them in a pamphlet form, they were soon soiled and worn out, or otherwise destroyed. I found on my tour several decent readers who had nothing like a book, and who had never had any thing more than a small tract. With such apparatus, who could be so unreasonable as to expect to see schools flourish, even under the superintendence of the ablest teachers. What then can be expected of schools taught by men who have scarcely a single qualification for their business? Such are the teachers whom I saw on my tour. They are self-taught men, in the most literal sense of the word. Not one in ten of them can read correctly, and very few of them have skill to teach their pupils what little they do know. They receive no compensation for their services as teachers; of course, they have scarcely any motive to induce them to qualify themselves to teach, or to spend their time in instructing. With such apparatus, in the hands of such teachers, what could be expected of schools, even though composed of children free from cares, and trained to habits of obedience and industry from their earliest years? But on my tour, of the two thousand whom I examined, not one hundred children were numbered. True I saw children enough, interested, however, only in play and mischief. Children at these islands will not brook control. They will do as they please, and their parents, with few exceptions, yield to their childish, unreasonable, and wicked demands. Few, very few of them are found in the school room. The greater number whom I examined on this tour were married persons, heads of families, many of them having children in their arms. I believe it to be a fact, that more grey-headed persons, than children under twelve years, on the Sandwich Islands, have learned to read. Now I ask, is it marvellous, that, with the apparatus which may be seen in a Ha-

waiian school-room, and with the teachers whom I have described, men and women, who have to provide for all their wants, take care of their children, and bear the burden of exorbitant taxes imposed upon them by their rulers, should be able to read only with difficulty, even allowing that they entered the school-room morning and evening of every day in the week? But these men and women do not probably, on an average, spend two hours a day in school, two days in a week. From August 1828, to August 1833, five years, I presume the pupils whom I have now examined, have not expended more than fifty days of six hours each, in school! That they have not become disgusted with their schools, and their torn and dirty scraps of paper; that they have not scattered them to the winds, forsaken their teachers, and turned their backs upon every kind of instruction, is to me a matter of astonishment. As I looked upon them in their benighted condition, my eyes affected my heart, and I besought God to aid me in making more vigorous efforts to qualify teachers who shall take a deeper interest in their welfare, and who shall be competent to pour into their darkened minds the light of instruction.

Religious state of the people.—In addressing them on the infinitely momentous subject of their souls' salvation, I generally obtained a respectful hearing, though I was often affected by a marked evidence of unconcern. The inhabitants of some districts, I ascertained, had thrown off much of the restraint under which they had long acted; had refused to heed instruction; were trampling on the Sabbath; becoming drunkards, and wallowing in the slough of sensual indulgence. In other districts, very few irregularities had occurred; and on the whole, I found things better in this respect, than I had expected. But oh! how dark hearted are the most enlightened! How very little interest do they seem to feel in the momentous question at issue in the case of every one, "Shall I reach the world of holy purity, dwell with God and Christ forever? or, shall I sink to perdition; be an eternal, wretched outcast from God and heaven?" How like a barren heath is this part of the island! And why should it not be so? who has cultivated this heath, broken up this fallow ground, sowed bountifully, and watered with a liberal hand, so that he may now beseech God to give the increase, and confidently expect to fill his arms with ripened sheaves? Ah who? Five years ago, a single missionary fa-

miliar with their language, for the first time visited them; and as he was able, on a hasty tour, directed them to the Lamb of God who taketh away the sin of the world. But since that time, no one has been able to repeat the visit to tell them of the Savior, to warn them of their danger, and to beseech them in Christ's stead, to be reconciled to God. And with their scanty supply of books, their inability to read understandingly, and with their often worse than useless guides in the persons of their teachers—far, far away from the house of God, and from the means which he commonly blesses to the salvation of sinners, is it strange that the missionary should meet the stupid gaze of most of whom he addresses? It is not strange. To expect other than such a state of things would be unreasonable to the highest degree. On my tour, in travelling through an unfrequented part of the country, I called at the doors of several native houses, and addressed the inmates respecting their knowledge of God and Jesus Christ, and the great salvation; and oh, what evidence did I gather from their answers of their amazing, brutish ignorance on these deeply interesting subjects—of all that is worth knowing! How little in advance did these appear, of the benighted occupant of the Northwest Coast! And yet they may never again see a missionary, never hear the voice of Christian benevolence, urging them to fly to Christ, till they appear before his tribunal. Who shall guide these perishing immortals in the way of life! Spirit of the living God, bless the agency of thy servant, make thy word to all who listen to it, a savor of life unto life; and in this now sterile field, cause to spring up and flourish the plants of salvation, and thy name shall have the glory. Amen.

[Mr. Green.

At an examination of the schools, within six or eight miles of Wailuku, in the month of January, 1833, 459 pupils able to read were present; and at a similar examination of the schools in the same district in August following, there were 634.—Under date of December 6th, Mr. Green adds—

The interest in schools is diminishing, I fear, rapidly. We hope it will increase when our school-house shall be completed, and we shall drive, as we are determined to do, our schools for teachers both males and females. We hope to commence the first of January, if spared. Things with us are rather discouraging,

but on God, our helper, we desire to lean, and to confide in his wisdom and kindness. Oh for more of the Savior's spirit, more love to souls, more zeal and devotedness. Pray for us. Beseech God to uphold us in this day of rebuke, and save us from dishonoring his great and holy name. Pray too for the church at these islands. Pray for the poor people who are pressing the road to ruin, and who will perish in multitudes, unless God interposes. I pray God my fears respecting the people may be groundless, but I cannot help writing just as things seem to me. I greatly fear that too much stress has been laid upon success; and that many who may now hear of the sad apparent reverse in the state of things here, will be disheartened. God grant that it may not be so. I will not believe that the church of Christ will be consumed in the fire of persecution which has recently been kindled upon these shores.

[Mr. Green.

Syria.

EXTRACTS FROM A COMMUNICATION OF MESSRS. BIRD, SMITH, AND THOMSON.

THE following statements were made in reply to inquiries proposed to the missionaries, and in connection with the journal and letter of Mr. Thomson, inserted in the numbers of this work from April to September inclusive, will cast much light on Syria, viewed as a field for missionary labor.

Extent and present Condition of the Country.

The geographical limits of Syria and Palestine have varied in different ages. At present they may be considered as containing the four pashalics of Aleppo, Tripoli, Damascus, and Acre, now under the government of the viceroy of Egypt. Almost the entire population is gathered into cities and villages, and consequently those are more numerous than in other countries of the same number of inhabitants. Aleppo, Damascus, and Jerusalem, deserve the name of cities. The population of Aleppo, according to the late census of the viceroy, is about 80,000, and Damascus somewhat above this number. Jerusalem may contain 20,000 or 25,000. Besides these, there are numerous other towns of considerable size and importance. A multitude of villages exist north and east of Da-

mascus, and, especially in what is called the Hooran, east of the Jordan, about which, little is known, but which we hope soon to visit. These limits, it will be seen, comprise by far the greater portion of country which belongs to sacred geography. In them are to be found nine-tenths of the scenes of the sacred history. It was the only home for the church for thousands of years. It was the 'candlestick' for the only light that shined in a dark world for nearly twenty centuries. All parts of it have been trodden by the feet of the Son of God, or by his prophets and apostles. Scarcely a hill or a valley, but has resounded with the songs of Moses, of David, and of Isaiah; whilst, above all, here was shed that blood that taketh away the sin of the world. The whole country is one vast living commentary on the word of God, spread out for the perusal of every age, and for the confusion of every sceptic; and if these countries are unrivalled in the thrilling interest of their past history, they are equally so in the singular features of their present condition, and in the solemnity of their future expectations. Palestine, robbed and spoiled, sits in desolate widowhood amidst the dust and ruins of her former greatness, and the remnant of the Jewish nation, once the entire church of God, live like aliens and bond-servants in the land of their fathers. But if we have not read the word of God in vain, there is much of unfulfilled prophecy and promise scattered along the whole track of revelation, which, touching and glancing on every age, throw a strong and cheering light over the happy future, and faith rests assured that "these ruins shall be built again and all this dust shall rise."

Population—Language—Native Education.

Our field of labor cannot be considered as densely populated. The number of inhabitants is variously estimated from 800,000 to 2,500,000. Probably it does not differ far from 1,000,000. This last estimate is somewhat confirmed by that part of the census which has already been taken by the present new government. But all our answers to questions about statistics of this nature will be more accurately given when the census now being taken shall be finished. The condition of this people is deplorable. Their wants cover the entire field of benevolent effort in this fallen world, for there is scarcely a vice which does not

find its home in Syria. We have to say, however, that, from poverty and other causes, intemperance is not so prominent a vice among the people as in Europe or America, but their astonishing pride, jealousy, dishonesty, treachery, falsehood, and hypocrisy, resemble in strength the spiritual wickedness of the fallen angels. As it has been intimated, the majority of the people are extremely poor, and suffer much from unrighteous oppression. Enterprise and industry have scarcely an existence. Of the number of native schools, there is a great deficiency, and those that exist are almost useless for want of appropriate books and capable teachers; besides, those who want to read are, to a great extent, shut out from the word of God, either by poverty which prevents their purchasing Scriptures of their own printing, or by religious prejudices which prevent their receiving the Scriptures offered to them. Their religion, therefore, as might be naturally expected, is an empty form. Vital piety has, for many centuries, been a stranger to any oriental church.

In regard to the extent to which the Arabic language is in use, we scarcely know what answer to return. Henry Martyn, in speaking of the Arabic translation of the Bible, says, "It will be of more importance than one-fourth of all that have ever been made." With this single translation, he says, "We can begin to preach to Arabia, Syria, Persia, Tartary, part of India and China, half of Africa and nearly all the sea-coasts of the Mediterranean, including Turkey. According to the tables in the modern Atlas, this would give upwards of two hundred millions, who would be reached through the Arabic tongue. This calculation perhaps may be regarded as extravagant, but yet, if we reckon up the extent of the language, with all its different dialects, the number who use it will not fall far short of one fourth part of the population of the world.

A considerable portion of the men who live in the cities can read, and a few write a regular hand. This is, in general, the amount of their education. In the more remote and unimportant places, perhaps not more than one person in twenty can read. Of the *females*, none can either write or read; or the exceptions are so very few as not to deserve consideration. Female education is not merely neglected but discouraged and opposed. In fact, the desire for education is neither strong nor general among

any class. With a few honorable exceptions, a most distressing apathy pervades the whole community. The youth are generally as apt to learn and as easily interested perhaps as those in most other destitute countries; and when able to read, are generally fond of perusing the few books in their possession. To religious education, as such, there is no objection: indeed, books of religion are almost the only books ever seen in any of the schools. The Moslem boy has his Koran, the Jewish his Hebrew Laws or Psalter, and the Christian his Psalter and church books. But Protestant religious books and Scriptures, printed by Protestants, are rejected, by a general law among all sects of Papal Christians. This prohibition by the priesthood is regarded by many of the people as tyranny. The people are not wanting in a desire to know the reason of things, and from their inquisitiveness we judge that a great amount of latent talent would be brought to light, if they had but the advantage of good schools, books, and apparatus.

Mission Schools.

We have at present six schools of some importance taught by natives, and by ourselves. Two of the native schools are for the sole branches of reading and writing Arabic; one has the additional branch of grammar taught to a few pupils; the remaining is for reading and writing both Arabic and Italian. In one of our own schools we teach reading and writing in English, and contemplate the enlargement of the plan to that of a high school. The other is a girls' school, in which are taught reading, sewing, and knitting. Each of these schools has only two or three hours of teaching daily. The number of scholars attending each of the two native schools, is, on an average, about thirty. The school for English contains about ten, and the girls' school about the same number. The books are chiefly the Psalter, and primers made up of extracts from the Old and New Testaments. All the schools now in operation are open to our superintendence, and we are able now to give them sufficient attention; but the one at Tripoli we seldom visit except by proxy. The native teachers are required to examine the children as to their knowledge of what they read; in other words, they are so far catechists; since the school-books are almost solely books of Scripture. Besides this, two of the four teachers are apparently pious men, and

often explain the Scriptures, and exhort the children to repentance.

The school system has not been carried on by us with such regularity and extent and careful observation, that we can precisely point out the effect produced by the schools upon the characters of the pupils. The schools purely native are badly supported and therefore badly taught. The teacher, unable to obtain a livelihood by his official services, either labors at some other business in the midst of his pupils, and in his school-house, or else shortens their hours that he may hurry to some other occupation to obtain an additional pittance. The number of native children that have been members of our schools may be in all about 650, reckoning 500 previous to the interruption in 1828, and 150 since.

There are no schools connected with other missions in the country.

No prejudice appears to have existed among the people against the education of their sons, though they were at first suspicious of the missionary schools, lest there should be cloaked under them some evil design, such as that of taking the children from the country, or that of proselyting, etc. These prejudices are now ridiculed by some of the very people who formerly possessed them, so that instead of one school in Beyroot, we have now three taught by natives, and have application for two more. Female education is yet nearly untried. A few girls have been taught in our families, and a few in the schools, but no great, thorough effort has yet been made to see what could be done in this branch of Christian labor. Strong prejudices we have found to exist, but we think they are giving way. As an evidence of it, a girls' school has lately been opened at the mission-house, which has already ten or twelve pupils, as has been mentioned. Applications are sometimes made for schools which we are obliged to reject from the necessity and difficulty of a more strict superintendence than we can bestow. Books have been in demand the past year more than, perhaps, in any preceding one since the mission commenced. The primers, from the Malta press of the English Church Missionary Society, and Psalters of the Bible Society, we generally furnish to the schools gratis, or at a low price. Common teachers for reading and writing, which are the branches almost exclusively taught, may be found in sufficient numbers, who teach in the usual way of the country. But none are to be found who,

without more or less training, can teach according to the method of common school instruction in America.

Had we a general school superintendent, we have great reason to hope that, with the assistance of funds and school apparatus, we might cause the schools so to recommend themselves, that no effectual opposition could be got up against them, and they would be likely to force their way into every considerable city and village in the country. Maronites, and possibly Moslems, would not admit of our superintendence in such schools as might be opened among their population; but yet new schools would doubtless spring up, if from no better principles than jealousy or emulation; and our improvements, if not our books, would, very likely, in many cases, be admitted. The whole Christian population would, most certainly, be moved towards an improved state of education, and this education would be essentially Christian since the Psalter and the New Testament, (if of the Mount Lebanon edition) are, we believe, never prohibited from even the Papal schools. Protestant liberality then might so cheapen their own editions of the New Testament as to secure for it a demand in Papal schools.

We know of no reason to forbid the immediate and extensive introduction of infant schools, except the want of teachers and apparatus, both which we hope may be afforded us by Christian liberality, at no distant period. The necessary apparatus for such schools here, will not differ much from that of schools elsewhere. The teachers must first come from abroad, and afterwards many may be acquired from among the natives.

We have lately opened a school with good auspices for the higher branches of education, under our own immediate superintendence. The room at present occupied is one belonging to the missionary premises, but we are on the look out for a larger one. A library of Arabic books might be usefully connected with this school-room, and to this might also, after a year or two, be connected a few select books in English.

Circulation of Books and Tracts.

Books do not often find purchasers in Syria, except it be books of the church. Other books, such as the Scriptures, and especially books of history and science, find a tolerable ready market at low prices. In all cases, with strangers, where there appears to be ability to pay, we demand something for our books,

however small the pittance may be. Bought books being naturally prized more than such as come for nothing. We always choose, chiefly for the security of the books and the benefit of the receiver, to sell them rather than to distribute gratis.

The plan of distributing tracts seems to be admirably adapted to the wants of this country. The people here as elsewhere will much more readily undertake to read a tract than a larger work. This method would also be the cheapest of any perhaps that could be named, of scattering truth over these regions. Experience has in a manner proved that, in this country at least, the mere circulation of the Scriptures is not of itself sufficient to produce the desired effect upon the people. A very considerable number of copies of the Scriptures, and that in all parts of the land, from Aleppo to Hebron and Gaza, have been put into circulation, and ten or twelve years use of them has not, to our knowledge, been the means of the radical conversion of a single soul to God. Not that the word of God has taken no effect; not that it has done no good; but we state a fact, and from it we draw a conclusion, that other efforts ought to be connected with Bible distribution. So thick is the mental darkness on certain vital points, that all the rays of divine light scattered through the Bible need to be concentrated and thrown upon the dark spots, until the wilfully blind shall be compelled to see. Nothing short of the voice of the living preacher, seems so likely to supply this desideratum, as the labors of the Tract Society. This noble institution can put us into possession of brief but pungent sermons on all those vital points of evangelical doctrines, which we can put into the hands of thousands of readers. We shall thus be enabled to lay the doctrines of the gospel before the minds of many to whom all other access is denied, and our little company of preachers will, in a manner, be indefinitely multiplied. The word of the Lord is a fire, and when its heat is thus collected into a focus, it will burn its way to the heart, in spite of ignorance, error, and prejudice. The tracts that would be most useful in these countries are the narrative, and those of a striking and awakening character. We need a few prepared or modified with special reference to the prevailing errors and vices of the country.

The books now existing in the language, the product of missionary labor, are a small geography, a small vocabu-

lary, with an alphabet, of English and Arabic, and the Pilgrim's Progress expected soon. Besides these we have none but tracts, like the Dairyman's Daughter, Prayers for every day in the week, Expositions of the Parable, etc. These are of course from the Church Missionary Society's press at Malta.

On hand, ready for publication, we have Death-bed of Dr. Payson, Death of Sir Francis Newport, Biography of Henry Obookiah, Anna Ross, and a few other small tracts.

Mission Church at Beyroot.

In our small church at Beyroot, we reckon but four native converts now living and residents at Beyroot. The schoolmaster at Tripoli is a candidate for admission. The number admitted to the communion from the commencement of the mission is seven, not including the lamented Asaad Esh Shidiak, and Jacob, a young Armenian, who died giving some tokens of repentance and faith in the Savior.

We cannot say that any material change has taken place in the character and condition of the people at large, since our arrival, but the impression seems to be extensively removed that had been given by the Jesuits of former years, that the English (i. e. Protestants) have no religion, no priesthood, no churches, and so on. The bigotry, intolerance, unreasonableness, and worldly-mindedness of the priests have been brought to light by their opposition to the Scriptures and the schools, and we are informed that the churches of the mountains are much less frequented by the common people than formerly; and, also, that image worship, in particular, is growing unpopular in the vicinity of Beyroot.

Arkansas Cherokees.

EXTRACTS FROM A LETTER OF MR. WASHBURN, DATED AT DWIGHT, JULY 17TH, 1834.

Obituary Notice of Mr. Lockwood.

THE decease of Mr. Lockwood was mentioned in the last number of this work. He was a native of North Salem, West Chester county, in the State of New York. He became solicitous about the concerns of his soul and was hopefully brought into the kingdom of Christ, while residing in Lamington, in the State of

New Jersey, where he became a member of the Presbyterian church in October, 1825, being then about twenty-three years of age. "A sense of duty," as he expressed it, "when he saw the whiteness of the field and the great want of laborers," induced him to commence study with reference to an education for the Christian ministry. After passing through a preparatory course of study at Clinton Academy, East Hampton, on Long Island, and at Williams College, where he was graduated, in the autumn of 1830, he spent two years in prosecuting the study of theology at the Seminary in Princeton, and subsequently one year at the Seminary in New Haven.

In April, 1833, he was licensed to preach the gospel by the First Presbytery of Long Island, at its session at Sag Harbor; and at the close of his theological studies, in the following September, he was ordained at the same place, and by the same presbytery, as a missionary to the heathen. Shortly after he was married to Miss Cassandra Sawyer, daughter of Rev. Moses Sawyer, of Gloucester, Massachusetts; and about the middle of October he commenced his journey for the western Cherokee country, where, after some delays, he arrived on the last day of January, 1834. He entered immediately on his missionary labors, at Dwight, which he continued to prosecute with much diligence, till his decease. Mr. Washburn, in a letter dated July 17th, gives the following account of the last hours of this deceased brother, and of the estimation in which he was held by those who were associated with him in his efforts to promote the spiritual good of the Cherokees. He was in the thirty-second year of his age.

It becomes my duty to announce the painful intelligence that another missionary of the Board has been called from his labors on earth. Mr. Lockwood died on Thursday morning, the 11th inst. after an illness of twelve days. He had generally enjoyed good health. For a few days before the commencement of his last sickness he complained of slight indisposition, which was attributed to the exposure to the night air, and to painful excitement, arising from some circumstances connected with his missionary labor. On the last Sabbath in June he preached in the morning, but felt very unwell at the close of the exercise, and soon after fever arose. His attack was mild, and we all hoped, as he did, it would yield to the timely use of the

common remedies. For several of the first days of his sickness, medicines did not operate kindly, and did not afford the relief which was anticipated. On Monday, the 8th, he seemed much better. His fever all left him, and he felt that he should soon be well. Tuesday morning he appeared convalescent. Every unpleasant symptom was gone, and he seemed, in all respects, as persons do in this country who are convalescing from bilious remittent fevers. In the afternoon, he had a little fever for a short time, after which it went off and left him greatly prostrated. His nervous system became much excited, and there were many alarming symptoms. About ten at night an universal collapse supervened, his extremities became cold, and he poured off the perspiration most profusely. The most active means were employed to restore the prostrated energies of the system, but all was vain. He continued to sink. His distress was very great till a few hours before he expired, when he became calm and so continued till his death, which seemed like sweetly falling asleep. For the last twenty-four hours his mind wandered, but he had no violent or raging delirium. It appeared that the power of the will was suspended and he was unable to pursue a train of thought.

Mr. L. was an excellent young man. He had won the confidence and love of all the family, and of all the Cherokees who had become acquainted with him. We cherished the fond expectation that he would live to become extensively useful among this people. The providence which has so quickly removed him is dark and mysterious. We know it is right, and we would bow with submission to the divine will. Yet we can but feel that we and the Cherokees have sustained a heavy loss. For him we cannot mourn. Divine grace had made him, in an eminent measure, meet to be a partaker of the inheritance of the saints in light. I think I never saw so lovely an exhibition of the mind that was in Christ Jesus, as was given by that dear brother. His attainments in piety were very far above the ordinary standard, even of ministerial or missionary piety. Of him it might truly be said that prayer was his vital breath. His was a most lovely example of meekness, humility, benevolence, and conscientiousness. It was a pleasure to be with him in his sickness. A spirit so subdued, such lamb-like submission I never witnessed. He was indeed ripe for heaven, and we doubt not he is now resting, and

will rest forever with the Lord. Mrs. Lockwood is most deeply afflicted, but submissive; and, as we trust, is sustaining the trial of her faith in such a way that it shall be found unto praise at the approaching of Jesus Christ. She will doubtless share the prayers of all the friends of missions.

"The insatiate Archer" has not been satisfied with one victim. A daughter of Mr. J. Hitchcock, aged five years, died on the night of the first Sabbath in this month, after an illness of only two days. Her original disease was bilious fever, which terminated in inflammation of the brain. There has also been much more than usual sickness and mortality throughout the nation. The mortality has been very great among the immigrants. Just at this time there is an abatement of the sickness. The prevalence of bilious fevers so early in the season is very uncommon. I attribute it to the unusual drought, and as we have recently enjoyed a favorable change in the weather, hope that health may be restored and the rest of the season may continue healthy.

Encouraging Attention to Preaching.

I now have the pleasure of informing you, that in one of the congregations where I have labored statedly for more than two years, there is a very interesting state of religious feeling. The influences of the Holy Spirit, accompanying divine truth, have been apparent in the neighborhood ever since last December. This settlement is about nine miles southwest of Dwight. The people there are mostly full Cherokees, and previous to the regular establishment of preaching, were very intemperate and idle. A very great change has taken place. There has been no drinking in the settlement for a year, and the people are greatly improved in habits of industry and economy. From that settlement we received a large portion of the scholars who have been in our school for the last term. At a late meeting there, I had special conversation with ten individuals who indulged hope of their acceptance with God. They appeared very well, and we trust have been savingly illuminated from above. Six others have publicly expressed a determination to be evermore on the Lord's side. Many others are seriously impressed. This attention to religion seems to be still increasing.

We had an annual meeting of the Bible Society in June, which was deeply

interesting. The joy of the people at receiving some portions of the word of God in their own language was very great. There is an increasing desire for the whole Bible, and an increasing readiness to furnish themselves and their countrymen with this treasure. The subscriptions on our list amount to more than one hundred dollars.

Our school had been very full and prosperous. The vacation commenced two weeks earlier than usual in consequence of the sickness of the teachers.

A quantity of the portions of Scripture, hymns and tracts, which have been translated in the Cherokee country east of the Mississippi, and printed at the Cherokee press, had been sent to the western portions of the tribe for sale and gratuitous distribution.

Stockbridge Indians.

EXTRACTS FROM A LETTER OF MR. CHAUNCEY HALL, DATED JULY 16TH, 1834.

Visit to the Sacs and Foxes.

MR. Hall has recently commenced his labors at this mission. Mr. Marsh, the missionary, accompanied by some of the principal Indians, left Green Bay about the first of June, to visit the Sac and Fox Indians, residing west of the Mississippi river, and north of the State of Missouri, for the purpose of ascertaining their condition, and whether the way is open for establishing a mission among them. The Stockbridge Indians claim some affinity with the Sacs and Foxes, whose language is said to resemble their own, and respecting whose spiritual welfare, the pious portion of them have manifested Christian feeling. Respecting the interest felt in this visit to their benighted brethren, Mr. Hall remarks—

On Sabbath evening previous to their departure, Mr. John Metoxen, the first chief of the tribe, addressed his people in a manner calculated to excite in them a deep interest, as well as to encourage and cheer the heart of the missionary. He evidently felt deeply for the wretchedness of their brethren who were dwelling without the light of the gospel, and he endeavored to impress upon the minds of his people a sense of their painful condition. He was not insensible to their wretchedness in this life, but the burden of his sorrow appeared to be the hope-

lessness of their salvation while destitute of a saving knowledge of Jesus. He was sensible of the great privileges which his people were permitted to enjoy, and urged upon his brethren their obligations to be faithful, entreating their earnest prayers for the blessing of heaven to rest upon them in their absence. His counsel to those who were to remain was faithful and affectionate. It spoke the feelings of a heart which felt deeply for their welfare and the prosperity of religion among them. He assured his friends of his kind regard for them, of his desire to return again to dwell with them; yet, respecting this, expressing the most cheerful resignation to the will of his heavenly Father.

Improvement in their Condition and Character.

There is much in the condition of the Stockbridge Indians that testifies to the happy influence exerted by the gospel: much to make delightful the labors of the missionary among them. Contrasting their condition with that of the wretched Menomenies, many of whom are living near, they seem to live in the enjoyment of blessings and privileges great indeed, and they are not insensible to the truth, that for them the Lord hath done great things. The Indians belonging to this tribe are mostly industrious. It is highly gratifying to witness the change that has been effected in this particular, since their removal from the State of New York. I was there well acquainted with the habits of most of them, having from my earliest days resided near to them until the time of their removal. Many of the young men who were at that time much given to habits of dissipation and idleness, are now temperate and industrious men, consistent professors of religion, living in the enjoyment of comfortable homes, with rising families of children, to whom they seem anxious to afford an opportunity of acquiring education. The women, also, who were at that period of time in the habit of supporting themselves, and in too many cases, their families and idle drunken husbands, by making and peddling baskets, brooms, etc., are now living very comfortably. They labor still, and many of them very diligently; but they labor at home in care of domestic affairs, and often assist in work on their farms; but they have the satisfaction of seeing that their husbands and sons are also diligently engaged themselves, relieving them of much of that oppressive

burden which has in days past rested upon them. The influence of the leading men of the tribe is decidedly in favor of religion, temperance, and industry.

We had many anxieties respecting the people in the absence of Mr. Marsh and the principal men, whose counsel and controlling influence was peculiarly to be desired this season, as the Indians would be more exposed to temptations in consequence of receiving their pay for their improvements, and being more unsettled, as they are preparing to remove. We could but feel that there was but one source from whence help could come; and we have had reason to acknowledge with gratitude, that He who has promised that they who water shall be watered, has not left us without an evidence that he is faithful to his promises. Our meetings on the Sabbath have been well attended, and much attention is manifested in listening to the instruction which has been presented. I have read sermons on the Sabbath morning and afternoon. The Sabbath school is attended at noon. Almost all the children who are here attend, and we think the school interesting. A class of young men and young women sometimes attend, but as they are at this season much from home, their attendance is irregular. Their absence from their people is an evil over which we mourn, and one which is most ruinous in its influence upon them. The young people are not professors of religion, and restraining influence has never been exerted by their parents as it should have been. They now lament, when it appears to be too late, that they have neglected the early discipline of their children. The young men who go from home are employed as boatmen, or in other ways which peculiarly lead them into temptation, and consequently they fall victims to intemperance in too many instances. The girls often go to Green Bay and other places, to be employed in families, where they are exposed to the licentiousness of wicked white men, and many of them are early ruined.

The school is small at present, as about half the children are at the new station. About twenty-five have attended regularly, and appear intelligent and desirous to learn; and about ten more have attended some, but too little to improve in their studies.

Health has been very generally enjoyed. There is a prospect that the people will raise grain enough to supply their wants. They are preparing to remove; some are building houses this summer, and others design to do so early

in the fall. The people at the new location have meetings regularly on the Sabbath, also a Sabbath school. These they conduct themselves. They appear anxious to have schools as soon as may be consistent. As far as I have the means of knowing, there are about sixty children who might attend school, in addition to the large boys and girls who will probably attend some part of the time.

I designed to have written something respecting the Menominee Indians, as quite a number, perhaps twenty families, are encamped but a few rods from our dwelling. Their state is wretched indeed, and the efforts of the Catholics to bind their minds to a belief in their religion seem to make their wretchedness still more wretched.

The Stockbridge Indians have been, during the past year, removing from the tract of country which they have occupied for the last ten years, near Green Bay, to another tract situated about twenty miles west of their present location. This is the removal to which Mr. Hall alludes above.

New York Indians.

EXTRACTS FROM LETTERS OF MR. BLISS, AT CATTARAUGUS.

Mr. Bliss, whose residence is at Cattaraugus, gives the following account, under date of May 23th, respecting the

Church and People on the Alleghany Reservation.

My visits at Alleghany, although attended with great care and anxiety, are the most pleasant part of my labors. At my last visit, I arrived at the river Friday afternoon, in the rain, and went sixteen miles below the meeting-house to Old Cornplanter's reservation in Pennsylvania. I expected to have found interpreters on the way, but was disappointed. I, however, found a young man who spoke some English, and I had an agreeable interview with the old man. He invited me to come again and bring a good interpreter and preach. I spent the night at the house of Moses Peirce, a member of the church, who has lived with a daughter of Old Cornplanter and had nine children, but was never married in a Christian way until I performed the ceremony on Saturday morning before I left. His wife appears like a very pleasant woman, with a countenance

more than commonly intelligent. I had a meeting with a few brethren towards night, at the meeting-house. On the Sabbath we had a communion, when twenty-seven of the male members of the church were present, beside a goodly number of females. There are only twenty-nine male members connected with the church. One was prevented from coming so far by the sickness of his family, and the other man now lives at Cattaraugus. This is about a fair specimen of their love for the ordinances of the gospel. Several persons are waiting for examination in order to join the church.

Sickness among the Indians—Church—School.

Under date of August 27th, he writes respecting Cattaraugus.

In respect to health I have been highly favored in my family, while there have been many deaths around me. There have been no less than nine or ten funerals among the Indians on this reservation since last winter, and I understand that there are one or two corpses among the heathen portion of the people at this time. Report says that they held a dance night before last, to keep the cholera away, and that one female who engaged in the exercise died before morning. There have been four or five deaths of individuals not Indians, in our vicinity. One man, three miles from us, who was in health one day, was found gasping out his last breath in the morning, no one being able to assign the cause.

One man, belonging to the Munsee or Delaware tribe, a member of the church at Green Bay, came here to persuade his friends to move with him to that place. He was taken with the cholera-morbus, and after lingering nine or ten days he died. Among others who have gone to their long home, Old Chief Warrior is numbered. He, as you are aware, was one of the first who embraced the Christian religion on this reservation. He has been a firm adherent to the cause, and has appeared to live in the exercise of faith and a hope full of immortality. It may be said of him, in the language of scripture, Mark the perfect man and behold the upright, for the end of that man is peace. His hope remained firm to the end. The Munsee mentioned above also expressed a firm belief that he was prepared for a better world. He appeared to feel deeply for

his relations at this place, who all neglect the great salvation. The whole of that tribe of Delawares or Munsees collected at the meeting-house and had a sermon (for the first time since my being here) interpreted into their language. I preached from Rev. xx, 12. And I saw the dead both small and great stand before God, etc. I have been invited, also, to preach in the council-house twice at funerals of the heathen party. This, I think, is a favorable circumstance, going to prove that the gospel (at least some portions of it) is becoming more generally known. There are probably but few on the reservation who have not been present at some religious meeting. At one funeral, an attempt was made by a heathen woman to break up the discourse. But after a little interruption, I was allowed to preach undisturbed, and she left the house. In the midst of the discourse she began to remonstrate against her party's hearing me. I accordingly took my seat until order was restored. She told them that I was worse than a rattle-snake, which bites with his sharp teeth. But finding that others did not sympathize with her, she went out apparently in a rage.

While I am on the subject of encouragements, I will say that we have had one addition to our church, a young man, who promises fair for usefulness. Another thing, is, that I have started a subscription to support the school here. Some subscribe two or three bushels of wheat. Their wheat is pretty good this year, and the corn crop promises to be abundant.

We have some discouragements. A party sometime since signified their determination to withdraw from the church. Some of these absent themselves from the public worship of God; all of them from the communion. Some are becoming intemperate. I have not judged it prudent to commence a course of discipline with them, although they are fit subjects for it. The ungodliness and inconsistency of the church is emphatically the great discouragement which outweighs all others. I wish not to be understood as disheartened. I believe the promise sure, "Ye shall reap in due season if ye faint not." I know who has the hearts of all men in his own hands, and can turn them as the rivers of water are turned. And although some of the heathen around me tauntingly predict the utter extinction of the church, I believe God will defend his own cause.

At Allegheny, two have been added, and one dismissed. Two or three others,

at least, belonging to that church, are proper subjects of discipline.

Two schools have been continued there through the summer. One of them has been well sustained. The district have defrayed one half of the expense, and sent their children. The other school has not prospered very well, and I think probable it will soon be discontinued.

Our school seems to be doing tolerable well. We have from thirty-five to

forty scholars steadily. About twenty board with us. The Indians rented their school-farm this year for \$30. Provisions will probably be plenty and cheap this year. The Quaker school is discontinued, and will not be likely to start again very soon. It is desirable to have a first rate male teacher at our school this winter. We may hope for a large and prosperous school.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN NORTHERN INDIA.

Letter to the Missionaries and Native Churches respecting the Observance of Caste.

THE bishop of Calcutta having had his attention directed to the influence of caste on the minds of the native converts within his diocese, addressed a letter to the missionaries and churches from which the following extracts are selected. After referring to the unscriptional usages and the means adopted by his predecessors to remove them, and the continued perseverance in them by many churches, he remarks—

The unfavorable usages to which I refer, arise, as I understand, from the distinction of castes. These castes are still retained—customs in the public worship of almighty God, and even in the approach to the altar of the Lord, are derived from them—the refusal of acts of common humanity often follows—processions at marriages, and other relics of heathenism, are at times preserved—marks on the countenances are sometimes borne—envy, hatred, pride, alienation of heart, are too much engendered—the discipline and subjection of the flock to its shepherd are frequently violated—combinations to oppose the lawful and devout directions of the missionaries are formed—in short, under the name of Christianity, half the evils of paganism are retained. These various instances of the effects of the one false principle, the retention of caste, might be multiplied. They differ, no doubt, in different places. In some stations they are slight and few; in others numerous and dangerous. Many, many native congregations are, as I trust, free from them altogether: many have nearly accomplished their removal. I speak, therefore, only generally, as the reports have reached me. I throw no blame on individuals, whether ministers or people. It is to the system that my present remarks apply;

and it is in love I proceed to give my decision.

The distinction of castes, then, must be abandoned, decidedly, immediately, finally; and those who profess to belong to Christ, must give this proof of their having really “put off, concerning the former conversation, the old,” and having “put on the new man, in Christ Jesus.” The gospel recognises no distinctions such as those of castes, imposed by a heathen usage, bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an immovable barrier against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other—such distinctions, I say, the gospel does not recognise. On the contrary, it teaches us, that God “hath made of one blood all the nations of men;” it teaches us, that whilst “the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them,” it must not be so among the followers of Christ; but that whosoever will be great among them, is to be their minister; and whosoever will be chief among them, is to be their servant; even as “the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

The decision of the apostle is, accordingly, most express: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.” For if the strong separation between the holy nation and the Gentiles, which was imposed by God himself, and had subsisted from the first legation of Moses, was abolished, and the wall of division dug down, and all the world placed on one common footing under the gospel, how much more are heathen subdivisions, arising from the darkness of an unconverted and idolatrous state, and connected in so many ways with the memorials of Polytheism, to be abolished!

Yet more conclusive, if possible, is the holy apostle’s language, in another epistle: “Seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him, where [in which transition, when this mighty change has taken place]

there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all." So overwhelming is the flood by which all petty distinctions of nation, caste, privilege, rank, climate position in civilization, are effaced, and one grand distinction substituted, that between those who are renewed after the image of God, and those who remain in the state of fallen nature!

Imagine only the blessed apostle to visit your churches. Suppose him to follow you in your distinctions of caste—to go with you to the table of the Lord—to observe your domestic and social alienations—to see your funeral and marriage ceremonies—to notice these and other remains of heathenism hanging upon you, and infecting even what you hold of Christianity—to hear your contemptuous language toward those of inferior castes to yourselves—to witness your insubordination to your pastors, and your divisions and disorders. Imagine the holy apostle, or the blessed and divine Savior himself, to be personally present, and to mark all this commixture of Gentile abominations with the doctrine of the gospel. What would they say? Would not the apostle repeat his language to the Corinthians? "Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty?" and would not the adorable Redeemer say again, what he pronounced when on earth: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me!"

After stating that candidates for baptism must relinquish the distinction of caste; that the children of native Christians will not be admitted to baptism without the renunciation of caste; and that all overt acts springing from the distinction of caste, must be discontinued in the church, the bishop proceeds to notice, in a very faithful and scriptural manner, the means to be used by the missionaries and pastors for promoting piety and Christian simplicity in the churches.

The only effectual means, dear brethren missionaries, and pastors of the native congregations, of restoring the simplicity and purity of the gospel, is to preach and live, yourselves, more fully, according to the grace of the New Testament. The union of spiritual doctrine with holy consistency of conduct is the secret of all revivals of the decayed piety of churches. You will observe, that when the apostles depress and condemn inferior and petty distinctions and grounds of separation, they do it by exalting the gigantic blessings of salvation—by declaring, that they who "have been baptised into Jesus Christ have put on Christ"

—by asserting, that "if any man be in Christ, he is a new creature"—by pronouncing, that "Christ is all in all," to those who believe in his name.

Let us do the same: the holiness of God's law, the evil of sin, the fall of man, his responsibility, his helplessness, his state of condemnation before God—these are the topics which prepare for the gospel of Christ. Repentance is thus wrought, by the grace of the holy Spirit, in the heart. Then the glory of Christ begins to break out upon the awakened and contrite soul. The sun shines not with more clearness when the whole heaven is illustrated and gilded with his beams, than the Sun of righteousness pours his bright light upon the unveiled mind. This leads to pardon, justification, acceptance, adoption, peace of conscience, hope of heaven. Then regeneration and progressive sanctification have their due course. Holiness is the fruit of faith, and follows after justification. The inhabitation of the Spirit consecrates every Christian a temple of God. Good works, in all the branches of newness of life, are thus produced, even as the rich fruit by the tree, enabling us to discern its real nature and value. Prayer, the worship of God, the divine authority of the Sabbath, the sacraments, the apostolical order and discipline of the church, the obedience due to pastors, the general duties springing from the communion of saints, with preparation for death, judgment, and eternity, close the main topics of evangelical doctrine.

When these are enforced with the tenderness and boldness which become the minister of Christ—when they are accompanied with private visits, exhortations, and prayers—they are bound upon the conscience by the consistent walk of him who delivers them—the blessing of the Holy Spirit gives efficacy to the instructions. Men are awakened, born anew, roused, brought from the darkness of heathenism into the light of the gospel, and from the power of Satan unto God. They burst the thralldom of a natural state; friends, family ties, privileges, caste, distinctions, fall like Dagon before the truth, of which the ark of old was the symbol: the convert rejoices to "count all things but loss for the excellency of the knowledge of Christ Jesus his Lord;" he crucifies the whole body of sin; he presents his body "a living sacrifice, holy, acceptable to God, which is his reasonable service."

In this way, beloved brethren, will the God of all grace recover your decayed churches. Thus will the power of godliness revisit you; thus will apostasies cease; and the weak be confirmed and built up in their most holy faith.

Think me not harsh, severe, or rigid. God knows the tenderness with which I would cherish you, as a nurse cherisheth her children. It is that very tenderness which induces me to grieve you for a moment, that you may attain everlasting consolation. Faithless is the shepherd who sees the wolf coming and fleeth and leaveth the sheep.

DOMESTIC.

AMERICAN TRACT SOCIETY.

Appropriations for printing Tracts in Foreign Languages.

The Executive Committee of the American Tract Society feel constrained to invite the attention of the churches to the claims of foreign and pagan lands. The calls of Providence, which led the society, at its late anniversary, solemnly to resolve on the attempt to raise, the present year, *thirty thousand dollars* for tract operations abroad, have but been rendered more moving and affecting by recent communications.

The indications that God will use the press, in connection with the labors and prayers of his people, as a grand instrumentality for the diffusion and permanent establishment of the gospel, are clear and decisive. The great mass of the earth's population may be reached through a *few principal languages*, most of which have been acquired by missionaries. The *ability to read* prevails far more extensively among the heathen, than a few years since was known. In almost every part of the world, God is opening doors of access. The fabric of paganism is tottering, and multitudes are induced to examine the claims of Christianity. Many conquests of pagan hearts have already been gained. And more than all, the Spirit of God is evidently *moving on the churches at home*; kindling a new interest in the speedy diffusion of the gospel; exciting to self-denying effort, to liberality, and to prayer. Is it too much to confide, that the work which God has thus undertaken, he will own and bless?

It is also a fact, that what the society have hitherto done has kindled new zeal in our fellow-laborers abroad. Their plans are enlarged; their presses are in operation; new publications are preparing; and they look to God, through the churches, for the means of prosecuting their work.

With such incentives, and warned by the speedy flight of the passing year, the Committee, at a meeting, September 15, 1834, having carefully examined the claims of respective countries and stations, unanimously

Resolved: That the following appropriations be made as early as sufficient contributions shall be received, and opportunities be afforded for transmitting them, viz.

To China, for the use of the American mission, in connection with Rev. Mr. Gutzlaff, Leang Ahn, and others; all religions being here mainly diffused through the press, and the Chinese *written* language being intelligible, not only in China, but in Corea, Japan, Loo-choo, and Cochinchina, embracing, in the opinion of Dr. Morrison, "more than one third of the population of the globe," vast multitudes of the Chinese having shown the utmost eagerness for books, \$5,000

Burma and Siam, for the use of the American Baptist mission; having in operation among

eighteen millions of Burmans a type and stereotype foundry, four master printers, organized bands of distributors pervading the rivers, towns and villages; great eagerness among the people to read, and many conversions by means of tracts, 5,000

Ceylon and the adjacent Continent—for ten millions speaking the Tamil. In Ceylon are seven mission stations; two presses; 4,000 scholars; 30 native converts might be immediately employed as distributors.—Another station soon to be commenced at Madras, 2,500

The *Mahrattas*—about twelve millions; three missionaries devoted chiefly to Bible and tract distribution, which, with religious conversation and schools, are here among the most promising means, 3,000

Sandwich Islands—three mission presses, 16 to 18 native printers, 50,000 scholars. Only 1,030 pages yet printed in Hawaiian. Every new tract finds about 20,000 readers. No where, probably, is every page issued so likely to be appreciated and read, 3,000

Singapore and Indian Archipelago, including mission of American Board of Commissioners for Foreign Missions at Siam. At Singapore are two presses, a stereotype foundry, and founts of type in Malay, Arabic, Javanese, Siamese and Burgh. It is visited by water-craft and junka from almost all parts of Southeastern Asia. Java, Sumatra, Celebes, Borneo, the Moluccas, Sulu, and other islands of the Indian Archipelago, are estimated to contain from 30 to 50 millions, 1,000

Syria and Persia.—A branch of the mission-press is removed from Malta to Beyroot, and tracts in Arabic, Greek, and Turkish, are greatly needed. For 110,000,000 of Mohammedans very little has yet been done. A new mission is about to be established in Persia, 1,000

Smyna, (to which the remaining branch of the press late at Malta is removed,) for use of mission of American Board of Commissioners for Foreign Missions in that vicinity and in Greece, and of Rev. Mr. Brewer; for tracts in modern Greek, Italian, Armeno-Turkish, and other languages, 1,000

Greece, for mission of Domestic and Foreign Mission Society of Protestant Episcopal Church; press located at Syra, with facilities of communication in all directions. A number of Scripture narratives issued, 1,000

Constantinople and Asia Minor, especially for the Armenians, including the recent mission stations at Broosa and Trebizond on the Black Sea; thirty Lancasterian schools in operation with 2,000 pupils, 1,000

Russia.—The tract friends at St. Petersburg say, "We labor for 60,000,000 and more." A depository is opened at Moscow. The eagerness with which tracts are purchased and received by multitudes, not only in these cities but in distant parts of the empire, affords abundant encouragement, and the call for pecuniary aid is very urgent, 1,500

Germany, especially the Lower Saxony Tract Society at Hamburg, which has more than 30 publications in common with this Society; very extensive openings for usefulness in Germany, Switzerland, Lithuania, and Poland, and much opposition from Neology, 1,000

France.—The Paris Religious Tract Society has nearly 40 publications in common with the American; it labors for 32,000,000; the press is unrestrained; and the colportage system of circulation very useful, 1,000

Moravian Brethren.—Tracts and books are needed at numerous mission stations, and several are just issued or in progress for West Indies and Canada, 700

North American Indians, for missions of the American Board of Commissioners for Foreign Missions, 300

Do. do. American Baptist Board, unappropriated, for new openings, 700

Total, \$30,000
54

Small as these appropriations are, compared with the wants of a perishing world; and small as they are, compared with the pecuniary ability of our favored churches, the Committee beg that no minister, or Christian, male or female, will indulge the hope, that they will be duly obtained and remitted, until the language of Christ to her who poured on his head the box of precious ointment, can be applied to themselves: "She hath done what she could."

By a statement from the Treasurer, it appears, that, while the total current expenses of

the society since April 15, for paper, printing, etc., have been \$26,479 29

The total receipts, during the same period, have been only 23,005 15

Leaving a deficiency (no foreign appropriation having yet been made the present year) of 3,474 14

This deficiency must be made up; the society's current expenses in future, including all the claims of our own country, must be provided for; and \$30,000 in addition be raised for foreign and pagan lands, or the above appropriations cannot be made.

Miscellaneous.

AN APPEAL IN BEHALF OF CHINA.

THE following appeal was written by the Rev. Charles Gutzlaff, from whose journals so copious extracts have heretofore been inserted in this work. It was originally addressed to Christians in England; and presents an outline of his tours along the coast and in the interior of China, and of the results of his observations relative to the openings in that country for the introduction of Christianity.

China has hitherto been considered inaccessible to the gospel. With its 350 millions of immortal souls, with its extensive sway over numerous hords of semi-barbarians, and with its many other vassals, it presents an unbroken strong-hold of Satan, which is fortified by anti-national laws, and made impregnable by ancient customs. What a painful sight to behold these myriads in Satan's thralldom, in the darkness of degrading idolatry, without a God and Savior; and withal, to behold the mountains of impossibilities which seem to render their borders impenetrable by the light of truth. We have pity on barbarous nations, which in a state of savage life dishonor human nature by the abominations of heathenism; but here we meet a people endowed with a good share of natural understanding, polished by the hand of civilization, and superior to the Mohammedan Asiatics, degraded by brutal Buddhism, led astray by Taoism, and estranged by Atheism. Whoever has beheld these millions of China in such a state, and who cherishes in his bosom the feelings of common humanity, will pity them; but a soul touched by the divine Savior's love will weep for them, and pray earnestly that the salvation of our God may be granted unto them. Alas, China has found few advocates in Christendom. We have been content to say a few words upon the subject, and after having lamented their lot, we have left them to themselves. There has been a general excuse;—We can find no access to them; the government counteracts all efforts to enlighten them; we must be satisfied with instructing the settlers in the Indian Archipelago, and wait till the barrier of national exclusion is removed.

At the same time we may prepare the Scriptures in their language, issue tracts, and render the study of their difficult language easy by philological works. We may open schools, to instruct the youth in our settlements, and thus imbue their minds with the doctrines of Christianity.

These attempts are highly laudable, and the individuals engaged in the work are praiseworthy, and their labors and their zeal will find a rich reward in eternity. It is unnecessary to speak of the success which has followed their efforts; nor need we name those conspicuous individuals, whose labors of patience have contributed so greatly towards opening the way of evangelizing China. Instead, however, of being satisfied with what has been done, we ought to press forward till we have found access to the empire itself. Are there any obstacles too great for the Lord, who has commanded us to preach the gospel to all nations, and at the same time promised to be with us till the end of the world? Considerations of this kind ought to make us bold in attacking the bulwarks of Satan, even though the whole world were in array against us.

If the visionary project of subjecting all mankind to the spiritual jurisdiction of the pope, could embolden men to enter this empire at the peril of their lives, how much more ought we to be undaunted in the work of God, to subject this nation to the sway of Christ, the Lord of all? We aim at nothing but the glory of God. The Roman Catholic missionaries overcame all difficulties by their perseverance, and gradually gained ground; and we, being clad with the armor of God, are we not able to conquer? When they entered China, the intercourse between distant nations was exceedingly imperfect, the intercourse with China very little, the prejudices of the Chinese against foreigners were much stronger than at present; but notwithstanding all these impediments, they found their way into every part of the empire. In our days the ships fly through the ocean, our mercantile intercourse is on the increase, and national antipathy is partly worn away,—possessing now all these advantages, is there not a greater prospect of success? But still the same system of national exclusion is in force, and in point of liberal intercourse we have scarcely gained anything.

In other countries we have had to meet more formidable obstacles; and they have been overcome. Yet in China we despair. Witness the Romish missionaries; see with what a perseverance they withstood the sweeping regulations of national exclusion. We disapprove entirely of their measures; we detest the cause as far as mere popery is concerned; but to stand firm till death, boldly to brave all dangers to accomplish the end, is heroism, and highly recommendable to protestant missionaries.

The writer of this was deeply impressed with these and similar considerations, when, against the wishes of his friends, he ventured upon a voyage to China. Having left Siam, his former station, he embarked on board a Chinese junk for Teen-tsin, a large trading town in the neighborhood of Peking. He was weak with sickness, borne down with grief, and in the most feeble situation imaginable. Though he despaired of life, he thought it better to die in defence of the great cause, than to linger on a sick bed. After arriving in the Chaou-chow district, on the eastern frontiers of Canton, he saw himself surrounded by millions, who had never heard the sound of salvation. He distributed books, which were gladly received; this roused his sinking spirits. The voyage to Fuhkeen and Shantung was fraught with disasters; and he had his full share of sufferings. Instead of finding the mandarins vigilant to watch his motions, he met with none, and was quite at liberty to converse with the natives who visited him from curiosity. Teen-tsin, in Pih-chih-le province, furnishes a large field for giving medical assistance. This opened the way for religious instructions, his company was sought, and he was scarcely noticed by the government. After visiting Mantchou Tartary, he returned to Canton, where he was kindly received by Dr. Morrison. It appeared that we might carry on the work of an evangelist without involving us in any danger, and that the Chinese government was by no means so hostile as to preclude every attempt to promote the glorious gospel. This was in the year 1831.

Meanwhile the attention of the British Factory in China had been directed towards the northern ports of the Chinese empire,—which in days of yore had been visited by the English ships. They therefore fitted out an expedition, to which the writer was appointed surgeon and interpreter. The Lord Amherst, (this was the name of the ship sent on this enterprise,) went up the coast in March 1832.

Unfavorable winds detained us a long time in different ports of Canton province. Mr. L., the supercargo, gave me full liberty to distribute the word of eternal life, which was everywhere joyfully received. Arriving in Amoy harbor, the greatest emporium of Fuhkeen, we were treated as enemies, and found but few opportunities of making known the riches of the gospel to a people, who claimed me as a native of their district. We then visited the Pescadore islands; and from thence stretched

over to Formosa. No interference of the mandarins hindered the people from intercourse with us; we had many visitors, and the demand for Christian books was great. Christianity once flourished on this island, but we now found no vestiges of it remaining.

At Fuh-chow, also, the capital of Fuhkeen, we were unhindered in our proceedings; the crowd of natives who thronged us for medical assistance and books, was immense. We here met with Roman Catholics; they informed us that *they were printing the New Testament*. Nothing astonished them more than that we had been able to publish it in their own language; the only thing they regretted was, that we should distribute these precious books to the "ignorant and blind heathens!"

Hastening towards Chekeang, we entered the port of Ning-po. The natives here are a very amiable race, and of all whom we have hitherto met, the most promising as regards the introduction of the gospel among them. This opinion was still more corroborated by our visit to the Kin-tang island. After having staid a considerable time at Shang-hae, in Keangsoo province, (which, with Ganh-wuy province, formerly bore the name of Keangnan,) we departed for Shantung; and thence passed over to Corea. In all our excursions on shore we scattered the word of eternal life. Neither in Chekeang nor Keangnan did we find the people prejudiced against it; they read it eagerly, and I can now say, not in vain.

As far as my knowledge extends, the mandarins interfered only twice with the distribution of books; and then they made but a feeble effort to discountenance what they could not disapprove. Wei, the lieutenant governor of Fuhkeen, asked me for a set of Christian books, and sent them up for examination to the emperor. Taou-kwang, the reigning monarch, who has never shown hostility to the Catholics, passed no censure upon the glorious gospel; and the magnates at Peking, who examined into its doctrines, did not denounce it,—but they withheld likewise their approbation.

On our first arrival at Corea we met with no opposition in making known the truth of the eternal God; but afterwards, when we came in contact with the royal commissioners, we found that the door was shut. However, the king received a whole copy of the Scriptures, in twenty-one volumes, and a double set of all the tracts, among the presents which we sent to him. Notwithstanding the severest prohibitions, and the anti-national character both of the government and the nation, the good seed is sown in this remote country, and will ere long gloriously spring up and yield fruit.

From some unaccountable cause we found the Loochooans, whom we next visited, prejudiced against the word of life. This remark, however, applies only to the government: *the people were anxious* to obtain copies of the New Testament, and of our numerous tracts. As often as they were freed from

the presence of their rulers, they eagerly pressed forward to obtain from us these books.

After having returned to Macao, in September 1832, I received several offers to go upon a new expedition, of which the utmost limits were to be Mantchou Tartary. Though this new attempt was on some accounts highly objectionable, nevertheless I embarked, and entered the service of a great commercial house, as surgeon and interpreter.

We departed in October, met tremendous gales, and arrived in November in Mantchou Tartary. Whilst I scattered the seed of eternal life in those distant regions, and anticipated the joy of doing so from the southern shores up to the Chinese Great Wall, our ship struck the ground, and we suffered the most intense cold. But when God had saved us from this imminent peril, we directed our course to Shang-hae. Most joyfully were we received by the natives. Six months before they had read our books, now they understood their contents, and wanted a fuller instruction in the way of life.

During our further progress in the northern parts of Chekeang province, and among the Chusan islands, I had ample reason to praise our glorious Savior for opening so wide a door to the introduction of the holy gospel. All that I had formerly seen was nothing compared with the ardent desire now evinced by the natives to obtain books. Many, many thousands of the plainest essays upon the most essential doctrines, have found their way to all the adjacent districts; and had I had a million of tracts, and fifty thousand copies of the Scriptures, they would all have been scattered amongst eager readers. My most sanguine expectations have been far surpassed. I marvel and adore in the dust. Curiosity, I confess, had a great share in rousing the people to be impetuous in their demands; but at the same time, I see in it a higher hand. Are the bowels of mercy of a compassionate Savior shut against these millions? Does his all comprehending love exclude these millions? *Before him China is not shut*; he, the almighty conqueror of death and hell, will open the gates of heaven for these myriads,—he has opened them.

When we arrived at Fuhkeen, on our return, my large store of books was exhausted, and I had to send away numerous applicants empty handed. After a dangerous voyage, we reached Lintin, near Macao, April 29th, 1833.

Whilst writing this, I anticipate the pleasure of being again very soon in the northern parts of China, and of remaining there for an indefinite time. We have experienced many severe trials, and have had to struggle with almost insurmountable difficulties; but God has never forsaken us. Our communication with the greatest part of this extensive coast, where we may have intercourse with more than fifty millions of Chinese, may now be considered as established. Let us not, however, expect too great results from these very feeble attempts; but let us believe, that the Almighty God, who

has granted his blessing on the beginning of the work, will not suffer China to carry on any longer her system of exclusion. Appalling difficulties may frequently arise; but what are they before an omnipotent God? The decree of evangelizing China is passed in heaven; what therefore can all the contrary decrees of the pretended "sons of heaven" avail? I am happy to say the supreme government at Peking has hitherto not denounced evangelical doctrines as dangerous, but merely censured them as unclassical. Yet should they dare to denounce them, it would only rouse the spirit of the nation to inquire further into the truth of the gospel.

But let me not draw too favorable a picture of the Chinese nation; though they harbor no peculiar prejudices against foreign creeds, they are entirely engrossed with the things of this world; their hearts are steeled against religious impressions, whilst they satisfy their minds with the punctilious observance of mere rites. We are, however, by no means dejected, on this account; it is the work of God, in which we are engaged; the Savior has promised to send the Holy Spirit, and we trust that by his powerful agency a glorious change will be wrought.—The wild migratory barbarians, whose hords once started from the frontiers of China and went on inundating and conquering all Europe, were brought to the obedience of the gospel when amalgamated with the German tribes; why should not the Chinese be benefited by its celestial rays?

The writer addresses himself to simple-hearted Christians. He beseeches them to pray earnestly that God may send the Holy Spirit from on high, to enlighten the darkness. He wishes to speak to kindred souls, who are ready to sacrifice their all, that China may be evangelized, and Christ glorified. Is there no body, who having the goods of this world, will dedicate both his substance and himself to the great cause, by becoming a travelling preacher in China without burthening any society? Among the thousands of English vessels, is there none which will eventually perform the voyage along all the coast, visiting every place in its way, to *benefit the heathen*?

We have no intention of draining public funds which are already so much exhausted, but we wish to see individual efforts, which, if well directed, will produce most glorious results. May the Father of all them who adore our Lord Jesus Christ in spirit and truth, call some of his children to these regions, where there is abundance of work, and but few laborers.

Millions of Bibles and tracts will be wanted; and I trust that these will be furnished, persuaded that *He* who opens the door for the introduction of the gospel, will also furnish the means for its propagation.

SCRIPTURES ILLUSTRATED BY CUSTOMS
IN INDIA.

THE following notices are contained in a letter of T. H. Baber, Esq., and are copied

here from the Oriental Christian Spectator, published at Bombay.

Subjects illustrative of oriental customs mentioned in the sacred writings, but for want of recollection of the latter, though no man has less excuse for it, having been educated for the church, I would not enter so fully into the subject as I wished. The following subjects, however, occurred to me as bearing some analogy:

1. The temples called *Kebetrums*, *Ombaloms*, *Kawas*, and *Kotums*, of the Hindoos, in both Malabar and Canara, from being frequently on the tops of hills, in the recesses of the forests, and their idols, where there are no buildings, placed in the midst of groves, call forcibly to mind numerous passages in the Scriptures, where the idolatries of the heathens are so distinguished, as well as those beautiful descriptions, which the ancient poets, both Greek and Latin, have left us of the groves and retreats of their rural deities.

2. In the mode of building, observed by all the Hindoos in Malabar, there is something very analogous between the area or quadrangle in the centre of their buildings, called *Nalapura*, and the *impluvium* or *cava odium* of the Romans, both being alike exposed to the weather and giving light to the house. This area in the hot season is usually sheltered by a *Paadal*. Q. May not this be the same as the *to mason* of St. Luke, where our Savior and the apostles were accustomed to give their instructions?

3. "The girding of the loins for running." If you refer to 1 Kings xviii, 46, I know of no such custom in Malabar, though the Scripture injunction of having our loins girded—thus *perizonium*, as used in Luke xvii, 8, and Acts xii, 8; also *anazonium*, 1 Peter i, 13; 2 Kings iv, 29, and ix, may be considered as illustrated by the manner in which the natives wear their garments, or rather waist-cloths, for they seldom dress themselves, men or women, above the waist. This cloth, called *moonda* by men, and *poda* by women, is wrapped round the middle part of the body, being secured round the loins by a girdle or *zoni*, called *todara*, *arignapum*, *alasa ooraka*, made of gold or silver, the two latter containing *mantram* or *yendrum* (charms.) They also use these girdles for fixing their knives and poniards, which like the ancient poniards is made crooked, *brevis gladius in arcum curvatus*. But to my subject.

4. Amongst all ranks of Hindoo women their hair is "the instrument of their pride," according to the Scriptural expression; and where nature has not been liberal in that ornament, the defect is supplied by art. Amongst the men, particularly the Nairs, their hair is made up into a bundle, though more frequently a large and long lock, called *kooduma*, is all that remains; Absalom's hair, which was sold (2 Samuel xiv, 26) for two hundred shekels, might have been worn thus, and when sold, applied to adorn the women in those days.

5. The custom of tinging the eyelids with antimony, or a kind of ink made from the juice of several plants, and which is common throughout India, I believe, is very general in Malabar—and is no doubt of the greatest antiquity. Thus Jer. iv, 30, "painting the eyes with lead-ore."

6. "Grinding at the mill," as noticed by you, is not an employment amongst the Malabars—though the women of the highest rank, busy themselves in what we consider menial employments, and even in the labors of agriculture. Every day may be seen at the proper season women of the first Nair families in this place, and every other part of Malabar, breaking the clods, and reaping the harvest. In other parts of India and in Canara, I have seen women grinding corn with hand-mills, sitting upon the ground with the mill-stones between them, and this I take to be precisely the custom referred to by the words "that is behind the mills," in Exodus xi, 5. Pole, in his Synopsis, gives a correct description of this stone-mill, or *mulus*, or *mola*, as rendered in Latin, because *mola e duobus constat lapidibus inferiore ac superiore*.

7. The custom of wearing bangles or shackles to their feet, also bracelets, call to mind "the tinkling with their feet," etc., for which the daughters of Zion were reproved in the 3d chapter of Isaiah.

8. "The charms set up against the evil eye," consist of cabalistical figures and marks upon small pieces of copper, and upon ollas; the former are called *yendrum*, and as I have before mentioned are placed about the waists of men. The women wear them round their necks—and are supposed to secure them from witchcraft, sickness, and misfortunes of all kinds. This is similar to the manner in which the Jews carried their phylacteries, Ex. xiii, 6; Num. xv, 38, excepting that they wore these charms in their garments. As a counter-charm to an evil eye. The Malabars stick up what they call *naivara*, distorted, and oftentimes obscene figures of men and women and monkeys, while they are building their houses, etc., and stamp in the inside of them the figure of an open hand.

9. The charming of snakes by means of music, particularly the pipe, is very common throughout Malabar. This is confined to a class of people called *Korawara*. They also pretend to cure the bite of the most venomous serpents and other noxious animals. People of this description, I am aware, are to be met with in many parts of India, and I merely mention it, to show the affinity between these customs, and those to be found in the sacred writings—for instance, Jer. viii, 17, I will send serpents, cockatrices among you, which will not be charmed,—Eccles. x, 11, surely the serpent will bite without enchantment.

10. But the most striking resemblances to what we read of in holy writ, are the sepulchres, which have within these few last years been discovered near Calicut, of which the natives themselves can give no account, but what is truly absurd, and derived from their

superstition, or I should say ignorance. They call them by different names, but chiefly gayennennady kodam—and say, they were the abodes of the living during the age when men survived their faculties, and did not see death or Antagen, who, they say, was slain by Parmeeswaran. These sepulchres are found on high rocky ground, which is hollowed into chambers from eight to twelve feet square, and four or five feet in height; and contain large earthen vessels with several smaller ones, which are supposed to have contained the bones or ashes of the deceased and his family, pieces of iron incrustated, and which fall to pieces on being handled; utensils, etc., are also found, which may possibly have been the instruments and utensils which belonged to the trade of the deceased. They may, also, have been designed for some religious use, like

the *kistai ierai*, wherein the images of their deities, or holy water used in their ceremonies were kept. One in particular I saw had every appearance of being a habitation for the living—one chamber, without cells, benches or ornaments, about seven feet square, and five high, and answering in every way to the sepulchre where our Savior was laid, the only entrance being an aperture formed on one side of the rock and under ground, such as the entrance, or *thura*, before which Mary and John were obliged to stoop down ere they could look into it (John xx, 5, 11)—some are made with a hole upon the top (particularly one I opened within a yard of a bungalow I was occupying while on circuit at Calicut) as well as on one side, which was covered with a large granite stone, like the opercula over the sepulchre of Lazarus.

American Board of Commissioners for Foreign Missions.

SMYRNA.

THE following letter has recently been received from Mr. Temple, dated June 12th, giving an account of a destructive fire which had occurred in that city.

The Committee with all our Christian friends will unite with us in praising our heavenly Father, for the merciful escape which he has recently given us from one of the most destructive fires which have occurred in this city for more than a quarter of a century. On the 3d inst. about noon, we were alarmed by fire, which had just broken out not far from our house, and was blown towards us by a powerful wind. It had soon made such progress, that we deemed it prudent to pack up as many of our goods and books as possible, and flee. Within a few moments our house exhibited such a scene as it would be vain for me to attempt to describe. A gang of 20 or 30 Jews and Greeks came in and began to exhibit the most tangible evidence that they regarded all within as common plunder. One Jew seized my hat and placed it on his head; another my thermometer, and was putting it into his pocket; while others grasped at shoes, boots, and any other articles that happened to lie in their way. Some of them rushed into the store-room, and cried out for rum, rum! Of this, however, they found none. In the midst of this scene of confusion, a Turk took his stand in the store-room, with a large club in his hand, and with a dignity and firmness which filled me with admiration and the plunderers with fear, he brandished it in all directions. This brave fellow has not yet returned to ask any compensation, while the plunderers all came early on the next morning to demand most clamorously an exorbitant reward for the aid which they had rendered. In the midst of this indescribable scene, however, we were enabled to remove nearly all our goods and place them in boats and convey them away to Mr. Jackson's, an English gentleman,

on whose premises our printing-office is. We are extremely indebted to this kind gentleman and his lady. One of his fire-proof magazines was thrown open to receive all our goods, and his house to receive myself and Mrs. Temple; our two children, with our young Armenian friend, being kindly accommodated at Mr. Hallock's.

The fire advanced rapidly, consuming all before it, till it reached the next house to ours and Mr. Brewer's, and the same is true in reference to the houses of our missionary brethren Lewis and Jetter not far from ours, but in another direction, and there the Lord said to the destroying angel, as he was brandishing his flaming sword over our dwellings, *It is enough*, and the fiery sword was returned to its sheath, and our houses all stand almost unimpaired, monuments of the divine mercy to us. While 200 families or more have seen their own dwellings become, what this world is destined soon to be, a heap of ruins and ashes. *Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.*

The engines, and there are many of them, which came to quench the fire, could not one of them be induced to play till 40 or 50 dollars were paid to each of them on the spot. One of our friends, who lost three houses, not happening to have the money in his pocket, his cashier being away at the moment, promised the engineers and firemen any sum they would name, to be paid on the following day, but they would not afford him the least aid, because he could not give the money at the moment. Soon after this, four or five rich Turks most generously came to him with as much money as he might need, but it was too late. They, however, went into his houses and carried out upon their own shoulders many of his most valuable articles of furniture and saved them. He was overcome and wept like a child as he related to me this noble conduct of the Turks. The common Turkish porters, however, demand an exorbitant sum as

such occasions before they will do any thing.

A very singular incident happened in the house of one of our countrymen, during this dreadful scene. A gang of Jews entered there, as they did my house, and one of them finding a musical snuff-box, seized it and put it into his pocket, and as he was making his way out, he jostled against some one, and this set the instrument in motion. The thief was thunder struck at hearing such a sound uttered by the plundered box in his pocket, and the attention of one of our friend's clerks was thus attracted to the villain, who was very glad to deliver up without delay such a clamorous accuser and detector of the robbery which he had committed. What a striking comment is this on the declaration of Moses to Israel, *Be sure your sin will find you out!* And what an affecting thing to find the offspring of the venerable patriarch Abraham, the father of all them that believe, the friend of God, sunk to so degraded and guilty a condition! The fire doubtless brought together all the vagabonds, thieves, and desperadoes of every sort, that were in the city, for this was emphatically *their hour and the power of darkness!*

GRANTS FROM THE AMERICAN BIBLE SOCIETY.

THE Treasurer of Board has received the sum of *five thousand dollars* from the American Bible Society, to aid in printing and circulating the Scriptures in the Chinese language.

Also *three thousand dollars*, to be used in printing and circulating the Scriptures in the *Mahratta* language.

The same society has granted the Board 1,500 copies of the New Testament in the Modern Greek language, to be put into circulation by the missionaries of the Board in Greece, or in countries where that language is spoken.

FORMATION OF AN AUXILIARY.

AN auxiliary of the Board was organized in the month of May, in the City of New York, denominated *The New York Young Men's Foreign Missionary Society*; the object of which is, as expressed in its constitution, to engage the co-operation of *young men* in the glorious enterprise of evangelizing the world.—

The following persons are its officers—

John Slosson, *President*;
 Prof. John Torrey, { *Vice Presidents*;
 Latimer R. Shaw, {
 Rev. Henry A. Rowland, *Corr. Secretary*;
 Edward T. Shaw, *Rec. Secretary*;
 George M. Tracy, *Treasurer*;
 and twenty *Managers*.

Donations,

FROM SEPTEMBER 11TH, TO 30TH, IN-
 CLUSIVE.

Central ex. ss. of Western New York,
 Rev. A. D. Edly, Tr.
 Canandaigua, (Of which to con-
 stitute WALTER HUBBELL an
 Honorary Member of the Board,
 100)

120 02

Palmyra, Mon. con.	42 00
Pennyan,	105 19
Salem chh. Marion co.	7 00
Sodus, Mon. con.	6 57
Volcott, Mon. con. in 1st chh.	11 75—302 06
Cheshire co. N. H., Aux. So. S. A. Gerould, Tr.	
Walpole, Gent. and la. 21.65;	
mon. con. in 1st cong. so. 28.46;	
to constitute Rev. Edwin JEN- NISON an Honorary Member of the Board,	50 11
Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.	
(Of which fr Newark, Benev. asso. in 2d presb. chh. 82.)	122 00
Franklin co. Vt. Aux. So. C. F. Safford, Tr.	
Enochburg, La. of cong. chh.	10 12
Georgia, Gent. 22.56; la. 20; a fem. friend, 5;	47 56
St. Albans, Gent. of cong. chh. 64; la. 76;	140 00
Waterville, Cong. chh. mon. con.	3 79—201 47
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Coxsackie, A. Van Dyck,	50 00
Hillsboro' co. N. H., Aux. So. R. Boylston, Tr.	
New Boston, Mon. con. 12.90;	
three fem. friends, 11.52; a friend, 1.94; W. C. I.;	27 16
Petersboro',	13 00
Wilton, Mon. con.	5 84—46 00
Merrimack co. N. H. Aux. So. S. Evans, Tr.	
C. M. F. for mis. to Africa,	2 00
Hanover, Theol. so. in Dartmouth college,	14 00—16 00
Northampton and neigh. towns, Ms. Aux. So. J. D. Whitney, Tr.	200 00
Hadley, Gen. benev. so.	
Oneida co. N. Y., Aux. So. A. Thomas, Tr.	
Bridgewater, Mon. con. in cong. so.	10 02
Bridgewater Village, Mon. con.	1 12
Coventry, Mon. con. 1.37; sub. 9.26; 10 02	
New Hartford, Mrs. C. Risley,	4 00
Oxford, Presb. chh. and cong.	14 13
Richland, Mon. con.	8 15
Russia, C. Preston, 5; sub. 1;	6 00
Smithfield, 1st presb. so.	60 00
Vernon (enter, Fem. miss. so. 10; a friend, 10;	20 00
Watertown, La. benev. asso. in 2d chh. for haa. chil.	7 00
Waterville, Mon. con. in presb. so.	13 94
Westmoreland, Young la. benev. so. for Mackinaw miss.	12 00
Whitesboro', Aux. so.	25 06—180 04
Western Reserve, O. Aux. So. Rev. R. Nutting, Hudson, Tr.	
Northville, Mon. con.	3 16
Richfield, Cong. chh. 10; O.	
Oviatt, for Stockbridge miss. 7;	17 00
Strongsville, Benev. so.	7 00
Wadsworth,	14 00
Ashtabula co.	
Austinburg, Mon. con. 21.74; juv. benev. so. for cd. haa. chil. 2.17; a friend, for China, 50c.	94 41
Geneva,	10 27
Kingsville,	3 07
Morgan, Mon. con.	10 00—47 75
Portage co. Asso.	4 50
Hudson, Mon. con. in W. R. college,	72 75
Streetsboro',	4 00—81 25
Trumbull co.	
Gustavus, Asso.	10 00
Kinsman, A. Christy, 2d,	5 00
Vienna,	14 75—29 75—199 91
Windsor co. Vt. Aux. So. N. B. Williston, Tr.	
Brattleboro', W. village, Gent. 15. la. 15.32;	30 22
Marlboro', coll.	5 00
Wardsboro', Chh. coll.	30 00—65 33

Total from the above sources, \$1,444 91

VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Mon. con. in Rev. D.
 Thomas's so. 9 10

<i>Albany</i> , N. Y., J. T. Norton, for support of Rev. W. Goodell at Constantinople.	1,000 00
<i>Aquobogue</i> , N. Y. Union par. presb. chh.	5 50
<i>Auburn</i> and vic. N. Y. By H. Lison, agent.	
<i>Apulia</i> , 30; Auburn, 1st presb. chh. 100;	
2d do. 147,47; Berkshire, 10,75; Bingham-	
ton, (Of which fr. Rev. LEWIS D. HOW-	
ELL, 50; ELIHU ELY, 100; CAREY MUR-	
DOCK, 100; which constitutes them Honora-	
ary Members of the Board,) 753,44; Cay-	
uga, Fem. for miss. so. 21; coll. 34; (of	
which to constitute Rev. HENRY SWYDER	
an Honorary Member of the Board, 50.)	
<i>Fayetteville</i> , Rev. OREN HYDE, which	
constitutes him an Honorary Member of	
the Board, 50; Homer, Coll. 131; Manlius,	
Jamesville so. to constitute Rev. ANNER	
MORSE an Honorary Member of the Board,	
50; Newark Valley, 70,05; Owego, Fem.	
benev. so. 25; coll. 79,32; (of which to	
constitute CHARLES B. FISLEY an Honora-	
ry Member of the Board, 100;) Prable,	
To constitute Rev. GARDNER K. CLARK	
an Honorary Member of the Board, 50,32;	
Shenectades, 50,64; Syracuse, (of which to	
constitute Rev. ERASTUS H. ADAMS of	
Ludlowville, an Honorary Member of the	
Board, 50;) 135,59; Truxton, Young la.	
benev. so. 5; beads, 4,12; coll. 21,83;	
Union, Presb. cong. (of which to constitute	
Rev. JONATHAN M. ROWLAND an Honora-	
ry Member of the Board, 50;) 62; Mrs. M.	
Sumner, 1st pay. for William Sumner, in	
Ceylon, 15; Virgil, 23;	1,876 53
<i>Baltimore</i> , Md. La. of 5th presb. chh. 25;	
mon. con. in do. 10,83; class in sab. sch.	
do. 75c.	36 57
<i>Bethany</i> , N. C. Asso.	40 00
<i>Blueasters</i> , Va. T. Brano, for China,	5 00
<i>Boston</i> , Ms. A friend, to constitute Rev. E.	
L. FULLER, of Chelsea, an Honorary Mem-	
ber of the Board, 50; Fem. so. for pro.	
chris. among the Jews, for schools in	
Bombay, 100;	150 00
<i>Buffalo</i> , N. Y. Mon. con. in 1st presb. chh.	117 50
<i>Cambridgeport</i> , Ms. Young la. Ojibwa mis-	
so. for William A. Stearns, in Ojibwa	
nation,	30 00
<i>Camden</i> , Me. Fem. miss. so. 12,50; J.	
Jones, 2;	14 50
<i>Cantine</i> , Ms. Gent. asso.	34 00
<i>Chelmsford</i> , Ms. Mon. con. in 2d cong. so.	
for miss. to Brooca,	9 50
<i>Cherry Valley</i> , N. Y. JAMES O. MORSE,	
which constitutes him an Honorary Mem-	
ber of the Board,	100 00
<i>Cincinnati</i> , O. Contrib. in 3d presb. chh.	
5,60; Mrs. Baum, 5;	10 60
<i>Collins</i> , N. Y. Mon. con.	1 63
<i>Columbus</i> , Missi W. H. Craven,	4 00
<i>Cornucopia</i> , N. Y. Presb. chh.	6 00
<i>Danbury</i> , N. H. Rev. J. Hobart,	3 00
<i>Danville</i> , Vt. La. asso.	21 10
<i>Evans</i> , N. Y. Mon. con.	19 00
<i>Fayetteville</i> , N. C. Mon. con. 14,25; Mrs. J.	
Phillips, 15;	99 25
<i>Flomingsburgh</i> , Ky. Chh.	5 00
<i>Florence</i> , O. Mon. con.	3 00
<i>Jackson</i> , Ten. Dr. Leggin,	2 00
<i>Manlius</i> , N. Y. Sub. and mon. con. in trin.	
presb. so.	38 00
<i>Mississippi River</i> , A stranger, on board	
steamboat,	5 00
<i>Minbury</i> , Ms. Mon. con. in 2d chh.	10 23
<i>North Bridgewater</i> , Ms. Sab. sch. for hea.	
schools,	2 42
<i>North Killingly</i> , Ct. Contrib. of cong.	20 50
<i>Oberlin</i> , O. Presb. so.	20 00
<i>Painesville</i> , O., A friend of China, for bibles	
and tracts for China, 2,500; mon. con.	
13,90;	2,513 20
<i>Paris</i> , Ky. Rev. E. Smith,	3 00
<i>Philadelphia</i> , Pa. Rev. R. H. Smith,	2 00
<i>Prince Edward co.</i> Va. So. of inquiry in	
Union sem.	13 84
<i>Riverhead</i> , N. Y. 1st cong. so.	20 90
<i>Stonington</i> , Ct. Whitting club, for Sandw.	
Isl. miss. 12; ack. in June, as fr. Spring-	
field, Ms.	

<i>Sutton</i> , Ms. N. F. Morse,	2 40
<i>Trumansburgh</i> , N. Y. Mon. con. in 1st	
presb. chh.	51 00
<i>Upper Norfolk</i> , N. Y. Mon. con.	1 00
<i>Walnut Hills</i> , O. Mem. of 1st presb. chh.	
3 25; do. of Lane sem. 3,80;	7 05
<i>Worcester co.</i> Ms. A friend, conscience money,	20 00
<i>Unknown</i> , Two friends,	10 00

Whole amount of donations acknowledged in the preceding lists, \$7,708 83.

LEGACIES.

<i>Andover</i> , Ms. Mira Squacombush, by E.	
FAIRB, Ex'r,	105 50
<i>Windsor</i> , Ms. Mehetabel Rogers, (\$200 hav-	
ing been received previously,) by E. Ford,	
Ex'r,	100 00

DONATIONS IN CLOTHING, &c.

<i>Bridport</i> , Vt. A box, fr. la. asso.	56 00
<i>Butternut</i> , N. Y., A box, fr. la. of presb. so.	
for Mackinaw,	33 00
<i>Hartford</i> , Ct. Paper, 63 reams, fr. H. Hudson,	200 00
<i>Kennetunkport</i> , Me. A bundle, fr. juv. so.	
for Brainerd,	12 00
<i>Martinsburg</i> , N. Y., A box, fr. fem. miss. so.	75 00
<i>New York city</i> , Sab. sch. books, etc. fr. sab.	
sch. of R. D. chh. Franklin-st. for Ceylon,	100 00
<i>North Cornwall</i> , Ct. A box, fr. la. Lydian so.	
for Wheelock and Bethabara,	30 00
<i>Portland</i> , Me. A box, fr. sab. sch. miss. sew.	
circle, for Dr. Dodge, Beyroot,	35 00
<i>Riadger</i> , N. H., A box, fr. fem. char. so. for	
Brainerd,	24 54
<i>Shoreham</i> , Vt. A bundle, fr. S. White.	
<i>South Cornwall</i> , Ct. A box, for Northwest-	
ern Indians fr. fem. benev. so.	34 25
<i>Stamington</i> , Boro., Ct. A barrel, G. ladies,	
for Rev. L. Smith, Sandw. Isl.	130 00
<i>Utica</i> , N. Y., A box, fr. ladies, for Rev. H.	
G. O. Dwight, Constantinople,	65 26

James Gny, Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Bethel, Gent. 128,22; la. 43,06; asso. 24,00;	195 00
Brownsville, Asso.	25 25
Brunswick co. A member of presb. chh.	5 00
Charlotte, Mrs. Hogg; 5; chil. of P. Harri-	
son, 1; for miss. to S. E. Africa,	6 00
Fairfield, Asso.	25 75
Harrisonburg, Asso.	46 00
Hebron, Asso.	219 75
Lobanon, Asso.	12 50
Lexington, Gent. 124,62; la. 84,87;	209 49
Lynchburg, T. Holcomb, for miss. to S. E.	
Africa,	5 00
Middlesex co. Mrs. M. G. Braxter,	5 00
New Erfection, Sub.	3 60
New Monmouth, Asso.	36 30
Petersburg, Jav. asso.	65 00
Pole Green and Sulem, La.	42 75
Prince Edward, La. of collage chh. 20;	
Capt. Stearns, for miss. to S. E. Africa, 5;	25 00
Providence, (vic. of) Gent. 61,25; la. 22,75;	84 00
Richmond, La. of 1st presb. chh. of which	
to constitute Rev. WILLIAM I. AMERSON	
an Honorary Member of the Board, 50;	
138,50; JAMES GRAY, which constitutes	
him an Honorary Member of the Board,	
100; Miss J. K. Preston, 5;	243 50
Spring Grove, Fem. miss. so. to constitute	
Rev. ALEXANDER WILSON, of Oak Hill,	
N. C. an Honorary Member of the Board,	50 00
Waynesboro', Asso.	125 00
From various sources, See M. Herall &c	
June, p. 238,	450 00

\$1,910 20

THE

MISSIONARY HERALD.

VOL. XXX.

DECEMBER, 1834.

No. 12.

American Board of Commissioners for Foreign Missions.

Patagonia.

EXTRACTS FROM THE JOURNALS OF
MESSRS. ARMS AND COAN.

[Continued from p. 402.]

December 14, 1833. Finding that a young man was going to the Bay, I accompanied him. On our way we crossed a table land and then descended into a wide plain almost encircled by ranges of hills. On this plain we saw several hundred guanacoës grazing. My guide gave chase to a drove of these animals and I followed him, my horse cutting the air so that the ground seemed like a rapid current under my feet. There was no checking my bounding courser. I had only to keep my seat and go on. These horses are trained for the chase, and are admirably adapted to the country. When they draw near a herd of guanacoës, like furious chargers, they pant for the onset; and if loose rains are given to one, it is almost impossible to hold in the rest. A check makes them restive, and almost furious to rush upon the prey. As we could get no chance for heading or cutting off the guanacoës, we did not succeed in taking any. Being obliged to pursue them on a straight line, we soon found them outstripping us in the race, and though our celerity was such as almost to make the ears tingle, yet these fleet animals soon left us far in the rear, and we abandoned pursuit and again proceeded on our way. These natives pursue their game not only on the pampas, but upon the hills and mountains; and it is surprising to see their panting steeds ascending and descending steep and lofty eminences, leaping bogs, ditches, etc., with scarcely any abatement of their speed, and stop-

ping for nothing until restrained by their riders, or jaded by toil they sink exhausted on the ground.

After crossing this plain we ascended Table Mountain by a narrow winding ravine. From the top of this mountain, which is ten or twelve miles from the shore, we had an extensive view of the strait and of the country on both sides of it. I discovered nothing new in the soil or external features of the country. The hills were mostly sand and gravel, but covered with a stunted russet looking grass even to their tops. The low valleys contained a rich black mould, and produced rank grass and wild celery in abundance. No forests were any where to be seen, and no streams of any considerable size. Water in this country is scarce, and is usually found in little basins, or in rills at the foot of the mountain.

Our little hunting party returned at evening with thirty young guanacoës, twelve of which were assigned us as our portion. Thus the Lord spreads us a table here in the wilderness. At this season most of the game taken by the Indians consists of young guanacoës, as they are unable to keep with the old ones when pursued, and become an easy prey to the dogs.

20. Visited by crowds of the natives to-day, who are so friendly as almost to press us out of our tent. While dressing our game, many of them gathered around and begged the liver, lights, etc., which they devoured raw. It is a common practice among them to eat these parts of the animals which they take in hunting, warm in the field, tearing them from their game like dogs; not because they are pressed with hunger, but because they esteem them a luxury in this state. I have also seen little children

eating the most offensive parts of the intestines uncooked and unwashed.

Young Louie returned at evening with three lads whom he brought from the tribe of Indians he had been to meet. He informed us that he had found a large body of good Indians, and that they would all be here on the morrow. Queen Maria he said was not with them, but they were led by a capt. Congo, whom he called a very good man and declared him the grand chief of the nation. When Lorice heard these tidings, he left us to follow after his own tribe.

Our young friend slew a lion on his return, and a part of its flesh was presented us. These natives use the lion for food whenever they take the animal.

This Sabbath has been a day of constant and unavoidable interruptions, and the sight of those restless savages, roaming on to eternity, without the knowledge of a Sabbath or a Savior, is painfully affecting.

23. Capt. Louie set off early this morning to meet the approaching party and escort them to our camp, while the rest of the family seemed to be making preparations to receive them. About noon the Indians began to arrive, and for several hours they continued to pour in around us and to erect their tents on all sides. While the women were engaged in putting up the tents, etc., the men and children crowded around our habitation to get a peep at the American strangers. Some ventured into our tent, others huddled thick before the door, sitting in close ranks upon the ground, and others arranged themselves on horseback in the rear of these, and bending forward so as to lay their bodies horizontally on their horses' backs, strove to get a glance at us through the door. They were all dressed in mantles of skin like those heretofore described. They were armed with the bolas, and many of them wore the boot taken from the horses leg and the wooden spur. They are a large and noble looking race of men. Most of them are tall, straight, and well proportioned, with broad swelling chests, round, smooth, well turned limbs. Stature usually about six feet. Their hair is long, straight, and black, eyes and nose moderately prominent, forehead rather low, teeth well set and of ivory whiteness. Their complexion is rather swarthy, but their countenances mild and pleasant, indicating friendship and good nature.

When the women had arranged their tents, they also gathered around to indulge their curiosity for gazing upon us.

The females are not so large nor so well formed as the males. Soon after their arrival, the chief, capt. Congo, who is the head-man of the tribe, came and introduced himself to us, and spent a long time in our tent. He is a young man of a sweet countenance, of a tall and elegant figure, and of much native gracefulness of movement. He has learned a few English words from sailors and talks a little corrupt Spanish. He seemed happy to see us and was very social so far as his medium of communication would admit. He appears vain, and is much given to self-applause. He inquired about our country, what houses we lived in, what food we ate, whether we had "much guanaco," how many moons we were on the water while coming to them, how long we had been here, how long we would stay, what articles we had with us, especially if we had rum, and tobacco, with many similar questions. He was also curious to know our name for almost every object he saw. Many things appeared truly interesting to him, but every thing was marred by the shamelessness with which he introduced and pressed topics of the most obscene nature.

A subordinate captain informed us that this tribe were called the Santa Cruz Indians, and that the larger part of them are still with Maria at the north, but would be here before long. He also informed us that the clan that separated from us yesterday were the Supalios of Port Famine, that they were bad Indians, and that our friend capt. Louie did not belong to them but to the Santa Cruz tribe.

24. Most of the Indians appear hearty and robust. There is a goodly number of sprightly children, and there are some very aged men amongst them.

During the day an old man came before our tent door, and observing us writing, he sat down upon the ground and commenced a loud and boisterous harangue. Our Indian mother, whose tent is next to ours, immediately came out and began to labor resolutely with the old man; but all that was said to him only made him more fierce and clamorous. The Indians gathered around from all quarters, some of them smiling at his earnestness, and others appearing absorbed in deep thought or listening with fixed attention. Our old mother finding herself unable to hush the man retired and her son, capt. Louie, began to try his skill. He labored evidently to sooth the old man's feelings by putting his hand upon his shoulder, and bending

down to drop soft words in his ear, and apparently reasoning with him in a very candid and dispassionate manner. Finding his efforts unavailing, the young man pressed through the crowd, with anxious looks entered our tent and sat down between my companion and myself. All this time we had been ignorant of the cause of the old man's perturbation though we suspected it might be occasioned by our writing. This the young man now assured us was the case. He told us that the old man said our paper and books were very bad, and that he had tried to convince him to the contrary, but as he had not succeeded, and as the old man still scolded, he wished us to put up our writing. We readily took his advice, and could not but feel affected at the very decided, yet mild manner in which he defended our cause, and at the determination he showed to defend us to the last by crowding into our tent and taking his seat between us.

When we had laid by our writing we began to take more notice of the old man, trying to talk kindly with him, giving him some water in a tin cup, etc. This seemed to sooth him and he soon retired.

[Mr. Coan.

25. I passed among the tents this morning, and counted 31; but how many of these are double I know not. Passing among them they appeared like stalls, occupied by families or pairs, as the case may be; these are generally about four or five feet wide and contain from four to six occupants. These tents are much as the others, having plenty of dogs, and skins on which they lie or sit, and but little else.

From the first arrival of the camp, our tent has been crowded, and great numbers sitting around the door. As a body I never saw a company of more pleasant countenances, or less indicative of bad dispositions. In this respect I should think they were far before Loricé's party. These are, also, larger and taller men than those were, though I should think none were over six feet and two inches. It is pleasant as I pass from tent to tent to see the crowds of children that follow me, with wonder, astonishment, and delight at the Americans.

27. My patients have increased, until I have seven under my care, four of them afflicted with pulmonary diseases. The number of those thus afflicted is an evidence that such diseases are likely to prevail in the country.

[Mr. Arma.

28. Some rude young men took our axe without leave and went out to cut bushes; but our old mother followed them and brought it back to us.

30. Our thermometer, while exposed to try the temperature, was stolen and secreted by some of the savages. We informed our Indian mother of the loss, and before night her vigilance discovered the culprit, and taking it from him she restored it to us. She also brought us a strayed hammer, and then went all round our tent to tighten the cords, and to see that all our things were secure.

Jan. 2, 1834. At ten, A. M., the savages began to move off, but it was not until two, P. M., that the last of them left the ground. The appearance of this moving company was truly grotesque. The men harnessed for the chase, with boots and spurs, bolas and knife, and attended by a multitude of dogs trooped over the plain, pursuing guanacoës in every direction, while the women and children formed a kind of centre column and moved steadily on with the baggage. Many of the pack horses were so heavily laden that their riders seemed mounted on castles, and one actually sunk under his load. The hens, the pups, the children, and some of the small dogs were put in little cribs, or packed among the baggage; and to keep her infant quiet, one woman had some little bells attached to her crib, which, with their merry tinkling kept time with the horses feet.

[Mr. Coan.

4. To-day two Americans came from the other party. It was pleasant to see those with whom we can converse with ease, but painful to hear their profanity, and see them so given up to sin.

6. It was thought best that I should go and see Maria. Taking the young C. and Henry we rode down to the camp. We passed under the mountain, over an exceeding rich plain, covered with cellery, long grass, etc. We found about 500 Indians living in 60 houses. They appear much like those with whom we are, except they are addicted to gambling, and seem very fond of it; spend much of their time at cards, etc.

After staying a short time, Maria, her husband, and two or three others returned with us, and spent the afternoon. M. is quite pleasant and social, speaking the Spanish with considerable fluency. I should judge her to be 55 years of age, and yet she would gallop her horse with any of us. Like others, she is a great beggar, though apparently very generous herself, offering me a lion skin mantle

and guanaco skins if I wished. We gave her the cloak which we prepared on board for her, with which she seemed much pleased. She has four sons, one of whom was playing at cards with others while I was there, interrupted only by the use of the pipe, of which they are very fond, and would part with their last mantle for tobacco.

[Mr. Arns.]

We supposed Maria to be at the head of the nation; but we now learn that this is not the case, and that she has no more authority at present than any other individual, though it was once nearly absolute.

On telling her that I would soon visit her camp she insisted that I should return with her this evening and spend several days at her tent, and her importunity became so strong that I finally consented to go. Accordingly I mounted a horse prepared for me, and set off at sunset with her and her husband who accompanied her. We rode with great speed and arrived at the camp soon after dark. The Indians learning of my arrival, flocked around the tent in scores to gain a peep at the stranger.

The old queen gave me a piece of roasted meat for supper, and then made me a bed of skins upon which I lay down, and when she had covered me with motherly care I slept quietly till morning.

7. On arising this morning the old queen brought me a piggin of water and a piece of soap for washing, and soon served me up a portion of boiled meat for breakfast. Her tent is made and furnished in the same style with those of the other natives, with the addition of two or three articles from a civilized land, such as an iron pot, a piggin, etc. She inquired how long I would stay at her camp, and on telling her that I must return in the afternoon, she urged me to tarry longer, at least till to-morrow. She seemed pleased with her guest, and treated me with much kindness and simple hospitality. Spent the forenoon in the camp observing the habits of the savages and getting such information as I could.

At three P. M., I told Maria that I must return, when she harnessed a horse for herself, and another for me, and escorted me back to my home. On leaving she presented me with a new guanaco mantle, tastefully painted, and with seven hen's eggs, which she had preserved from a fowl kept in her tent. She also presented my associate with

a mantle at the time he visited her tent.

The queen kept a man in her tent whom she called *padre* and who is a sort of priest. He wears his mantle and hair in the style of the women, lives in celibacy, and never engages in hunting, or in any hard labor, and is supported by the bounty of others. The young sailors here informed me, that his only official duty is to attend to the burial of the dead. This process is thus described. A small hole is dug in the ground and the deceased, having his lower limbs drawn up to his body is buried in a sitting posture, just below the surface of the ground, with his face to the east. The *padre* treads down the grave, and sets up a solemn mourning over the dead. When this is done, it is said that the horses and dogs of the deceased are all killed, and that his mantle, skins, horse gear, hunting apparatus, and every thing which he possessed are buried, an entire removal being thus made of every memento which would recal him to memory. This is probably occasioned by their great dread of death, and their disposition to remove whatever would remind them of the king of terrors. We have not witnessed a death since we have been among them, nor have we been able to find a grave. They either carefully conceal their dead, or carry them to some distant place for burial.

Their marriages are as follows:—When a young man's heart is fixed upon a female, he makes known his desires to some friends, and this person goes to the girl's father and negotiates with him in behalf of the young lover. A price is set upon the daughter—usually a horse, or some mantles; and when this is paid, the young man takes her for his bride. On the day he receives her to his house, he kills a horse and invites his friends to his tent till it is completely filled, and the day is spent in feasting or gormandizing, laughing, talking, singing, etc. Other companies collect in different tents, to whom pieces of the horse is sent, and who spend the day in the same manner. The wife is not only bought in the way of merchandize, but she is sold again at pleasure, and it is not unfrequently the case that a man will have six or seven wives in succession.

[Mr. Coan.]

[To be continued.]

Maharattas.

JOURNAL OF MESSRS. READ AND RAMSEY, IN THE DECCAN AND KONKAN.

THE extracts inserted here are copied from the *Evangelist and Missionary Reporter*, a monthly periodical conducted by the missionaries of the Board at Bombay. On leaving Bombay Messrs. Read and Ramsey proceeded to the island of Salsette, on which is Tannah, the station formerly occupied by the late Mr. Nichols.

Dec. 25, 1833. After breakfast Mr. Read went into the bazar, and found a number of people, to whom he began to preach. After some time, while engaged in addressing the people, who were seated near him, and listening with attention, the village schoolmaster, a proud young brahmin, came up, and in an indignant and authoritative tone, addressing the people, said; "What are you doing here?—You can't read. What do you know about books or religion?—You are like bullocks—up—begone!" Some of the people rose up, made no reply, and were about to depart, as the person who spoke was a brahmin, and his rebuke was considered by them, perhaps, as it is by many, to be the rebuke of the messenger of God. Mr. R. told them to stop, as it was to them he had come to preach the gospel of Christ; and if they could not read and were ignorant, there was the greater necessity for their hearing.

We left Veergaum for Tannah, taking the Kennery caves in our way. A Portuguese man was our guide on the present occasion. As these caves have been described by bishop Heber in his journal, and by others, it would be useless to attempt it in this place. They surpass the caves of Elephanta, both as to numbers and grandeur. While the lover of antiquities cannot but regret that they are left without any one to take care of them, or prevent the images from being still further mutilated and defaced by every ruthless hand of man that may assail them: still the Christian cannot but see, in the present state of these caves and images and in the indifference of the natives and Europeans concerning keeping them in repair, as objects of reverence or curiosity, a striking fulfilment of prophecy, and an unanswerable argument for the truth of the sacred Scriptures. "In that day," says Isaiah,

referring to the gospel times, "a man shall cast away (or forsake) his idols to the moles and to the bats." This text of Scripture is literally fulfilled as regards these idols and many others. As they have for a long time been deserted by the idolatrous worshippers, and as the stillness which reigns is but seldom disturbed by the sound of the human voice, the *bats*, and *owls*, find here a safe abode. Part of the prophecies in reference to idols have been fulfilled, and we may rest assured, that the one in Zech. xiii, 2, viz. "I will cut off the names of the idols out of the land, and they shall no more be remembered," will not fail of being in like manner fulfilled. May that happy time speedily arrive.

In conversing with our Portuguese guide, he informed us, that he regularly confessed his sins to his padre, once a year; and that for the spiritual instruction and forgiveness he might receive on the occasion, he paid half a rupee; the padre, he added, sometimes punishes us, by giving us a dozen lashes. The women are dealt with at times in the same manner. Thus

"Proving the doctrine orthodox
By apostolic blows and knocks."

It is not the first time we have heard of this mode of punishment as practised, at present, by some of the padres towards their people. He also informed us, that he worshipped the cross and the images of different saints which he keeps in his house, and that he does so at the command of his spiritual guide. May these idols also utterly pass away.

We reached Tannah at eight in the evening, and were accommodated with lodgings in the house known now among the natives by the name of the *billiard room*. A lad informed us that the Rev. Mr. Nichols, missionary, formerly occupied the same house. We could not but feel sad to think of the changes which have taken place in the state of things here. The missionary is dead, and all the mission schools are discontinued; the house of prayer is turned into a house of gambling and folly; and nothing is left to break in upon the stillness of that moral death which broods over the people.

26. We went out among the people. Two of the hearers, aged men, attempted the defence of Hindooism. One began. We listened till he had finished, and then began to reply, but while urging upon them the necessity of worshipping God, who is a Spirit, in spirit and in truth, the one and then the other inter-

rupted us with a string of questions and objections like the following. "Where is God"—what is God like? How can we worship an immaterial and invisible being—every thing is God. A stone becomes God, if a man have faith to believe so. God gave men different colors and different religions, and different sacred books, and every man can be saved by following his own religion. God commands the Hindoos to worship idols. Christians (meaning the Roman Catholics) worship idols too, etc.

While engaged with these, a brahmin spoke out loud enough to demand attention: "Don't you take away life?" We answered, Yes, and so do you.

B. Don't you believe that God is every where?

Yes.

B. Don't you eat meat and fish?

Yes.

B. Then you eat God. You sahibs are very bad, because you take away life.

We replied, Do you not believe that God is every where, and in that piece of wood (pointing to a piece)?

B. Yes.

And do you not cut and saw the wood, and thus do violence to the God who dwells in the wood?

B. No, no, that is a different thing.

But do not the Hindoos take away life?

B. Chuch! chuch!

Did they never kill any sahibs?

Several said, Yes, yes.—The brahmin remained silent, and presently went away. Being then left without any one to interrupt us, we endeavored to make known to them the plan of salvation through the Lord Jesus Christ. We gave away a few tracts, but the people did not seem anxious to receive them.

We went to see the Roman Catholic chapel. The padre, the Rev. J. J. L., who resides, as is their custom, in a house adjoining the chapel, seeing us enter the church, very kindly came and offered his services to explain to us any thing we might wish to know concerning the chapel. He pointed out to us all the images of the saints, which are arranged in their proper places in the chapel. Our attention was directed to one, and then to another; among these were found St. Peter, St. John the Baptist, etc. etc. St. Anthony, to whom this chapel is dedicated (if we mistake not), holds a conspicuous place in a niche in one side of the chapel. There is another image of this saint placed near the cross, at the end of the building.

Our attention was particularly attracted by a group of images near the door. We asked what is this? The padre replies, "The representation of the manger in which our Savior was born."

Upon close examination, we saw representations of cows, horses, pigs, fowls, etc., arranged among some hay. In the midst of these lay the wooden babe, and near him sat his wooden mother, while over head were suspended by wires or threads a few little wooden images to represent angels. Observing bangles on the ancles of the babe, we asked what they were for, expressing at the same time our doubt whether the infant Savior had any thing of the kind on his ancles, as these made him look like a Hindoo. The padre replied with a smile, that they were only put on for ornament.

A list of all the fast days, and festivals, and holy-days, was hung up to view—of these we counted more than fifty for the year, not including the Sabbaths.

After satisfying our curiosity in looking at the chapel, we were conducted by the padre into his house. At our request he showed us some of his books, which were all in Latin. Among these we observed the Vulgate, History of the Council of Trent, Decrees of the Popes, etc. We asked him if he had a copy of the Greek Testament. He replied—Greek! what is that? We then told him that the Scriptures were written in Hebrew and Greek, and afterwards translated into Latin. He seems to have no acquaintance with Hebrew or Greek. He, however, quotes the Latin Bible with great accuracy and fluency. In answer to our inquiries, he told us that he read the Latin in the chapel, in conformity to their custom, but explained it to the people in Mahratta.

We inquired if he attempted to make any converts from among the heathen. He said, No: if you speak to them, the first thing they say is, True sahib; and the next thing, What support will you give us. He thought that their conversion was a hopeless case, and so does not attempt it, confining his labors to his own people. On our return to our lodgings, we sent the padre a copy of the New Testament in the Mahratta, which he was desirous to obtain.

27. A Hindoo youth called to-day for a book. He informed us that he was formerly a scholar in one of the mission schools under the care of Mr. Nichols, and met with others on the Sabbath in the house we then occupied, to receive

religious instruction. He said he did not believe in the idols of his people, nor did he worship them; that he had learned from Mr. Nichols, that it was sinful to do so, and that he believed Jesus Christ was the Savior of sinners. He remembered that there were *ten* commandments, but had forgotten them, and wished to have another catechism and spelling-book which contains the commandments. We gave him cheerfully such books as he wanted. This youth holds the memory of the deceased missionary in high estimation, but so far as we can judge has not yet believed on Christ to the saving of his soul.

28. On our way we were met by three fukeers returning from the bazar. We made our salaam to them, and asked, who are you? They replied we are fukeers. What are you doing.

F. We are begging.

You are not sick, nor blind, nor lame, but strong men, and God has given you hands to work, why then do you beg?

F. This is our work—God has commanded us to beg.

Did he command *you* to beg?

F. No, but he commanded our fathers to beg, and ordered that their children should do so too.

How much money have you got today?

F. See. (Holding his gourd-shell towards us). We looked into it and saw only four pice and a few dates. While engaged in talking with them a Mussulman came up and gave them another pice and went on. One of the fukeers then observed, See, sahib, God has sent us another pice.

But if you would work, you could get every day more money than you now have, and would not then be taking money from the poor, who cannot afford to give it.

F. No, no, sahib; we must not work. It would be a sin for us to leave this employment. This is our work, and we must follow it.

They were then exhorted to forsake their sinful employment, and to work for an honest living, being assured, that the course they were pursuing would procure for them the displeasure of God here and hereafter, and not his favor as they supposed.

29. On our way returning, we were saluted by several little girls with Salaam, sahib; salaam, sahib.

Who are you? we asked.

Girls. We are school girls and live here.

Can you read?

G. Yes, yes, responded several voices.

Where did you learn to read?

G. In Bombay; in Miss F.'s school.

Do you go to school now?

G. No, sahib, there is no school here.

Is there no one to teach you?

Several raised their hands, and giving them the usual significant shake replied, Nobody teaches us now.

We fear you will forget to read unless you have a school.

G. What can we do?

At our request they repeated the commandments and portions of Scripture in the hearing of a number of seapoys, who were assembled to hear the conversation. They confessed in the hearing of their parents and others, that the idols of the heathen are vain, and that Jesus Christ is the only Savior of sinners. May they live to love him in sincerity and in truth. We supplied these little girls with such tracts as was deemed necessary, and invited them to call on us in the morning when we should have time to converse more with them.

31. Left Bhowndy this morning for Lonar, a small village about seven miles distant, which we reached at seven o'clock. The road to this place was rough and hilly. Gardees cannot pass here. We stopped at the house of the patel, the head-man of the village. The house, like most of the Hindoo houses in this part of the country, is constructed so as to accommodate the cows, and calves, and fowls as well as the family. We occupied the cows' apartment, they being turned out during the day. We had an opportunity this morning of seeing the family at their devotions. The females of the family having prepared their frugal breakfast, informed the men that it was ready. They immediately arose from the floor, on which they had been lying at their ease for hours, and after washing themselves, assembled in the corner of the house, the farthest from us, for their morning worship. This consisted in the mere repetition of the word *Ram*, *Ram*, connected with beating, for about five minutes, a rude family drum. This being finished, they daubed a little moist powdered sandal wood, and red paint on their foreheads, breasts and arms, and then sat down to eat. On going towards them they all said "Go away, don't come here—you will pollute our food." We asked, why do you beat the *tomtom* before eating. They replied, "This is our god." But have you no other god? They then showed us a little box containing sandal-wood dust, and

said, "These are all the gods we have." A hoop, with a piece of sheep-skin stretched over it, and a box of sandal-wood dust, are the gods of this poor family! Truly gross darkness covereth them. Before leaving them we told them of the only true God, even our Savior Jesus Christ, and urged them to throw away their idols and pray to him alone. After they had finished their breakfast, we asked them how often they eat during the day. They said twice;—once at eleven o'clock in the morning, and again at night,—we are poor people and cannot afford to eat oftener than twice a day. They also said that they always prayed to their gods before eating. While the Christian cannot but pity the ignorance of these benighted people, he is constrained to admire in them the disposition to acknowledge God (oh that they knew the true God!) as the author of all their mercies. Their conduct in this particular reproves many a professing Christian. We had a few of the villagers assembled in the verandah of the Patel's house, to whom we made known the gospel of Christ. We distributed but few tracts, not being able to find many readers. There is no school in this village. There is one temple dedicated to Hunooman. The people seem to be poor.

[To be continued.]

Ceylon.

LETTERS FROM GIRLS IN THE FEMALE CENTRAL SCHOOL.

THE letters which follow were written in the Tamul language by the girls whose names are affixed to them, and addressed to those patrons in this country, by whom they are supported. The letters were translated into English by native young men educated by the mission. The first is dated September 24th, and the second, September 27th, 1833.

DEAR BENEFACRESSES—I request you will be pleased to take a perusal of the following few lines, which will give you a short account of the Central School, of which I am a member, and of my own situation. I was born of heathen parents, in the village of Cochoville, in the district of Jaffnapatam, in Ceylon. My father was taken away by the cholera. After some months it was the sovereign will of the Almighty to bring me up to this Central School, to

furnish me with every worldly advantage, to inculcate the holy and true word of God, among many fables or false religions, to teach me the way of salvation through the medium of Jesus Christ the only Son of God, to teach me how to read and write my own language, and the English language, some parts of arithmetic, geography, and needle-work. This is quite contrary to the custom among the Tamul families. I thank my dear benefactresses, because you have felt so anxious and done so much as to have me educated both in spiritual and worldly sciences. I praise my Savior Jesus Christ, who had chosen me out of many, many poor girls, by giving me spiritual knowledge, by cleansing my heart, and by accepting me as a member to his church in July 1832. Mrs. Winslow, who had the care of the school, is gone to her silent tomb; she died on the 19th of January, 1833. This is a thing of sorrow to us the Christians. I am glad to state that the kingdom of Christ prevails, and that it will soon spread out through the island, though some wicked men try to prevent its course. I am sure Christ will soon destroy the army of the devil. The number of the scholars are fifty-two; twelve of them are members of the church. Several others are applicants for admission. Some others seem to feel something about salvation, but few others are young both in age and in Christian knowledge. Ten or twelve were married and left the school in past years. They follow their husbands in doing good to their perishing countrymen in their respective villages.

What shall I say more? Though I am now destitute of parents, I am quite comfortable, because I do and will receive favors of you, my best parents, which those even cannot afford to bestow. Some wicked men have appropriated to themselves the property which my parents had left behind them for the use of myself and my younger sister. In whatever way I may suffer loss, I am sure I shall not become a loser, if I am on the side of Christ. I firmly believe that God will not forsake those who are his children. Moreover, I request you would be pleased to pray for me and especially for my poor sister, who is in the midst of heathen friends.

I would count it one of the best enjoyments of the world, should I see the faces of you my well wishers; but it being impossible, I hope to see you on the right hand of God in the day of judgment. There I trust we shall meet

together and enjoy the presence of our Redeemer.

I am, dear benefactresses, your
most obedient humble servant,
CAROLINE E. SMELT.

DEAR BENEFACTORS—I beg you will read my short letter which I write through the mercy of God. I was born of heathen parents in the parish of Tiliplally, and was taught to worship the dumb idols which they worship. While this was the case, I was, by the grace of the Almighty, admitted into this school, and enjoy numberless benefits, which I ascribe to your charity, and with all my heart thank you. By the entrance into the school, I was so fortunate as to find out my Creator and the true religion which he has established, and to seek my Savior Jesus, who is the only Redeemer, and to repent of my sins and join with the church in January last. Now I praise my Savior, who has chosen me out of the perishing natives, cured me from the sickness of sin, and saved my soul, lest it should fall into the fire of hell. Here I am taught to read and write my own language. Now I am attending to the translation of arithmetic and geography, to read and write in English, and to do needle-work. For all these improvements I am under obligation to your kindness, and pay my best thanks, saying God will reward you. It is sad to state that our kind Mrs. Winslow, who took care of this school, departed this life on the 14th January last. I am glad, hearing that three or four missionaries are coming to do good to this island. Moreover I am glad to write that Christianity prevails in the island, though the army of Satan try to fight against it. Many people are struck with the truth of the Christian religion, though they have not yet embraced it. Fifty-two girls are studying in the school. Twelve of them are become members of the church; some are candidates, and some seem to be serious. My parents and my sisters are alive. Two of my elder sisters were formerly educated in the school and became Christians—both of them were married with Christians. Another one, who is older than myself, is still in the school with me. She also is a member of the church. Two younger sisters are with my parents; others have died. My mother being sick for several years placed her faith totally upon the heathen gods, expecting to be restored to health through their favor; but finding no success, excepting she became worse, she has al-

ready determined not to worship nor serve them, but concluded to serve the only God, and to walk according to his precepts. I have some evidence that she tries to be a Christian. I therefore request you will be pleased to pray for her, that she may exert more and more, and finally become successful; that my father and my younger sisters, with their parents, may become Christians; and that four, who call ourselves Christians, may grow in hopeful piety, and become useful to our perishing neighbors. I hope, if I am the child of God, to see you in the next world, where we shall be praising the glory of the holy God forever and ever.

I am your humble servant,
HARRIET L. LEWIS.

Greece.

EXTRACTS FROM THE JOURNAL OF MR KING.

BESIDES maintaining his large school at Athens, Mr. King endeavors, by making tours through the adjacent country and islands, to disseminate the Scriptures and religious tracts, and promote the cause of education generally in various parts of independent Greece.

From Athens to Syra.

Sept. 11, 1833. Towards night Mr. Riggs and myself left for the Pyraeus. On arriving there we found a boat for Syra, and immediately engaged our passage on board of it. At about three o'clock the next morning, we set sail, and at about eight we arrived at a little port beyond the temple of Minerva at Cape Sunium, and came to anchor in order for the captain to take in a cargo of wood. After having taken some refreshments, I went with Mr. Riggs and six or eight Greeks, to see the ruins of the temple, about two miles distant, as we judged, from the place at which we anchored.

On the steep bank of the sea, and at an elevation of about 300 feet, stand the ruins of the ancient temple. From this elevation we looked down upon the sea, slightly ruffled by a gentle breeze, with here and there an island rising out of its surface, in the midst of which boats were gliding beautifully along, and as we extended our view, we see at a distance on the right the main land of Attica, and the Peloponnesus—and on the left, Long Island, Zia, etc.; and on the south the sea extended as far as the eye could

reach. The scene was to me truly grand. To those who accompanied us, I made a few remarks on the greatness of the Almighty, who holds the sea as in the hollow of his hand, and who takes up the islands as a very little thing. All that remains of the temple are twelve marble columns still standing, and the ruins of others thrown down. Time has much injured the marble, which is slowly wasting and giving a mournful evidence, that all human grandeur must go to decay. "They shall perish,"—"but thou shalt endure."

At about four, P. M., we went on board and set sail. We had a tolerable breeze, and on the 13th, at about five in the morning, we were safely anchored in the harbor of Syra. Here we were most cordially received by Mrs. Hildner, whose repeated and pressing invitations to make her house our home during our stay at Syra, we could not refuse. Here we also found the Rev. Mr. Robertson, who had left Athens a few days before us.

After breakfast, Mr. Ralli, a Scot, and friend of mine, went with us to introduce us to Prof. Bambas, who received us in a most courteous and friendly manner, embracing me in the Oriental style, and said, "Now no longer by letters." "No," said I, "but face to face." With him we had a long interview, and conversed on a variety of subjects, connected with education, and the state of Greece. Though I had formed a high opinion of Prof. Bambas, from descriptions I have had of him from different persons, still I was not at all disappointed in him. His manners are very mild and winning and his countenance attractive. Previous to calling on him, I found a letter from him to me, stating, that he had decided to listen to the calls of his countrymen, and remain for the present at Syra, as director of their school and teacher.

Towards night we went with Mr. Robertson up to the old city, and to the church on the top of the mountain, on which the city is built. When near the top, we saw several persons, who were apparently occupied in carrying stone for the rebuilding of the church. I asked them if they could read? One of them said, "Yes." I then offered them a copy of the ten commandments. He replied, "We do not wish for learning." We bring stones for the building of the church of St. Peter, and he will by and by come and carry us to heaven." At least I understood him to say so. On reaching the church, we found several priests, who were Latins or papists, and

on asking them why they were rebuilding the church, they replied, that it was too small. One of us asked them, in what language they performed their services, and they replied, "In Latin," adding, they also said prayers, sometimes, in Greek."

While going down the mountain, a boy, came running after us, and asked for a tract. I gave him a copy of the ten commandments, which he took, and retiring a little distance, he stopped, turned round, held up the tract, and tore it in pieces with the greatest apparent contempt. He was probably sent by the priests, or, at least, had been previously well trained by them. I afterwards offered one to a clerical person, and he refused to receive it.

Hydra—Spetsia.

21. Went to see the building which was erected for Lancasterian schools in the time of Capodistrias. It is a large building, but remains unfinished, and unoccupied. In the afternoon we went to see two schools. In one were about twenty scholars, and in the other about sixty.

23. Called on the priest and the eparch, who seemed friendly and kind. The priest is a married man, and has a church of his own, that is, his own private property. Near the church we found a small school, in which we distributed some books. There are in Hydra fifty-two churches, in which service is daily performed, all of which are private property, and have but one priest to officiate in each. Most of the priests are married. There are five or six monasteries, which are public property. The two schools which we visited on Saturday, we furnished with books.

We left Hydra for Spetsia, where we arrived in about three and a half hours. On arriving, we called on Mr. Orloff, to whom we had a letter of introduction, and who received us with great complaisance, and introduced us to the abbot, who at once offered us his own room for our lodgings. With him we spent the night. Here we met the oeconomos, or principal priest of the island, and also the teacher of an Hellenic school. We passed the evening in a very pleasant manner. At the close of it, we read a portion of Scripture, and had a prayer in Greek. The abbot and others were present and seemed pleased.

24. The abbot went with us to the Hellenic school, where we heard some of the scholars recite, or rather take a

lesson in Thucydides and Plutarch. About forty scholars are in the school. After having seen the Hellenic school, the oeconomos went with us to the common schools. One of them was a very good one, and I addressed the scholars in it at some length. In two of the schools we distributed some copies of the ten commandments and promised some more.

There are at Spetsia fifteen churches, each church having its priest, and only one. Out of the fifteen priests, eleven are married. Returning to the monastery, several persons came for books. Some purchased, and to some we gave gratis. The oeconomos, I was told, belongs to one of the best families in Spetsia, and is connected by relationship with about two hundred families. As we were about leaving, he gave us letters for the abbot of Cranidi. We were much pleased with our visit to this place, and I should have been willing to remain a little longer. Before leaving Hydra, a man there remarked to us, that the people of Spetsia were wild—that at Hydra they were a little tame. But I was much pleased with the Spetsiotes and happily disappointed in them.

We left Spetsia, and in two or three hours we arrived at the port of Cranidi. The custom-house officer received us into his house, and gave us his best room; prepared a supper for us, and treated us with great politeness. Before retiring, we had the reading of the Scriptures and prayers in Greek, and the family was present.

25. We went up to the village of Cranidi, which is about one hour distant from the harbor. On arriving we called on the demagerontes; then we went to see a girls' school, or rather a school of about sixty scholars, consisting of boys and girls, and taught by a woman from Crete. To some of the best of the scholars we gave copies of the ten commandments, and afterwards left some books for the school. Next we visited a school, consisting of about 45 scholars, taking their lesson in the open air. Then we went to see the school-house, erected in the time of Capodistrias, now without teacher or scholar. The building is large and beautiful, and nearly finished.

At Cranidi are eight churches and twenty priests.

Returning to the harbor, our host prepared us a dinner, of which we partook, and after having sold and distributed some books, we set sail for Napoli. We had left books with the demage-

rontes for the schools. Before leaving Cranidi, I ought to say, that all the people seemed happy to see us, gave us a hearty welcome, and we felt, that our journey had been thus far altogether prosperous.

Argos to Athens.

Oct. 2. Yesterday we came to Argos and I called on Mr. Spanopoulos, who said that he had conversed with Mr. Psyllas, and that we must have a permit even to distribute books gratuitously; and that in order for the Minister of the Interior to give a permit to sell books, some place must be expressly mentioned, and that no general permit could be given.

7. We took horses for Corinth, and set out from Napoli.

On arriving at Charbati, (near the site of the ancient Mycenæ, the city of Agamemnon,) we found lodgings in a miserable hut, one of the best houses, however, in the place. The weather was cold, and we had a fire kindled in our hut, which was without chimney, or floor, and through which the wind whistled in every direction. While our things were being arranged, I walked with a man of the village, who said he recollected my coming there in 1828. On seeing some persons setting by the side of a hut, I asked them if they had no schools in the place. They said, "Neither school nor priest." What, have you no priest? "No." Well then, said I, after I have taken something to eat, come to the place, where I am staying, and I will read to you from the words of our Savior. In the course of an hour many assembled, men, women, and children, and I took the Scriptures and began to read from Christ's sermon on the mount, and to expound. All listened with the greatest attention and apparent interest, and I spoke till I was weary; and then Mr. Riggs read and made remarks for a while; and I again resumed making remarks, and then proposed to unite in prayer. Several voices responded "Yes, yes." So I offered a prayer with them and gave the benediction. This was to me an interesting season. It did not occur to me at the time that it was the first Monday in the month, and the hour of prayer for many who love Zion.

8. I awoke, and we arose and got our breakfast. About five o'clock I went with Mr. Riggs to the tomb of Agamemnon, (so called) and the ruins of the city of Micenæ. They are about forty min-

utes walk from Charbati. Our visit was short. At about eight we were ready and moved on, and passed through the straits of Dervenaki, and at about twelve we arrived at a Khan, where two men who accompanied two English travellers not long since, were assassinated. It cannot be more than an hour and a half or two hours distant from the place where the Nemean games were celebrated. At about three, P. M., we arrived at Corinth. The whole of the way is quite solitary and well fitted for thieves. We put up at a khan, or kind of inn, kept by a native of Zante. Being cold and fatigued I was glad to find any sort of a resting place.

9. We engaged horses to go to Calamaki, but as they did not come till late, we decided not to go till the next morning. There is no school of any sort at Corinth. A school-house, began by Capodistrias, or in his time, remains unfinished. The place seems but little better than it was five years ago, owing to the depredations committed by the soldiers during the civil commotions which arose after the death of Capodistrias.

10. We arose at an early hour and proceeded to Calamaki by way of the village, which Dr. Howe attempted to establish on the isthmus. There are now, I believe, only four families residing there, and they appear very miserable. At Calamaki we took a small boat for Megara, where we arrived too late in the evening to go up to the city, and so were obliged to remain on our little boat during the night.

11. We went up very early to Megara, and on arriving we found one of the priests, with whom I was formerly acquainted. He took us to his house, offered us wine, etc., went with us to the eparch, and seemed in all respects very friendly. There is here no school. The eparch is attempting to establish one. In the place are about 300 families. The place is fine, the water good, and the mountains around covered with wood. Leaving Megara, we proceeded by boat to Eleusis, where we were received with open arms. We found the school, which not long since we supplied with books, slates, and pencils, doing very well. The house where the school is kept is small and dark, but the teacher seems attentive to his business, and the people are preparing, or intending to prepare soon, a better place. Having seen for a few moments the school, we went to our lodgings, and then went to see the antiquities of the place, which are ruins of an old aqueduct, and of the

temple of Ceres. Our lodgings were at a private house, which consisted of one room only. After supper, we had the reading of the Scriptures in Greek, with the family, and a prayer also.

12. On the morning we went to the school and heard some of the scholars recite their lessons. For my own part, I was much pleased, and think the school cannot but be useful. Our Scripture histories are taught in a very excellent manner. We then set out by land for Athens. In about one hour, during which time we rode over a plain, we came to a salt brook, which flows from a salt lake, separated only by a narrow neck of land from the sea, and elevated only a few feet above it. We soon entered the mountains, though our road continued quite level and good, and in three hours we came to an old church, where is a well of fine water. Proceeding a little further we saw the Acropolis of Athens; and at a little past noon we arrived at our homes.

13. Sabbath. In the morning, I went to the Lancasterian school, and expounded a part of the 21st chapter of the Acts. In the afternoon at my house I preached in Greek, from Luke xii, 27.

15. In the morning, I went to the Gymnasium, read a portion of Scripture, and said the Lord's prayer. There are now about eighty scholars in the Gymnasium.

22. We received a permit from the Nomarch to sell books, and made out a long list of about sixty different kinds, on which he put his stamp, and which must be at all times subject to his inspection.

27. Sabbath. I expounded in the Sunday school the 22d chapter of Acts. In the afternoon, I preached from Hosea v, 6. "They shall go with their flocks and herds, to seek the Lord; but they shall not find him; he hath withdrawn himself from them." The object was to show that there was danger that God would withdraw from us—not assist us in time of need—or leave us wholly to our sins, and to everlasting punishment—and the importance of seeking him while he may be found.

29. Mr. V. spent the evening with me, and showed me a curious document, which he found some years since on Mount Athens. It was a letter of indulgence signed by the patriarch of Constantinople and twelve bishops, (the whole synod,) and given to a monk on Mount Athens, in March 1816, stating "that by the power given unto them to bind and loose, his sins were all pardoned,

of whatever kind or nature, they might have been—if he had disobeyed God, broke his commandments—despised Jesus Christ—had been an Atheist, etc. etc. they were all pardoned, both for this world and that which is to come; and that even should he be under the censure or excommunication of any priest, bishop, etc. etc. I wished to take a copy of it, but he did not like to let me have it.

EXTRACTS FROM THE JOURNAL OF MR. RIGGS.

Tour in the Peloponnesus.

THE principal object contemplated in the tour during which the subsequent portions of this journal were written was the distribution of the Scriptures and tracts among the people, and supplying such schools as might be found destitute, with suitable school-books. The tour is the same as that noticed in the journal of Mr. King. The selections made from the journal of Mr. Riggs generally refer to other topics than those mentioned by Mr. King.

Sept. 12, 1833. Left the harbor of the Piræus, and at sunrise were near Cape Sunium. We improved the opportunity to visit the remains of the once magnificent temple of Minerva Sunius; and I am now writing on the craggy cliffs in front of the temple, on which Plato is said to have occasionally discoursed to his disciples. If scenery has power to inspire sublime emotions or sentiments, the philosopher had in this respect every thing which he could desire. The entire coasts of Attica and Argolis in sight, and the islands of the Ægean scattered in various directions, were sufficient to render the scene beautiful. The dashing of the waves at the foot of the rocky promontory, I should say three hundred feet in height and nearly perpendicular, could not fail to render it grand. The enchantments of art too were added to those of nature. Twelve columns of the temple are still remaining. They are of the Doric order with sixteen flutes. But the white marble of which they are composed is much decayed; so that the actual circumference of the columns is not perhaps, in some places, more than three quarters of what it originally was; while the dull limy appearance of the exterior shows that the process of disintegration is still going on. Only a small part of the entablature remains. The walls supporting the terrace which formed the

court of the temple, and which we judged to be about two hundred feet square are also of marble.

Returning in the afternoon we gave a copy of the ten commandments to each of our companions, six in number, who seemed to be interested in our conversation. During our whole walk we saw nothing resembling the habitations of man; and were informed that no village exists within the distance of three hours.

Syra.—We took an early opportunity of calling on professor Bambas, and were much gratified with our first interview. He is unusually mild and affable, as one would easily judge from the cast of his countenance. We spent about two hours with him. As some of his countrymen were present, the conversation turned upon various topics. His remarks appeared extremely judicious, and were listened to with manifest reverence by his countrymen.

In the afternoon we walked to the old town which is situated in the rear of the new town, and on the declivity of a very steep hill. The valley which separates the two towns, and which is about half a mile in width, is not seen from the lower town; so that the two appear to be one, and, especially from the harbor, present a very fine appearance, the buildings seeming to rise in regular succession from the water's edge to the summit of the hill, perhaps two miles distant.

On the top of the hill is a Latin monastery, and nearly all the inhabitants of the upper town, about 5,000 in number, are Roman Catholics. As we were ascending the hill we offered the ten commandments to several persons whom we met, but no one would receive them. One man replied to the offer, "*We do not wish letters*"—a reply but two characteristic of the Romish church. How unlike the earnest desire for books which is ordinarily manifested by the Greeks! It is indeed lamentable to observe the effects produced on Greeks by a connection with the church of Rome.

Hydra.—21. Called, in company with Mr. King, on the venerable Admiral Miaulis. He received us very politely and conversed freely respecting the state and prospects of the country. The present population of this island he estimates at 15,000. Hydra has suffered much in consequence of the diversion of its commerce. Many of its houses are now deserted in consequence of this. The greater part of the large vessels of the Hydriots were destroyed during the war

In consequence of this the extensive carrying trade, which they formerly had, is now in the hands of others. Deprived of their commerce, they are compelled to seek a livelihood elsewhere, for their island, naturally a barren rock, does not, within itself, afford the means of subsistence to its inhabitants.

In the afternoon we visited two private schools. One of them contains only about twenty scholars, the other nearly sixty. A number of scholars in the latter appeared to have made very commendable progress considering the great deficiency of books, of which there were only three or four (in the modern language) in the school. Both the teachers stated that they have for a long time received little or no wages. They continue in their employment, in the hope of receiving assistance before long from government. We engaged to furnish them with the most necessary books.

There is no public schools in Hydra.*

22. Both the above-mentioned teachers called at our lodgings and we supplied them with Testaments, school-books, and tracts. One of them remained while we had reading of the Scriptures and prayer.

Spetsia.—24. In the morning visited the schools. These are four in number, constituting probably a better supply than is enjoyed by most places of the same size in Greece. As in Hydra they are all private schools. One is a school of ancient Greek, and contains forty scholars. One is on the Lancasterian system, and has about seventy scholars. The other two are taught according to the old system; viz. by the exclusive use of the Psalter and church-books, all in ancient Greek. To one of these, as well as to the Lancasterian school, we gave books, which were thankfully received. The teacher of the other professed himself very desirous of reading our books, but said that the parents would not consent to give up the old method. The

*The mistake has been made by some intelligent and pious travellers in Greece, of overlooking the private schools. We had indeed been almost discouraged from our contemplated tour of the Peloponnese (one principal object of which was to supply the schools we might find with books) by the reports of several such persons, (not missionaries), from whose accounts we gathered that not more than two or three schools, besides those under the care of missionaries, were actually in operation in Greece.

The same view appears to be taken by many of the Greeks. On our arrival in Hydra we were repeatedly informed that no school existed in the place; and it was not till after making many inquiries that we ascertained the existence of those above mentioned. Substantially the same thing occurred also in other places.

oeconomos, (principal priest of the island), who accompanied us, very promptly replied to this teacher, saying that "A teacher should guide the parents in respect to the books to be used by their children, and not, for the sake of pleasing them, adopt a system which he himself confessed was a bad one." He afterwards gave it as his opinion that the teacher had said those things merely as a covert to his own prejudices.

We were happy to find both the abbot and the *oeconomos* apparently so liberal and so friendly to us and our cause. The latter gave us a letter of introduction to the abbot of the monastery of Cranidi, a town of about 5,000 inhabitants, situated in Argolis, nearly opposite Spetsia, which we visited.

Oct. 1. Rode out to Argos, where we spent a couple of hours. There is no public school, and the private schools are of a very inferior order. To this latter remark there is, however, one exception, a Hellenic school, taught by a priest, who appears to exhibit a commendable diligence in the midst of various discouragements. We found him in a little dark cottage, with no floor but the earth, and no furniture but a wooden stool, and a miserable bed separated from the ground by the fragment of a carpet. His books were piled in one corner. This was his dwelling and school-house. He has less than twenty scholars.

During this tour, the law of the Greek government was proclaimed, placing certain restrictions on the circulation of books, and requiring that a license should be obtained from the Minister of the Interior. This law was supposed by some of the officers of the government to have no reference to books distributed gratuitously, nor to any books, except those treating on political subjects; but the minister to whom the charge of the execution of it was entrusted, regarded it as applicable to books of every description, in whatever manner circulated: nor did he feel at liberty to give a general license for the circulation of books in any part of the kingdom, but made a special license necessary for each district where the sale or distribution might take place.

We had previously distributed, chiefly at Hydra, Spetsia, and Cranidi, sixty-four copies of the New Testament, twenty-seven of the Psalms, two hundred and forty-one school-books of different kinds, and between seventeen and eighteen hundred tracts.

We had received satisfactory information from various sources of the unsettled state of the country and the consequent danger of travelling. We had also observed that Greeks generally do not venture into the interior without armed guards. In consequence of these things, together with the above-mentioned hindrance to the distribution of our books, we resolved that it is inexpedient to prosecute at present our intended journey in the Peloponnesus. Accordingly we determined to return to Athens by the first safe opportunity.

3. Called in the morning on the nor-march, Mr. M., and furnished him with a quantity of our books, which he had requested for the purpose of sending them to a school in Paros, his native island.

Dined with Mr. Tricoupi. Learned with much pleasure that he intends to distribute several thousand copies, of the modern Greek New Testaments, which have lately been sent as a present to the government from a Greek in Russia. Mr. T. will send them in parcels to all the provinces, to be distributed in part gratuitously, and in part to be sold at a cheap rate.

8. Early this morning Mr. K. and myself visited the ruins of Mycenae, about a mile distant. It is curious that the remains of this ancient city continue to this day as they were seen and described by Pausanias nearly seventeen centuries ago. The bass-reliefs over the gate of the citadel remain precisely as when visited by that traveller, only that the heads of the lions are broken off.

The tomb of Agamemnon, also mentioned by Pausanias, is about five minutes walk southwest from the citadel. It is a subterranean structure of conical shape, I judged about forty feet in diameter at the base, and sixty in height. It is built of hewn stone, and is probably three thousand years old.

At seven o'clock we were on our way, and between three and four, P. M., reached Corinth. Our road led through the narrow pass of Dervenaki, and is altogether impassable for any kind of wheel-carriage.

On finally emerging from the mountains, a beautiful scene was presented to our view. Before us was the Gulf of Lepanto, and the Parnassian range of mountains stretching beyond. On the left was the rich plain of ancient Sicyon; and on the right the extensive olive-groves with the plain and city of Corinth. A nearer view of the city,

however, reveals the dreadful devastations of war. Corinth is almost nothing but a heap of ruins.

Constantinople.

JOURNAL OF MR. DWIGHT DURING A TOUR ROUND THE SEA OF MARMORA.

[Continued from p. 249.]

Mr. Dwight was accompanied by Mr. Goodell. The object of the tour is thus stated—

The voyage was undertaken chiefly for the purpose of gaining information (of which we were before deficient) as to the population of the different towns and villages on the coast, to ascertain the number of Armenians and Greeks, and to see if there are any openings for the establishment of schools. With the results of our inquiries you are herewith presented, and if we are not able to do much at present, yet I think something may be done, particularly at Rodosto, which is the most important place we visited; and at any rate, we have now the whole ground before us, and know very well what can be done and what cannot be done.

The Sea of Marmora (the Propontis of the ancients) is a beautiful expansion of the waters of the Bosphorus as they pass on towards the Dardanelles. It is more than a hundred miles in length, and, in the widest place, about fifty in breadth; and is of immense advantage to the inland commerce of Constantinople, contributing much at the same time to the beauty of the city.

July 26, 1833. At half past twelve we touched at Kanos, having passed the villages Banadas and Koombaghias, and a small monastery in the village of Oochmak-desesy (flying valley).

At Kanos there is no harbor, and a heavy surf rolling in upon the beach, made it difficult to approach with our boat. Coming to anchor, therefore, at a little distance from the shore, we effected a landing on the backs of our boatmen, and spent an hour in making inquiries and taking our frugal meal. This village, the villagers themselves told us, consisted of from four to five hundred houses, though from its appearance I should not imagine that it contained more than half that number. It has, however, five churches, and twelve priests, all of them Greek. They have, also, a Hellenic school. We noticed,

near our landing place, large piles of wood, which we supposed might have been brought here to be shipped for Constantinople. We soon found, on inquiry, however, that this wood was to be consumed in the manufacture of *rakee*, a sort of brandy, very common in these countries, large quantities of which are manufactured in this place. The adjacent country, also, produces a considerable quantity of wine. At half past one we once more set sail, and soon passed Hora, a Greek village of about six hundred houses, where there are six churches, a monastery, and a bishop. Here large quantities of brick and tile are manufactured—the shore being lined with kilns for some distance. The country is extremely beautiful and fertile in grain and in the vine.

In two hours we were opposite the village of Murefde, the proper residence of the old Greek bishop we saw at Rodosto. It is said to contain one thousand houses, all of which I believe are Greek. One hour more brought us to Ereklesty, another Greek village, where a fresh northerly breeze took us, which carried us rapidly on in our course. It gradually increased until at last it came in such strong gusts that our fragile bark could scarcely bear up under it. We therefore put into Shar-koy, or more properly Shehr-koy, (*city village*) where we spent the night. Near our landing place we found a man in the Frank dress, who, as soon as he ascertained we were in search of lodging, conducted us to his own house—a ruinous old building, with little to recommend it, except the apparent cordiality of our host. He proved to be a papal Armenian doctor, formerly a resident of Constantinople. He gave us the best that his house could afford, and all in a spirit of great kindness.

This village is reputed to contain about one thousand Greek houses and one hundred and fifty Mussulman. There are three Greek churches and from twelve to fifteen priests. The number of mosques we did not ascertain, though we counted three minarets from the water. The Greeks here are occupied largely in the manufacture of their favorite articles, wine and rakee. They have a school on the old plan, but we sought for one in vain on the Lancasterian system. When we inquired if they had such a school, we were answered in the affirmative. We soon went in search of it, and were conducted to a miserable house, or rather hovel, where we found a filthy looking man to whom we were recommended as the teacher. He, it seems,

had visited a Greek Lancasterian school in Smyrna, and becoming interested in the system, he procured a set of cards and endeavored to establish a school in this village. With all his efforts, however, he could not succeed, and he complained to us loudly of the universal indifference, and even opposition, of his Greek neighbors to the system. From what we heard and saw, it was evident that the fault was on both sides. The man had undertaken to conduct a school, without any adequate knowledge of the system, and without any apparatus. He had no appropriate room, no seats, and indeed nothing, except the printed cards just as they came from the press, and of course not in a fit state to be used. And, on the other hand, the people were ignorant and uninstructed in the subject of education, and of course not prepared to go forward in the matter and help the man out of his difficulties. An enlightened and active teacher, with a proper knowledge of the system, would soon put things in a good train, and probably a large school would be gathered.

27. We reached Gallipoli at half past eleven, A. M., and immediately dispatched to the head priest of the Armenians a letter of introduction, with which the vartabed at Rodosto had politely furnished us. After a little delay, we received an invitation from the priest to take up our lodgings at his house, which is situated in the precincts of the church. We soon found that we had to do with a shrewd and rather humorous man. He was in fact the best read and the most thinking priest, I have ever found among the Armenians. He has in fact become a sort of vartabed, as his wife is dead, and according to the laws of the Armenian church, he is no more permitted to marry. This is the first instance of the kind I have seen, and the old priest confirmed what we had before heard on this subject. He said, in answer to our inquiries, that if a priest marries again after the death of his wife, it is not considered a sin, but, merely, by this course he lays aside the priest's office and becomes a layman again. "Even bishops, in our church, sometimes marry," said he; and he then referred to the case of Dionysius Carabet, without knowing that we were acquainted with him, saying that if he were to come and make him a visit, he should give him a hearty welcome.

Gallipoli is situated on the European coast at the entrance of the Dardanelles from the sea of Marmora. It is commonly called by the Turks Galiboloo. Its

ancient name was *Kallipolis*, (beautiful city,) and it is spoken of by Strabo as being a small town included in the district of Lampsakos, though on the opposite side of the Hellespont, about forty stadia distant.*

The city at present contains from three to four hundred Turkish houses, eight or nine hundred Greek, one hundred and twenty Armenian, and about the same number of Jewish. The Greeks have six churches and a proportionate number of priests. They never have had a Lancasterian school here, and the reason assigned was that they are too poor; although they are able to build and decorate most profusely, churches and altars, even beyond their actual wants. The Armenians have one church, and a school in the same precincts, on the old plan. The priest seemed much gratified with an account of the new system of instruction, and requested us to send him a copy of the cards, which we promised to do after they shall be printed. The Armenians here are the first we have found who speak only Turkish.

The rocks near Gallipoli, are of a peculiar formation and appearance. They are entirely composed of small shells, so closely cemented together as to form a very hard substance, which is a common building material in the town.

These rocks appear to have been thrown up from the bottom of the sea by some terrible convulsion, and immense fragments of them are piled one upon another in the utmost confusion. In a valley opening upon the sea, is a grotto held sacred by the Mussulmans, as having been the oratory of a sainted dervish.

28. We were awaked this morning by a thundering voice which proved to be that of the old priest who was preaching in the church adjacent to our lodgings. His preaching related as usual to money matters, and he seemed to plead the cause with the greatest earnestness. It seems that a priest had come from a poor village near Adrianople, to solicit aid for building a new church, and this was the subject-matter of the sermon. The church was so near our lodgings and the priest's voice was so powerful that we could hear almost every word of the sermon, and in all my travels, and in all my intercourse with the Armenians, this is the first instance in which I have heard a sermon from an

Armenian priest. Preaching indeed is not the business of the priests, and in this instance, as I have already related, the preacher is not strictly a priest, but a sort of vartabed.

After service we had an opportunity of seeing how charitable collections are managed by the Armenians. A regular subscription paper was opened, and every contribution was carefully put down with the name of the contributor. Even though it did not amount to more than four paras, which is less than one cent. In one instance a contribution had been received from a female of one hundred paras, (about 20 cents), and they had neglected to put it down at the time and were not able afterwards to ascertain the name of the donor. About this case they had much difficulty, and many words passed between them on the subject.

29. Although the wind was ahead and rather strong we determined to proceed on our way. We started in the morning; and after rowing up the coast a mile or two, we were enabled to cross with a sail. We reached Kemer before night, the distance from Gallipoli being computed at about thirty miles. Kemer, or as the Greeks call it, Kamarais, is a most wretched place, containing about thirty Turkish houses and as many Greek. There is one mosque and one Greek church with two priests. The situation of this village is in a pleasant and fertile valley, through which flows a small river, contributing to enrich the soil.

30. A strong head wind and a heavy sea outside, prevented us from moving, with our little boat to-day. We, therefore, spent the time in the village with an old Greek priest, who was in fact the village school-master as well as priest. His school consisted of only a few boys, and in fine weather he was in the habit of taking them up the hill to a retired place among the trees—a sort of academic grove—where he endeavored to convey to their minds the few ideas—and few indeed they were—which he himself possessed. Their chief occupation, however, seemed to be to read, in the usual monotonous and sing-song way, some books of the church, which they did with so loud a voice that they could be heard in almost any part of the village.

31. Our impatience led us to start this morning though the wind was still high. After buffeting the waves for three hours, we were very glad to put

* The Greek stadium was about 16,811 yards, so that the width of the Hellespont at Gallipoli, according to Strabo, is about three and three-quarter miles.

into Shahmely, where we were obliged to draw our boat upon the shore as there was no harbor, and a heavy sea was rolling in.

This village is even more miserable than the last, inhabited wholly by Greeks, amounting to about forty families, all of whom are poor and filthy, ignorant, and wretched.

The wind subsided so much by mid-day that we were able to proceed; so we launched our boat and got under way at a quarter before one, P. M., bidding adieu to Shahmely without a single regret. In an hour and a half we found ourselves opposite Cape Kara-Bugha Boornoo, (Black-bull cape). From this cape we stretched across to the island called Arabadasy, (Arabian island), which we reached at a quarter past seven, P. M., having rowed the whole distance. This is one of a cluster of islands, lying south of the Marmora, and west of the peninsula of Erdek—the ancient Kyzicos.

In Arabadasy, where we stopped, the village has thirty or forty Greek houses, a few Mussulman, one church, one monastery, and one mosque. We could not learn that any Lancasterian school has ever existed here. We feel, therefore, that it is particularly desirable that some suitable person should be sent by us from Constantinople to visit these different islands for the purpose of establishing schools on this plan. The island of Marmora, on which there are several Greek villages, should by no means be neglected.

The people here seem enterprising and in good circumstances, and no doubt they would encourage the establishment of schools, were the subject properly presented to them.

Aug. 1. We left Arabadasy at seven o'clock, A. M., and after passing two or three islands of the cluster already mentioned, we reached the northwestern point of the peninsula of Erdek, where we touched at the village of Kharaky. Here are from 120 to 130 Greek houses and two churches, but no school. At half past twelve we proceeded on our way. The coast here is very bold and rocky, raising sometimes to a very considerable height. This rugged and barren scenery was now and then broken by a ravine of a fertile appearance, in which grain is cultivated and also the vine. At the foot of one of these ravines, in a small cove, we found the village of Langada, where we stopped for the night. The people are all Greek, except a single Turk who is a sort of steward to the *ogha* who owns the vil-

lage. We found this Turk tithing the grain as it was brought in from the harvest. One tenth of all the vegetable productions goes to the *agha*, and if afterwards they are carried to market at Constantinople, one eighth of the avails of the grain, and one tenth of other productions, is paid at the custom-house. Silk is produced here, though in small quantities.—The number of houses in this village was stated at from 60 to 70. There are two churches, three or four priests, and an old monastery.

Entering the gulf of Bandurma we sailed up towards its western extremity, where we touched at a village called Ermeny Koy (Armenian village) and procured an old Armenian for a guide. We then proceeded on to the very head of the gulf, where we landed at half past eleven. We now proceeded in search for the ancient Kyzicos, which was situated on the narrow isthmus which joins the peninsula with the main land. We soon found that if we had entered the opposite or western gulf, we should have landed nearer the site of the city.

Not far from this spot, but higher up, we found an immense pile of ruins in the form of a large square. At first view it appeared nothing more than a large square mound, flat on the top, and covered with fragments of marble, broken cornices, chapitres, etc., but on further examination we found that the whole was supported by huge stone arches, which are now considerably below the surface of the ground. There were some openings through which we were enabled to descend. The arches were constructed of large blocks of marble, and for the most part they appear as perfect as though they had just been formed. The whole structure seems to have been composed of marble. Was not this the magnificent temple spoken of by the Greek writers, the pillars of which were four cubits thick and fifty cubits high, each of one entire stone? That we found no remains of such pillars on the ground is no objection to such a supposition, for it is well known that the Turks have transported from Kyzicos, as well as from other ancient cities, to Constantinople, almost every thing of this description that was in a good state of preservation to adorn the royal mosque of the capital.

Ascending still higher towards the north, we came to a deep ravine running east and west, where we found the ruins of the large aqueduct, supported in crossing the valley by a double row of

lofty arches. The top of the highest arcade must have been from eighty to one hundred feet. We could trace with our eyes the line of the aqueduct for a considerable distance up the mountain. Not far distant were some traces of another smaller aqueduct crossing the same valley.

Our guide conducted us to what he called a church, which proved to be nothing less than the old ampitheatre. It was in the form of a full circle, perfectly regular, hollowed out from the side of the hill, and I should say could not be less than three hundred feet in diameter at the top. Its sides are now completely covered with earth and vegetation, so that the circular seats are not visible, though I have no doubt that a slight excavation would bring them fully to light. I descended to the bottom through what appeared to have been the ancient gate-way, and there I found the first row of seats, of cut stone, fairly above the surface.

We spent some hours in wandering over the ruins of the once splendid city, where now not a dwelling for human beings can be found, except here and there a temporary lodge for the wine dresser. Here the din, and bustle of business have been heard, the songs of mirth and the clangor of war. Here, armies have met, thousands of hearts have beat high with anxiety, or have sunk with terror, and battles have been fought, and victories won, where now all is silent as midnight and motionless as the grave-yard. Temples and palaces have adorned this place by their magnificence and beauty, where now the laborers thoughtlessly drives his plough, or the ground is abandoned to the wild shrubbery of nature.

Kyzicos was reckoned among the first cities of Asia. It was situated on what was once an island but is now a peninsula. The island was united with the main land by two bridges, of which, however, no trace can now be discovered. From its situation it was an important military post, and easily defended, and therefore it was often made the theatre of war.

We visited only one other important place on our return to Constantinople, and that was Bandurma, which we reached in less than two hours, having had a strong head wind to encounter. This town is situated on the southern shore of the gulf to which it gives name, and nearly opposite Ermeny Koy, already mentioned. We were surprised to find here so large a place with such a bustling

air of business. It was, however, fair-day when we arrived, and that brought many people in from abroad. The population was stated to us as follows—450 Turkish houses, 450 Greeks, and 350 Armenians. There are six or eight mosques, three Greek churches, and one Armenian church, and three priests belonging to the latter. There is also an Armenian archbishop, to whom we had a letter of introduction from the patriarch's *wakeel* at Constantinople. We found him a very pleasant old gentleman and apparently very glad to see us. We gave him some account of the new system of instruction, in which he seemed interested. They have a school of one hundred boys and an intelligent and interesting teacher whom they procured from Constantinople.

Our friend, the teacher, accompanied by the head-man of the Armenians, a rich merchant, conducted us on a tour of observation round the town. The Armenian church is a mean edifice, the floor of which is sunk below the surface of the ground. Our attention was attracted by the stones in the church-yard, with Greek inscriptions, lying side by side. They told us that two bishops were buried there, and that they had brought these stones from Kyzicos, as they found them ready carved to their hands.

I could not help smiling when I saw on one of them, an image of Hercules, standing with his huge club in his hand—the idea was so ludicrous that an old heathen god should thus be brought from the ruins of his own temple, perhaps, where he had slumbered quietly for ages, and made to grace the sepulchre of an Armenian bishop!

We left Bandurma with the strong impression that something should be attempted there by way of schools, as soon as the necessary cards should be printed. If the system is once fairly introduced into the Armenian schools at the capital there will be no difficulty in extending it to all the towns and villages in the vicinity, wherever a sufficient Armenian population is found. Bandurma is one of the most important of these places, on account of its large Armenian population, and we intended not to lose sight of it.

3. Passing by the village of Skamnio we touched at Yanyjeh at about eleven o'clock, where we remained an hour. This village is chiefly inhabited by Greeks, amounting to about 60 or 70 houses. They have one church and one priest, but are wholly destitute of a

school. There are besides some eight or ten Mussulman families.

We proceeded to a village called Koorshunlu, (lead village), which is inhabited wholly by Greeks, and contains about fifty houses and one priest, but is destitute of a school. We were told that sixteen of the houses here are occupied by widows, and indeed we found a large proportion of widows in all the villages on this coast.

We visited Armoodlu, a village containing seventy or eighty Mussulman houses and about twenty Greek. From thence we sailed around Cape Boz Boorun, (ill looking cape), and reached the village of Katurlu, containing not much less than 200 houses, all of them Greek. The villagers appear to be in good circumstances, and yet they have no school, which we tried to convince them was a shameful blot upon their character. They were very ready to acknowledge the value of schools, but they will probably do nothing unless a proper person is sent there to excite their interest and direct them how to proceed.

5. After a good night's rest we started at five o'clock and at eight o'clock we reached our families at Orta Koy, who were prepared to unite with us in acknowledging the merciful providence of God which had protected us in the house and by the way, during our separation, and which now permitted us once more to bow before the throne of unfailing mercy and renewedly to pledge ourselves—the servants unto death, of our Lord Jesus Christ.

Sandwich Islands.

LETTER FROM MR. WHITNEY, DATED AT WAIMEA, ON KAUAI, SEPT. 9TH, 1833.

Instruction of Teachers—Examinations—State and Influence of the Schools.

MR. Whitney, in his statements and remarks, refers to the island of Kauai only. After mentioning the ill health from which he had suffered, he proceeds—

I am now better, and able to preach three times in a week, attend a Bible-class on the Sabbath and another on Friday, have a school of one hundred teachers, with whom I spend two hours daily, five days in a week; this, together with pastoral duties, attending to the sick, and the miscellanies of the station, is my usual round of duties. I have just

completed my third tour of the island since the first of January last, examined the schools, and preached to most of the inhabitants assembled at the six places appointed for the examination. How long Providence will continue my health is doubtful, but I never felt more cheerful, happy, and contented in my labors. Mrs. Whitney superintends a school of one hundred and twenty children, conducted on the monitorial plan, and instructs the monitors two days in a week. Owing to ill health, she has been obliged to suspend her school during the three last months, but is now commencing anew.

Since the spring examination, there has been an increase of readers in our schools. There are now three thousand on my list, and from the account of the teachers, I have no doubt there are five or six hundred more who can read, but who for various reasons could not be brought forward at the examination. My manner of examination is to allow them to choose the book, which must be one equal in size to one of the gospels, and then point them to any verse or verses I shall select. If they can read it correctly, I put them down as readers, it being pretty good evidence that they can read in any book in their language. There is another class of schools, consisting of those in their a, b, c, and spellings, but as many of them are superannuated and otherwise incapacitated for making any advancement in learning, they are not taken into the account. The classification of these persons into schools may seem to be needless to one unacquainted with circumstances. It has an important bearing, however, not only on the state of morals among the people, but on their salvation. A Sandwich Islander, wholly unconnected with schools, is often looked upon by his neighbor as a person in no way concerned with religion; and too frequently he feels himself at liberty to practise the superstition of his ancestors. He can scarce even be brought within sound of the gospel, and if ever he hears, it is not for himself but for his neighbor, who is connected with a school. For these reasons, most of the inhabitants of the island are more or less attached to the schools. The call for books at present is greater than I can supply, and on the whole, the system of instruction was never more thoroughly in operation than at present. There is still, however, a lamentable indifference to learning in many parts of the island. The want of teachers well instructed, influential,

and enterprising men, is an evil to be removed only by time, patience, and persevering labor. We have two teachers for every school. They are with me alternately, four months at a time. While one is getting some knowledge of reading, writing, arithmetic, and geography, at Waimea, his associate is imparting a little of the same to his scholars in the place where they are located. In this way, and by the aid of the High School at Lahaina, and the blessing of God, I hope one day to see the people more enlightened, virtuous and happy.

Religious Meetings—Church—Moral and Social State of the People.

The attention among us to religion is not so great as it was a year ago, though sufficient to afford good evidence to the preacher, that his labors are not in vain. The assembly for worship on the Sabbath morning, varies from fifteen hundred to two thousand; in the afternoon of the same day it is somewhat diminished, as it likewise is on Wednesday. Some two or three hundred, formed into a Bible-class, on the verse-a-day system, meet every Friday afternoon. There are one or more Sabbath schools in almost every district, taught by the natives, except the one I have, consisting of the members of the church, and another taught by Mrs. W. But one person has been received to the church since October last. Two valuable members were drowned in March, on their passage to Nuhau in a canoe, and another has died; so that the whole number is now fifty. Of these, fifteen or twenty, among whom is our governor, have been more than a year at Oahu. The two members, who a year ago were under censure, have given pleasing evidence of repentance and are restored. No one has yet been excommunicated from our church. In the piety of most of the members I have great confidence, a few of them are devoted and valuable helpers.

Of the general state of improvement in morals, industry, and enterprise among the inhabitants of the island, I cannot say much of an encouraging nature. With the exception of learning and religion above mentioned, and the appearance of here and there a man and woman whose minds I would hope are enlightened by the Holy Spirit, almost every object which meets the eye is the image of wretchedness and heathenism. Justice has not indeed fallen in our streets, for alas! she never rose higher

than her knees, and is still a supplicant at the feet of despotism. Our rulers it is true have done things which deserve our praise and gratitude, and in some respects the condition of the people is meliorated; but the laws are often broken with impunity, though more frequently executed with a partial hand. In their revenue department but few improvements have been made. To adopt a system which philanthropy and enlightened policy might dictate, would be, in the minds of the chiefs, of doubtful termination. They have seen no example of the benefits of such a system, and cannot conceive how that, in giving up rights and privileges which they have been long accustomed to believe the richest legacy of their ancestors, they in the end are to reap an advantage. Hence that oppression which maketh a wise man mad is received in sullen silence, or with secret murmurs, and borne in servile compliance. Every attempt at individual enterprise and improvement is crushed by the hand that should cherish and support it. To hold up encouragement to a common native of obtaining private wealth, and living in easy circumstances, while such a state of things exists, would be received as a thing altogether unknown, unexpected, and unworthy of his belief. The improvement of the people, therefore, in the arts and usages of civilized life does not keep pace with our reasonable wishes and expectations. But for the cupidity of those whose interests are suffered to be promoted by involving the rulers in debt, we might hope for some advancement. Their debts, however, rest like an incubus on the energies of the nation, and at present there is little prospect of an alteration for the better.

To conclude, though we have trials and difficulties which stand in the way of immediate and complete success, yet the triumphs of the gospel we have already witnessed in what has been achieved in these islands, as well as the promises of God and the development of his merciful providence in other parts of the world, forbid a desponding thought. But, insulated as we are, we need your advice, sympathies, and prayers.

Choctaws.

OBITUARY NOTICES OF DECEASED CONVERTS.

MR. Williams, in a letter dated September 15th, 1834, has communicated the following ac-

count of two of the members of the church at Bethabara.

Tunnupinchuffa.

This name is doubtless familiar to many of the readers of the *Missionary Herald*.* In the year 1827, while the whole nation, (with perhaps a very few exceptions among the pupils of our schools,) was still wrapt in pagan night, and led captive by Satan at his will, the subject of this notice was hopefully converted to the Christian faith. He was a full-blood Choctaw, then about fifty years old, and in no way distinguished from the very lowest class of his tribe. Poor, indolent, filthy, intemperate, grossly ignorant, and superstitious—his conversation, with the abundant fruits of it exhibited to the last, cannot but be regarded as an instance of infinite condescension, love, and power. For several months did he stand forth alone among his people, a butt of ridicule for some, and an object of pity in the estimation of others. His prayer was still in their calamities, and their reproaches fell harmless at his feet. Ever ready to take an active part in our religious meetings, which he did with meekness and gospel simplicity, he began to exert an influence, especially among those who were observers of the change in his whole deportment. In his daily walk and conversation were exhibited the principles of that religion he professed, and the sincerity of his faith. How did he rejoice, when he realized in the conversation of many of his countrymen, an answer to his fervent prayers in their behalf. I would not repeat here the particular notices of this man, that have been already made public, but would merely add a few facts and remarks.

He was among the first emigrants to this country, and not by any means one of those that suffered least by it. I am this moment reminded of his feelings in anticipation of his removal to this country, as expressed in an address forwarded by me and afterwards published. *Miss. Herald*, vol. xxvii, pp. 18 and 19. The sufferings which he then anticipated have been realized in excessive fatigues, exposures, and losses by the way; and since his arrival, in hunger, sickness, and death in his family. And what would have been enough to shake the constancy of many professors even in a Christian land, he has experienced the sad apostasy

of some of his children, neighbors, and friends. Still did he hold fast his integrity, and adorn the profession he had made. Living ten miles from the station, and being much of the time sick himself, we met him seldom. However, when able, he would go three or four miles, and conduct religious meetings on the Sabbath, with a little handful of believers, who looked up to him as to a kind of patriarch among them. Unable himself to read, he was particularly desirous to hear others read the sacred pages, that he might get instruction to communicate by his voice to others. For this express purpose he has several times come to the station; or if he had other business, yet he must beg a little more of *ubba annump hohitopa*, (beloved word from above), so that he could meditate on it and tell it to his people next Sabbath. His memory was so retentive that he seldom gave an erroneous account of what he had heard. I have heard him repeat the substance and nearly the precise words of a whole chapter, and comment upon it, as he proceeded, much to the edification of his hearers. An original hymn of his composition, with a tune of his also, set to it, was published in the first edition of the Choctaw hymn-book. The second edition contains another, both of which were taken from his own lips.

Some months ago he was elected, and ordained an elder in the church, the duties of which office he discharged with propriety and fidelity, so far as opportunity and strength permitted. In the summer and autumn of 1833 he suffered a long and painful illness, which he bore with patience, trusting alone in God for help. Until then he had employed Indian doctors for himself and family. But now he lay and committed himself to God, who at length raised him up. He, however, continued rather feeble, and on the 25th of June, 1834, after a short illness, in which he was mostly unconscious of surrounding objects, and unable to converse, he was sweetly released from all his sufferings here below. Peace to his memory.

Ilahoyo.

She was a full-blood Choctaw woman, with a family; obtained hope of an interest in Christ after her arrival in this country. She was baptised and received into full communion with this church in November 1832. She moved in a humble sphere, but exhibited to all with whom she was conversant, an example of meekness and patience under compli-

* See notice of him in volume xxiv, pp. 288—284, and volume xxv, pp. 252, 280, and 321.

cated sufferings. Being afflicted with great bodily distress and weakness for about a year before she died, she was seldom able to get to the house of God. At our sacramental meeting in March last, she was present, being brought on blankets laid in a wagon. I visited her occasionally after this, when the following conversation passed between us.

May 15. "I have exceedingly desired that some one would pity me, and give me something to alleviate my sufferings; but as there seems to be no help for me, I have concluded to lie down submissively. I wish to be fully prepared for death."

I asked her if she still continued to pray. "I do, indeed," was her reply. Do you hate sin? "I do hate it, and wish to be free from it. I am thinking which would be better for me, to live, or to die." She being unable to attend at our communion season in June, I went in a day or two after, by special request, and administered the ordinance of the Lord's supper to her and a few others, assembled on the occasion, at her own house. It was a solemn season. During the interview she expressed perfect resignation to her sufferings; and remarked, "Had I my choice I would rather die than live; but not my will, but that of my Heavenly Father, be done." I inquired if she felt it to be perfectly right that she should be thus afflicted. "Yes, it is right—I do think it is right." She said, also, "I wished to receive the sacred bread and wine once more, and be altogether ready to die." Do you trust entirely in Jesus? "True, indeed; Jesus alone is all my trust. In him I am happy; I have no fears." Not many days after this, I called and found her fast failing. I said, your Heavenly Father has not taken you yet. "No; he has not taken me yet. Oh that he would take me this day! Oh that he would take me! Oh that he would take me!" Does Satan disturb your peace? "No, he does not hurt me yet." I assured her that he would not, indeed could not, while her soul was stayed on God. Does your heart seek God earnestly? "Yes; it does seek him: I want to go this very day, and find eternal life. I seek and desire him to come for me; but he has not yet arrived."

She had several young children around her. I asked, Are you willing to leave your little children? "Yes; let them remain here, because they still live; let them remain, while I go; and then if they follow me, and arrive in heaven, let me see them there. I have left them long ago." (Meaning that she had given

them up, or become willing to leave them some time ago.) You then leave them in the hands of God? "Yes, I do." Do you feel prepared to die? With peculiar emphasis, "I am all ready." Is it because you think Jesus has cleansed your soul, and forgiven your sins? "I do think so." You feel then that you have no abiding place here on earth? "Yes; I do not wish to remain here."

Just about to leave her, I knelt down and commended her to God in prayer; and then took her hand, bidding her, as I then thought, a last farewell. She looked up and reciprocated the salutation very affectionately—saying, "My brother, you, whom God has made his messenger, have hitherto come to me with his word, and his ordinances. To-day I leave you, and go hence. I have no fears; I am happy, O my brother." I was permitted to see her once more before her departure, and asked, "Do you think your Heavenly Father is about to call you?" "I do, and I desire it greatly. I want him to come this night, and take me to himself." Does any thing disturb your peace? "I know of nothing. Who is there that would injure me while dying?" I spoke of Satan's enmity, which would induce him to weary the believer when dying, if permitted, or not restrained. She then used a forcible expression to show her abhorrence of the grand adversary. "I loath him, I will destroy or overcome him." Your hope is still alone in Christ? "Yes, wholly. I meditate on him, and call upon him in prayer. I used also to sing; but now my breath is almost gone, so that I cannot sing." Does your heart sing? "My heart keeps on singing continually. I have no earthly comfort whatever, but I look for joys above. My trust is in my Jesus, until my breath is cut off."

I read to her a part of the 10th chapter of John, with which she seemed interested; and after commending her again to God in prayer, departed to meet her no more on earth. She had her coffin prepared some days previous to her decease, and used to look upon it with perfect composure, as she lay near it, waiting until her change should come. Her happy spirit was released from its frail tenement July 23d, 1834.

On these cases Mr. Williams remarks—

Who that has the least conception of the value of an immortal soul, can possibly regret the expense and sacrifice attending the Choctaw mission, since its establishment fifteen years ago? Sup-

posing that one of this dear people has, by its means, been rescued from the cruel bondage of Satan and finally obtained the felicity of the heavenly state—though there be but one such—who, I ask, would say that any thing is lost? What a gain rather should we say, not only to that redeemed soul, but to all who have contributed in any way to the support of the mission, and the furtherance of the work. But are there not many, yea many within my own observation, who have left behind them their dying testimony in behalf of that gospel which has lightened up their passage to the tomb. Not unto us, not unto us, O Lord! but to thy name give glory forever and ever.

Osages.

OBITUARY NOTICE OF THE REV. WILLIAM B. MONTGOMERY AND HIS WIFE.

THE mournful intelligence contained in the following paragraph was communicated by Mr. Redfield, an assistant missionary at the Union Station, under date of August 25th, 1834.

It has become my painful duty to inform you that our beloved brother, Rev. William B. Montgomery, is no longer among the living. He died of cholera on the 17th instant, in twelve hours from the attack. This pestilence had been for some time in the upper Osage towns. On the 14th it broke out in the Hopefield settlement. Mr. Montgomery with great promptness waited on the sick and administered to their wants until he himself was attacked. They sent to Union for me, and though I went with all haste he was gone before I arrived.

A Frenchman by the name of Beatt (who has an Indian family and is one of the settlers), was the only assistant Mrs. M. had through her husband's sickness. His unremitted exertions to save the poor Osages who were falling around him proved too great. In the midst of his endeavors for their temporal and spiritual good, he was taken from among them and from his earthly labors. The messenger of death came suddenly and unexpectedly, yet it found him with his lamp trimmed and burning. He died a most triumphant death. "Oh," said Beatt, "I never saw a man die so happy as that man." Soon after the attack he exclaimed, "Can it be that in less than twenty-four hours I shall be walking the streets of the New Jerusalem!" "I know," said

he, "in whom I have believed." He left messages of love to his missionary brethren all around, exhorting them to fidelity and perseverance in their work. To the Osage missionaries he said, "Tell them not to give over the Osages, and not to count any sacrifice too great for their salvation."

This is truly a mysterious dispensation in divine providence. Just as our dear brother had so far completed the Osage language as to be able to translate and to communicate to them in their own tongue, he was called away. We can only say, the Lord hath done it. Sister M. is wonderfully supported under this sore bereavement. She returned with me to Union.

Mr. Redfield adds—

A subject in which Mr. Montgomery took a deep interest was a weekly concert of prayer for the Jews, to be held on the Jewish Sabbath. He had long wished to write a piece to excite Christians every where, bowing round the family altar, in the closet, or in social prayer-meeting, to remember the dispersed Israelites, who on that day assembled to read Moses and the prophets, that the Spirit of all truth might enlighten their eyes to behold the Lamb of God of whom Moses in the law and the Prophets did write. I present this to the public as his dying prayer, that Israel might be remembered in concert throughout Christendom.

Mr. Montgomery was a native of Danville, in the State of Pennsylvania, and was a member of the first mission family sent by the late United Foreign Missionary Society to the Osages of the Missouri. He with his associates departed from Pittsburg on the 16th of April, 1821; and after undergoing much hardship, exposure, and suffering, during a tedious passage of nearly four months on the Ohio, Mississippi, Missouri, and Osage rivers, they arrived at the place of their destination, near where the Harmony station now is, on the 2d of August following, having lost by death four adults and five children from their number, either on their way, or during the first three months after their arrival. Among those most deeply afflicted by these bereaving strokes of divine providence was the subject of the present notice, who was called to weep over his wife and infant child before he entered on his labors among the heathen.

Mr. Montgomery had spent the last eight or nine years at Hopefield and Union, employing a large portion of his time in acquiring a knowledge of the Osage language, and reducing it to writing. In accomplishing this object he had made much progress, and with some aid from one of his associates, Mr. W. C. Requa, he last spring completed an elementary book, embracing also translations of various portions of Scripture, the first book ever written in the Osage language. But he was not spared to see the fruit of this portion of his labors among these benighted Indians; just about the time when the last sheets were passing through the press at Boston, the author was arrested by the messenger of death, and closed a life marked by simplicity and purity of Christian character, and great diligence and zeal in the missionary work.

Since receiving the foregoing letter, the following from Mr. Redfield has come to hand, adding another to the catalogue of those whom the Savior has called from their missionary labors to their everlasting rest.

In my last I announced to you the death of Mr. Montgomery. I have now to say that Mrs. Montgomery is likewise gone. She died of the bilious remittent fever on the 5th of September, after a sickness of nine days. The Lord has called her away. Two days before her death I told her I feared she could not recover. She said, "I do not expect to. In my dear Savior have I trusted in life; in him I trust in death. I am perfectly calm, and was willing my dear husband should be spared the trial of burying a third wife. He is gone and I follow."

Her sufferings for the last thirty-six hours were great; but as her end approached, she ceased to breathe and sunk quietly into the arms of death. Let us try to be submissive to the will of the Lord and be humbled before him in view of his dealings with us. The call is truly loud, "Be ye also ready."

Mr. Redfield adds some statements respecting the sickness among the Osages at Hopefield and the Cherokees in the vicinity of Union.

The sickness around abates but little as yet. Sixteen have died in the Hopefield settlement, mostly of cholera. I have not heard that it has spread any farther. Numbers, however, are carried away by fevers. A Cherokee man died

here yesterday by fever, who came to obtain medicine. In my own family we have been well, except one of my little boys, who is now recovering. Fevers this season have been difficult to manage, and uncommonly malignant. Our place has formed a sort of hospital for the sick. The people finding that I could not go much abroad, have brought their sick here. I am very much worn down in trying to help them. Two physicians might have found constant employment here this season. When one lived here, the people seldom employed him; now that he is gone, they seem to have the utmost confidence in our prescriptions for their sick, and in our medicines.

Indians West of Missouri.

EXTRACTS FROM A LETTER OF MR. BYINGTON.

Early Missionary Labors among the Indians.

Messrs. Kingsbury and Byington, according to the direction of the Committee, spent the early part of the last summer in visiting some of the bands of Indians residing near the Mississippi river, north of the State of Missouri, for the purpose of ascertaining their condition and the expediency of establishing missions among them. They subsequently proceeded up the Missouri river, beyond the western limits of the State of that name, to visit the tribes in that quarter, with the same object in view. In the course of their travels they passed through portions of the country near the junction of the Missouri and Kansas rivers, recently assigned to various Indian bands removed from within the limits of the United States. Some of these bands are remnants of tribes which once occupied the Atlantic coast of the Middle States; and which, after having been removed to the interior of the States of New York, Ohio, Indiana, Illinois, and the eastern portion of the Arkansas territory, have at length reached this remote point, where it is most gratifying to know that Christian privileges have followed them.

On the subject of converting the Indians to Christ, the question is often asked, indicating discouragement, if not despair, "Where are the fruits of the labors of Elliot, the Mayhews, Brainerd, and other eminently holy, and as was then supposed, successful missionaries among

them?"—It surely, however, cannot be a cause for despondency, that Indians converted by the instrumentality of missionaries who died a hundred years ago, are not at this day among the living. We trust that they now constitute a part of the general assembly and church of the first-born in heaven. It ought not to seem strange that Indian tribes, only a small portion of whom were converted and partially civilized, or sufficiently enlightened to appreciate the advantages of education and Christianity, who have been almost constantly the objects of the white man's fraud and oppression, and who have been driven out of the limits of the civilized and Christian community, kept just before the overwhelming wave of the white population settling westward, and continually exposed to the corrupting example and influence of a border population, should not have maintained religious institutions among themselves. The churches must charge to the account of their own negligence or abandonment of the work, that they have seen so little fruit from the labors of those missionaries of apostolical spirit, just referred to. Successors were not sent to carry forward and finish the work which they begun;—to instruct, enlarge, and perpetuate the churches which they gathered; or to prepare books, establish schools, and use other means for promoting their intellectual improvement. A vine was planted, a choice vine; but it was overtopped and choked by thorns; and while no man dug about it or watered it, or even visited it to see whether it bore fruit or not, it withered and died.

The following interesting account of a single family descended from David Brainerd's church, was addressed to a Christian friend, and has been kindly forwarded for this work.

Relics of early Indian Churches.

I have, here in this part of the world, found some of the children of David Brainerd's church-members. My heart has been so full ever since I found them, that I have hardly thought of any thing else. And this morning, I resolved to return to the house and sit down and give some account of them.

Last Saturday I went to a missionary station in the Shawnee nation, situated a little above the mouth of the Kansas river, and about a mile and a half from the river, on the south side. A two days' meeting among the Shawnee and

Delaware Indians commenced on this day. Full a hundred Indians assembled. They were well dressed, and they behaved well. Many of them appeared to be serious. Mr. Kingsbury, and Mr. Pixley, late of the Osage mission, were there also. Two Methodists, and a Shawnee Indian addressed the people at the first meeting. At the second meeting Mr. Kingsbury and myself addressed the Indians through interpreters. We told them about the Choctaws and our labors among them. They were quite attentive. After the meeting closed, I walked a few steps and spoke to an old Indian woman, who spoke good English. I inquired of her concerning her origin. She said she belonged to David Brainerd's people. This at once roused up my heart to make many inquiries. At her side sat her sister, also a member of the church. Both could read in the Bible, and both had kept their Bibles through all their wanderings. Their father and mother and grandmother were members of David Brainerd's church. These two women became pious about twenty years since, under the preaching of Isaac Wab-e, who was a disciple of Sampson Occum, at Brothertown, in the State of New York. When they were quite young, their father, Jacob Skikit, left the State of New Jersey, and removed to New York. The children yet remember how he prayed in his family. They spoke much of their grandmother, who often prayed with them, and when she prayed, Catharine, one of the sisters, said, "I would look to see if I could see any body. But I could not see any one." I asked Catharine if she had ever seen any trouble. "Oh yes," she replied. Have you ever seen the time when your children have cried for something to eat, and you had nothing to give them? "Oh yes; when we lived down on James river, (which is a branch of White River that empties into the Mississippi,) we had hard times; we had to go 150 miles to buy corn, and we had no preaching." Did not you almost forget the things of religion and your hearts become cold? "Oh yes, my heart died;" and here she spoke at length. Elizabeth then spoke of her troubles, when she was on a journey of 900 miles from the State of New York, and while passing along on the south shore of Lake Erie her husband died with the Lake fever, leaving her with six small children, and the youngest two days old. "I thought I never should get through my troubles, but the Lord helped me: I did not forsake him." She now

has a son who is pious and prays in his family. His mother lives with him. These two old women were well dressed, spoke good English, and seemed to be very happy, as now they live where they can attend religious meetings. They sustain a good religious character among their acquaintance. Their children have attended our mission school at Harmony. Think of this, and see how the Lord provides for his people, for their children, and for children's children. A school was established at Harmony, in the Osage nation, to educate the grand children of David Brainerd's church-members! Several of the children are hopefully pious.

I also inquired about Brainerd—what did your grandmother say about him? "He was a young man: he was a lovely man: he was a staff: he was a staff to walk with. He went about from house to house to talk about religion. That was his way. He slept on a deer skin or a bear skin: he ate bear meat and samp. Then we knew he was not proud. He would come to my grandmother's and say, 'I am hungry; make haste.' Then she would take down the kettle, and he would eat. But some of the people did not like him, and said what has this white man come here for? we don't want him here, and they told him to go off. When the Indians assembled to dance and have a feast, he would go there also, and go away in the bushes and pray for them. And then some said, 'We do not want this white man here; let us make way with him.' But others said, 'No, we will not kill him.' After a while they found that he was an honest man, and then they would do any thing he said." I then asked her why Brainerd

died so soon, as he was a young man. "My grandmother said, he had not been used to our way of living, so cold in the winter, sleeping on skins and on the ground. He went to New England and died of the consumption." I then told her where and how he died. "After his death his brother John came to our people. He died in Deerfield in New Jersey. He was in doubt when he was about to die, and one Indian woman went and talked to him." Which did your grandmother like best, David or John? "David, she liked him best." I could tell you much more, and must add what a girl residing in a missionary's family, said of these women one day to her mistress, "I think these old Indian women have meetings enough now. When they lived on James River they always were talking about how much they wanted meetings; and when the Sabbath came, they would gather up all their children and have a meeting by themselves. No one ever went to see what sort of a meeting it was; but they always had their meetings on Sundays."

I give you as near as I can a literal statement of what I have heard. I spent Saturday and the Sabbath at the meeting, and had several opportunities to converse with the women. I seemed to be nearer, at least, to Brainerd as a laborer, than I ever expected to be. I had often inquired for the remnants of his flock. And now I saw them. Truly my heart was full. I saw the goodness and faithfulness of God. These two were the only persons belonging to Brainerd's people at this place. There are others at Green Bay. I design to go and see Catharine and Elizabeth in their own cabin.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN WESTERN AFRICA.

FROM a report of the mission for the year 1833, contained in the Missionary Register, the following paragraphs are taken.

General View of the Mission.

When taking a retrospect of this year, which is now closing upon us, we find cause to mourn and cause to rejoice. Our mission has been evidently favored with many tokens of God's mercy: His blessings were experienced,

both in general and particular, for which we desire to praise his holy name. Several events, however, occurred, which pained our minds, caused many an anxious thought, and called forth many a devout prayer to the Lord. But after all, we must say, *He hath done all things well.*

Number of Laborers.—There remain nine Europeans, who continue their labors, bearing the heat and burden of the day.

One native assistant was appointed during the year; while the painful necessity occurred, of removing three from the Society's service, on account of improper conduct. One native schoolmistress was called away to the enjoyment of uninterrupted bliss.

There are now, three clergymen, three catechists (schoolmasters); two native schoolmas-

ters, eleven schoolmistresses, and thirteen native assistants, employed by the society; and who have a great field of labor assigned to them, as will be seen by the subsequent remarks.

Course of Labors.—The attendance at divine service on Sunday, amounts to fully 3,000 in number, who assemble at eight different places of worship, to hear the word of Christ preached to them: 445 communicants need the tender care of their pastors and spiritual guides: 232 religious inquirers are instructed in the salutary doctrines and precepts of the gospel: 12 seminarists are in the Christian institution, at Fourah Bay, to be educated as native teachers and assistants to the mission. The day, evening, and Sunday schools contain, in the whole, more than 3,000 scholars: the greater part of them are but tender plants, who claim our particular attention, so that they may be trained up in the fear and nurture of the Lord. Among the latter, we count 99 liberated African boys also, whom his honor C. L. Melville, Esq., acting governor, placed under our charge in September last.

Estimated Results.—As to the success of the endeavors of the missionaries, it must be observed, that a rapid progress of civilization and Christianity can hardly be expected to take place among a people very degraded, ignorant, and, for many years, addicted to evil and superstitious habits. Taking this into consideration, it must be owned, to the praise of the Lord, from whom every blessing comes, that much good has already been done in this colony. The regular and numerous attendance at public worship, in most of the villages occupied by the society; the great number of adults, who are not merely desiring the form of Christianity, but inquiring after the truths of the gospel; the general desire of parents that their children should be educated, many of whom cannot be admitted into school, as the number of laborers is inadequate to the number of scholars already admitted; and the interest taken by the people in the society's cause; are marks of improvement, which shew that those frail men who have been employed in the work, have not labored in vain, nor spent their strength for nought. They have cause indeed to believe, notwithstanding their trials and discouragements, that the Lord is about to make this desert rejoice and blossom as the rose.

Though the missionaries had to concentrate their small force, some years ago, into a very limited portion of the colony, relinquishing several stations which were under their charge, yet, in fact, the number of individuals to whom their labors are directed continues comparatively the same, or has rather increased, as may be observed by the following statement:—

Totals in 1836, when 12 stations were occupied, compared with totals in 1833, when eight stations were occupied.

	1836	1833
Congregations,	3,015	3,046
Communicants,	443	445
Scholars,	1,652	1,773

Notice of some of the Stations at Kiskey.

The average attendance at divine service on Sundays is 600, and on week days 400. There were not so many attending at the commencement of the year. A gradual increase was perceived at different times, which might, perhaps, be attributed to the admonitions given to the people by the missionary laborers, when they visited them in their houses, or when other opportunities offered. Comparing the number of attendants to the population of the place, which amounts to 1,936, and dividing them into three distinct religious parties—Christians, Mohammedans, and heathens—it affords some satisfaction to the mind, to see that the greatest party attends at Christian worship, at least on Sunday morning. There are 117 communicants (by mistake reported in last Quarterly Report, 111), and 68 candidates for baptism, connected with the station. It cannot be matter of great surprise, to hear that there were some among such a number, who, by their conduct, brought a disgrace upon the cause of religion, and consequently were suspended from church. Were our friends at home perfectly acquainted with the Africans; were it considered, what they were in their own countries, to what habits inured, how brought up and established in vice by the force of example, and how surrounded they are by many temptations, it would rather appear a matter of surprise to see that any one of them proves faithful to the Lord, than that one turns away from him.

There are 385 colony-born children receiving religious and other useful instruction at school, in which they advance very rapidly indeed. The good effects of it are not now discoverable to our eyes, that is, to such a degree, that we could state of any of the children that they were religiously impressed, and had given themselves over to the great Friend of children; but we labor in hope, knowing, that the time will come, in which the Spirit of the Most High can apply their acquired knowledge to their several circumstances, and render it a source of much good to their immortal souls.

The Register contains the following statements, some of them of a painful, and some of a cheering nature, taken from the journals of the missionaries, and characteristic of the habits and circumstances of the people.

Attachment of the Natives to Greegrees.

A man who had received the sacrament for several years, and against whose character nothing material could be said, was still living in much darkness of mind, and destitute of the light of the gospel. His crime appears the more odious, when we look at the malignity of his intention, for the accomplishment of which he took refuge under superstition or the powers of darkness. He endeavored to get the loan of greegrees (charms) from others, in order to spoil the heads of two men, one a communi-

cant, who, he said, took his bread or service from him. When he was examined, he tried to deny every thing; but could not continue to do so, when witnesses stood before him; and then he only pleaded in defence, that it was not his intention to kill them. A few days afterward, he came to me, saying his heart troubled him much, and his case had not been well settled; that the witnesses had told lies of him; and that he only inquired for greengreens in order to cure his cough, and not to hurt any body. I was anxious to make him understand that the one was as sinful as the other; but it did not seem that he saw the truth of it. I am sorry to say there is great reason to fear that many, even of the communicants, when they or the members of their families are sick, have recourse to such things; and, like Abaziah, king of Israel, send to Baalzebub, the god of Ekron, as if there were no God in Israel, no helper and healer to be found in our God.

Improving State of the Communicants and Candidates.

Much has, at different times, been said of the sordid motives which have induced persons to apply for Christian baptism. That many persons have applied from improper motives, few, at all acquainted with missionary labors, especially in Africa, will be disposed to deny: this, however, though, to every friend of such labors, a source of regret, ought to be none of disappointment: it is what might naturally be expected. Many followed our Lord, *not because they saw the miracles, but because they did eat of the loaves and were filled.* It cannot, however, now be said, that the poor Africans have any prospects of worldly emolument held out to them, from their attachment to Christianity: each has to support himself and family, without any pecuniary aid from government or any other quarter. They being thrown entirely on their own resources for a supply of all their temporal wants, we would the more readily hope that those who are seeking admission to the privileges of the church are sincere.

Mr. J. Weeks relates the following very affecting instance of the anguish experienced by an old backslider from God.

I cannot forbear mentioning the observations made to me, one evening, by one who had wandered far from God (which much affected me), after I had offered a few remarks relative to the nativity of Jesus Christ. He gave vent to his troubled mind, by saying: "I don't know what to do. Last Sunday you told us a book will be opened, and another book, with an account of all our sins, will be opened; and then you told us about the bottomless pit. When I consider what Jesus Christ has done, what has been done by the Church Missionary Society, and how many have given their lives for us poor souls—I remember thirteen missionaries who have died in this country (here he recited their names)—and when I consider how I once eat of that bread, and drank of that cup, and afterward fell away from God—

I cannot tell what to do. My heart, last Sunday, was so full when you preached, that I was ready to get up and cry out in the church; but then I thought I should only trouble all the people. Oh! what shall I do?" Here he could no longer contain himself, and burst into tears, to give vent to his grief. When a little revived, he added, "God bless the missionaries! I know Mr. Bickersteth—God bless him! and God bless Mr. Pratt, and all the good people of England, for sending to us poor sinners the gospel!" I encouraged him to hope for pardon for all his many sins and backslidings, through the atoning righteousness of Jesus Christ. He is one of the first liberated Africans landed at Sierra Leone. May he obtain the freedom of the Son of God! and then he shall be free indeed!

MISSION OF THE CHURCH MISSIONARY SOCIETY IN TIMMANI.

Journal of Rev. C. L. F. Haensel.

FROM the notices respecting the Timmanis, contained in the journal of Mr. Haensel, and the introductory remarks in the Church Missionary Record, from which these extracts are copied, it appears that they are a tribe composed of pagans and Mohammedans, occupying a country back from the coast of Sierra Leone. These statements of Mr. Haensel will afford some information respecting the condition of the native tribes and the prospects of a mission among them. The Timmanis, however, appear to have felt something of the influence of the Sierra Leone colony.

Nov. 10, 1833. On landing at Magheli, I was led into the presence of the old chief presiding over this town, Pa (father) Suba. He was barefoot, under the piazza of one of his houses, dressed in a wide, short pair of trousers, with a blue-and-white country cloth thrown round his body, and a red cap on his head. His white beard would make him look more venerable, if he did not wear it twisted together into a little tail. His countenance is well formed, and there is a pleasing appearance of benevolence upon it.

He ordered a room to be vacated for me, in a house close to his own. This room I occupied, with my interpreter: my canoe-men, and numbers of other people who had business in the yard, had to pass through it backward and forward: visitors began to pour in, to inquire what the white man had come for; and thus a scene opened which was far from suitable to the sacred day which had begun. I then caused Pa Suba to be informed, that I had not come for trade: I was a minister. I would tell him what I had come for; but this day was Sunday: it was not right in a minister to talk of business on that day, but to pray. I said I did not like a number of people to come to me to-day: to-morrow I would talk

with him. Upon this, he prevented, in a great measure, the visits of his own people. I was called upon by several persons belonging to Sierra Leone, who reside here for purposes of trade. To them I proposed a meeting for divine service, to which they gladly consented; and, as Fa Suba offered us the use of the Bari, (town-house), we availed ourselves of his kindness, and met at ten o'clock in the morning, and at five in the evening, for Christian worship. Pa Suba, Alimami Kabba, and other chief men of the town, had the curiosity, or the regard toward the profession of religion, to attend in the morning.

Alimami Kabba speaks sufficiently good English for common conversation. He testified the utmost astonishment at finding that I could write his name, his brother's, his deputy's, and my own, in the Arabic character; and when he had received these proofs of my learning, he went his way, holding up both his hands with wonder; and his deputy, and the armor-bearers, and a gazing multitude, joined in a chorus of "Ah! ah! ah!"

My interpreter is not a little proud of a master who fills the great men of his country with surprise. The visitors being numerous, according to the custom of the country, which allows of every body coming to see the stranger, and lounging round his piazza as long as they please (for they seldom think of the value of time), I hear a continued repetition of the characteristics which distinguish me above the common run of strangers in this country. "He drinks no rum, no brandy, no wine; does not trade; wants to teach the people Timmani book, not English book, not Arabic book, but Timmani book." My Timmani studies are somewhat enlivened, but, at the same time, not a little interrupted, by the presence of so many visitors. Every thing about me is marvellous to them. While my interpreter gives them an account of me, they open their mouths wide with wonder; and when that feeling rises to its height, they cover the opening thus effected with both their hands: but when I have pumped my interpreter for a Timmani sentence, and written it down on paper, and then read it off with a lucky pronunciation, they all, in unison, burst out into a loud laugh.

13. A Mohammedan schoolmaster having given me a call, I returned it, for the purpose of seeing his school. He is a stranger, having come from the Mandingo country to this for trade, and has about six scholars of his own nation with him. Each of them repeated the task, which he had committed to memory, with great vehemence: it was most painful to hear one of them especially, who went on repeating, I should think, for a quarter of an hour, with the manner of a boy agitated by the dread of a severe punishment falling upon him instantly if he missed. When he did miss, he never stopped, but his organs of speech continued in violent agitation, repeating the last sounds over and over again with great rapidity, till he found the thread again; and then he went on. When they had repeated their task, each of them had a new one written on his board by the schoolmaster. The board is

whitewashed with common clay, and receives the ink very well. As the master wrote, the scholar followed with his finger, and pronounced the letter as soon as it was complete: this was remarkably pleasing: there was all the appearance of eagerness, on the part of the scholar, to see his task set. When the word was finished, the master pronounced it, and the scholar followed: when the task was complete, the master read it over three or four times, the scholar following. Then the scholar went and squatted down upon the floor, under the opposite piazza, and set to committing his task to memory. From sitting and leaning about in the dust and against the clay walls, the shirts of these boys, which were originally white, are very nearly of the color of the clay itself. It is not usual at all for Mohammedan schoolmasters, in this country, to see to the cleanliness of their scholars. Perhaps this is not the only country where dirty habits indicate learning. I cannot ascertain that these scholars are kept to any kind of work, except to bring wood daily.

14. In speaking of the suitability of a Timmani house for my residence, it is necessary to lose sight entirely of the idea formed from the suitability of a European residence. At the same time it is to be mentioned, for the credit of the Timmanis, that they have made a very respectable advance from the round African but which the Landers have depicted under the name of Coogie (and which is here called "aseta luluk" house round), to a superior kind of building, which the Timmanis dignify with the euphonic appellation of Karesia. Of the latter kind is the one I have selected for my residence. It is built of rough sticks, in a square form, plastered over with clay; and is divided into two rooms of about twelve feet square each, with clay floors. The roof is covered with grass, and is rounded off at the lower extremity, projecting on each side so as to keep the rain off from the body of the house: in front it projects sufficiently to form a piazza, six feet at its greatest width. Each of the rooms has a clay bank, three feet wide, and raised two feet from the ground, along one of its sides, which serves for a bed-place and sofa. The piazza in front also has narrower clay banks, to serve as seats, with a couple of hammocks slung, to make it a yet more convenient lounge. There are two door-openings in front of the body of the house, and two narrow ones behind: windows are here a European novelty. Instead of doors, there is a frame-work of bamboo, filled up with a twisted material of a lighter kind: this kind of shutter is placed against the opening, and a stick inside holds it fast. The slightest push would break this fastening down; but it is said that it affords sufficient safety against depredation.

The absence of furniture is a very great inconvenience, especially that of a table. I have to sit on the clay bank, with my desk upon my knees, and in that posture to write. Nearly the only article of furniture in Timmani houses is a low inconvenient kind of stool.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

THE Twenty-fifth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the Reformed Dutch Church, in the city of Utica, N. Y., on the 8th, 9th, and 10th of October, 1834.

*Corporate Members Present.**

JOHN COTTON SMITH, LL. D. *President*;
STEPHEN VAN RENSSELAER, LL. D. *Vice President*;
CALVIN CHAPIN, D. D.
SAMUEL MILLER, D. D.
JAMES RICHARDS, D. D.
ALEXANDER PROUDFIT, D. D.
HOB. WILLIAM REED,
HOB. CHARLES MARSH,
LEONARD WOODS, D. D.
JOSHUA BATES, D. D.
S. V. S. WILDER, Esq.
DAVID PORTER, D. D.
GARDINER SPRING, D. D.
JUSTIN EDWARDS, D. D.
NATHANIEL W. HOWELL, LL. D.
NATHAN S. S. BEMAN, D. D.
THOMAS DEWITT, D. D.
BENJAMIN M. PALMER, D. D.
JOHN TAPPAN, Esq.
JAMES CARNAHAN, D. D.
BENJAMIN B. WISNER, D. D.
HENRY HILL, Esq.
ORRIN DAY, Esq.
His Honor SAMUEL T. ARMSTRONG,
NATHAN LORD, D. D.
Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
CHARLES STODDARD, Esq.

*The order in which the names of members and officers of the Board are arranged, is not perhaps of much consequence, yet it is desirable to follow some rule. Hitherto we have endeavored to follow the order of college graduation, and where that could not be, the order of age. But the facts are not always attainable with ease, and the rule therefore is inconvenient. Since the first sheet of the Annual Report, containing the names of corporate members, was struck off, the Committee have directed that the names of corporate members and of officers be hereafter arranged according to the order of election into the Board, or into office. This is done in the Minutes, excepting the names of the President and Vice President; and the rule will be observed hereafter, as being on the whole more practical. Where the elections were made in the same year, regard will be had as far as possible to age.

Honorary Members Present.

The following were present, belonging to the State of New York:

Rev. DAVID ABEEL, of New York city;
Rev. WILLIAM W. ADAMS, Hammondsport;
Rev. S. C. AIKIN, Utica; Rev. D. C. AXTELL, Auburn; Rev. ELEAZER S. BARROWS, Cazenovia; Rev. HENRY BENEDICT, Lansingburgh; Rev. GEORGE S. BOARDMAN, Watertown; Rev. S. W. BRACE, Skeneateles; Rev. JOHN C. BRIGHAM, New York city; Rev. SILAS C. BROWN, West Bloomfield; Rev. CALEB BURGE, Sandy Creek; Rev. S. W. BURRITT, Trenton; Rev. ALFRED E. CAMPBELL, Cherry Valley; Rev. ELIAS CHILD, Smyrna; Rev. ABNER P. CLARK, Augusta; Rev. GARDNER K. CLARK, Proble; Rev. NOAH COE, New Hartford; Rev. ROBERT W. CONDIT, Oswego; Mr. A. CROSBY, Cambridge; Rev. STEPHEN CROSBY, Penn Yan; Rev. R. MONTGOMERY DAVIS, Marshall; Rev. WARREN DAY, Geneva; AMMI DOUBLEDAY, Esq., New Hartford; SERENO E. DWIGHT, D. D., Clinton; Rev. A. D. EDDY, Canandaigua; Rev. CHAUNCEY EDDY, Utica; SILAS EGGLESTON, Esq., East Bloomfield; Rev. MARSHALL L. FARNSWORTH, Elmira; Rev. PINDAR FIELD, Apulia; Rev. JOHN FROST, Whitesboro; Rev. GEORGE W. GALE, Whitesboro; Rev. AARON GARRISON, Waterville; Rev. MOSES GILLET, Rome; Rev. CHARLES GOODRICH, Havana; Rev. BERAH GREEN, Whitesboro; Rev. SAMUEL H. GRIDLEY, Perry; Rev. R. C. HAND, Gouverneur; Rev. J. A. HART, Cooperstown; Rev. ROBERT W. HILL, East Bloomfield; Rev. JAMES H. HOTCHKIN, Hector; Rev. BERAH B. HOTCHKIN, Sanquoit; Rev. A. T. HOPKINS, Utica; Rev. LEWIS D. HOWELL, Binghampton; Rev. OTTO S. HOYT, Utica; Rev. LEVERETT HULL, Watertown; Rev. ORRIN HYDE, Fayetteville; Rev. EVAN JOHNS, Canandaigua; Rev. HIRAM KELLOGG, Clinton; Rev. EDWARD N. KIRK, Albany; Rev. JOSHUA LEAVITT, New York city; Rev. WILLIAM LOCKHEAD, Cherry Valley; Rev. LEWIS H. LOSS, New York Mills; Rev. A. M. MANN, Ithaca; Rev. J. H. MARTYN, Buffalo; Rev. SAMUEL T. MILLS, Peterboro; Rev. ELIAKIM PHELPS, Geneva;

Rev. DENNIS PLATT, Homer; Rev. JONATHAN M. ROWLAND, Union; Rev. E. SCOVILLE, Warsaw; Rev. AVERLYN SEDGEWICK, Rome; Rev. JOHN SESSIONS, Brownville; ASAHEL SEWARD, Esq., Utica; DERRICK SIBLEY, Esq., Rochester; Rev. CHARLES SMITH, Manlius; Rev. ETHAN SMITH, Pompey Hill; GERRIT SMITH, Esq., Peterboro'; Rev. STEPHEN S. SMITH, Fayetteville; Rev. HENRY SNYDER, Cayuga; Rev. GEORGE SPAULDING, Bainbridge; Rev. MILES P. SQUIER, Geneva; ELISHA TAYLOR, Esq., Schenectady; Rev. WASHINGTON THATCHER, Jordon; ABNER TOWNSLEY, Esq., Sangersfield; Rev. JOHN WATERS, New Hartford; Rev. CHARLES WHITE, Oswego; Rev. JOHN WHITON, Salem; Rev. LUMAND WILCOX, Springfield; Rev. E. D. WILLIS, Eaton; Rev. S. M. WILLISTON, Durham; Rev. JOEL WOOD, Tuscarora; Rev. WILLIAM WOODBRIDGE, Utica; Rev. CALVIN YALE, Kingsboro'; Rev. ELISHA YALE, Kingsboro'.

From the State of New Jersey:

Rev. CHARLES HOOVER, of Morristown.

From the State of Delaware:

Rev. JOHN HOLMES AGNEW.

From the State of Connecticut:

Rev. RALPH S. CRAMPTON, of Hadlyme; Rev. THOMAS F. DAVIS, Greens Farms; Rev. THOMAS PUNDERSON, Huntington.

From the State of Massachusetts:

Rev. HENRY B. HOOKER, of Lanesboro'; Rev. JOEL H. LINSLEY, Boston.

From the State of Maine:

Rev. GEORGE C. BECKWITH, of Portland.

The whole number of Honorary Members present, was ninety-one, and of Corporate Members, twenty-eight;—in all, one hundred and nineteen.

The Minutes of the last annual meeting were read by the Recording Secretary.

Mr. Stoddard was appointed Assistant Recording Secretary.

Committees Appointed.

Gen. Van Rensselaer, Mr. Aiken, and Mr. Greene, were appointed a committee to make arrangements for the public religious exercises to be attended during the session.

Drs. Miller, Proudfit, DeWitt, Palmer, Edwards, and Wisner, and Mr. Marsh, were appointed a committee to consider the expe-

diency of making additions to the Board by an election of new members; and if such election be found expedient, to present a nomination.

Drs. Woods, Spring, and Carnahan, were appointed a committee to report a suitable time and place for the next annual meeting of the Board; and also to name for that meeting a preacher and his substitute.

The following committees were appointed on the several parts of the Report of the Prudential Committee, viz:

Dr. Bates, Gen. Van Rensselaer, and Mr. Patton, on the part relating to domestic operations:

Dr. Proudfit, Mr. Tappan, and Mr. Cramp-ton, on that part which relates to Africa, Syria, and the Holy Land:

Mr. Marsh, Dr. Porter, and Mr. Brigham, on the part relating to Greece, Constantinople, and Asia Minor:

Dr. Carnahan, Mr. Day, and Mr. Coe, on the part relating to Persia, and the Mahratta mission:

Dr. Spring, Judge Howell, and Mr. Punderson, on the part relating to Ceylon, Siam, China, and the Indian Archipelago:

Drs. Beman and Palmer, and Mr. G. Smith, on the part relating to the Sandwich Islands, and Patagonia:

Dr. Edwards, Mr. Hand, and Mr. Phelps, on the part relating to the Cherokees east and west of the Mississippi:

Dr. Richards, Mr. Agnew, and Mr. Taylor, on the part relating to the Chickasaws, Choctaws, and Creeks:

Dr. Lord, Mr. Eddy, and Mr. Yale, on the part relating to the Osages, Pawnees, Sioux, and Ojibwas:

Dr. DeWitt, Mr. Frost, and Mr. Squier, on the part relating to the Mackinaw, Green Bay, and Maumee Tribes, and to the Indians of New York, together with the Summary, and Conclusion.

Drs. Miller, Edwards, Richards, and Wisner, and Mr. Hill, were appointed a committee to consider what arrangements may be necessary in respect to the affairs at the Missionary Rooms for the ensuing year.

Hon. Pliny Cutler, and Messrs. Daniel Noyes, Charles Scudder, Nathaniel Dana, and Benjamin Perkins, of Boston, were appointed a committee to consider what compensation ought to be made to the Treasurer and Secretaries of the Board, at the Missionary Rooms,

and report their decision and advice to the Prudential Committee, for its adoption.

Dr. Proudfit, Mr Wilder, and Mr. Anderson, were appointed a committee to consider and report on a communication of the Prudential Committee relative to the claims of the children of missionaries.

Reports of Committees.

The Report of the Treasurer, as approved by the auditors, was made, accepted, and approved.

The Annual Report of the Prudential Committee was read by the Secretaries, with some omissions, and was finished in the former part of the second day. It then went into the hands of the committees previously appointed for its examination, which severally reported in favor of its adoption, with a few amendments. After some discussion regarding its length, the Report was accepted, approved, and ordered to be printed; together with the Treasurer's report, and such other matter as the Prudential Committee should think proper to append to these documents.

A separate report was made by the Prudential Committee, on the subject of the claims of the children of missionaries, which was referred to a special committee.

The committee appointed to consider and report on the *place and time of the next annual meeting of the Board*, and the *preachers to be chosen*, presented the following report, viz.—That the next annual meeting be held in Baltimore, Md., on the second Wednesday in September, 1835; and that the *second Wednesday of September be determined upon as the time for the annual meeting hereafter permanently*. The committee also recommended that Dr. Miller, of Princeton, be appointed the preacher for the next annual meeting, and Dr. Codman, of Dorchester, be second preacher. The report was accepted and approved.

The committee to whom was referred that part of the Report relating to Africa, reported, that in their opinion this mission has been conducted with wisdom and zeal; but when the importance of this mission is contemplated, not merely in its relation to the region where it is established, but also to the long benighted inhabitants of the continent, your committee would affectionately commend it to the prayers and charities of the American churches. Approved.

The committee on domestic operations recommended the following resolution, which

was adopted, viz.—That this Board highly approve of the new arrangements in the domestic department, by which the Prudential Committee are enabled to conduct its operations with increased facility, efficacy, and success.

The committee appointed to consider the expediency of adding to the members of the Board, presented a nomination, which was accepted.

The committee on the Report concerning the missions among the Osages, Pawnees, Sioux, and Ojibwas, reported that the conduct of the Prudential Committee, in relation to this mission, as presented in the Report, has been, in their judgment, worthy of the approbation of the Board, and of the Christian community.

The committee on the Report concerning the Chickasaws, Choctaws, and Creeks, reported, that in consequence of the distracted state of all these tribes, growing out of their removal from the land of their fathers, the Prudential Committee had not been able to accomplish all that was desirable, but, under existing circumstances, have acted with energy and decision, and effected all that could be rationally expected. They therefore only recommend further to the Prudential Committee the same steady, firm, and Christian course which they have hitherto pursued.

The committee on the *claims of the children of missionaries* reported the following rules for appropriations to such children as are sent to this country for education, or for permanent residence, which, after a full and interesting discussion, were adopted and approved,* viz.

* This subject was amply discussed in the Board, and settled, it is presumed, to the satisfaction of all who were present. At the commencement of the discussion, there was considerable difference of opinion. Some were for giving a full support for the children from the treasury of the Board, others only what would be sufficient, in all common cases, to ensure a support. The latter of these plans is the one which was recommended by the Prudential Committee, and adopted by the Board. So long as the Christian public are as kindly disposed towards the returned children of missionaries as at present, and so long as families are as disposed to adopt them, the certainty that a grant of forty or fifty dollars a year will be made to the children, when necessary, for the space of six years, or till they reach the age of eighteen years, will ensure them homes far preferable to boarding establishments formed expressly for them. What the children need is, to be received into pious families, where they will be regarded and treated in all respects as children of the family, and thus be nourished in the very bosom of the church. An allowance adequate for their full support, would ultimately have the effect,—possibly in most instances where the children had not near relations rich in this world's goods,—to throw them out upon the surface of society, as mere boarders in the community.

The principle on which the present arrangement is based, is analogous to that, indeed it is the very

1. When parents, who are missionaries or assistant missionaries of the Board, are desirous of sending their children to this country for education, or for a permanent residence, unless qualified and disposed at a future time to engage in the work of missions among the heathen, the Prudential Committee, at their discretion, may allow a sum adequate to defray the necessary travelling expenses of the children from the missions with which their parents are connected, to the place where the children are to be educated or to reside.

2. After the children have arrived in this country, the Prudential Committee, at their discretion, may allow, for a boy, an annual sum not exceeding fifty dollars;—the allowance not to be continued after the child is eighteen years of age, and the whole sum allowed for any one boy, after his arrival in this country, not to exceed three hundred dollars: and for a girl, an annual sum not exceeding forty dollars;—the allowance not to be continued after the child is eighteen years of age, and the whole sum allowed for any one girl, after her arrival in this country, not to exceed two hundred and forty dollars.

3. In ordinary cases, it shall be presumed that a child does not need pecuniary assistance, when no application is made to the Prudential Committee for such assistance by the parent or guardian; and the grants shall be made only for the current year, and not without reason to believe that they are required by the circumstances of the children.

4. In case children are left without either parent, and there is no missionary family, or Christian friend, or guardian, by whom such children could be well taken care of in the mission, the Board will then authorise the removal of the children to this country, and will provide for them according to article second.

5. The allowances made on account of the children of living missionaries, or assistant missionaries, in the service of the Board, wherever the children may be educated, shall be charged to the mission to which the parents belong.

6. The allowance made on account of orphan children shall, in ordinary cases, be

same, adopted by our education societies in determining the amount of assistance which shall be rendered to their beneficiaries. In extraordinary cases, the Prudential Committee will have the power of making special grants, not provided for by the above rules.

charged to the mission to which the parents belonged at the time of their decease.

7. The Board regard it as not consistent with the multiplied cares and duties of the Prudential Committee, for them to undertake the guardianship of the children of missionaries sent to this country.

Resolutions.

The following resolutions were adopted by the Board at various times during the session.

Mr. Reed and Dr. Woods having declined a re-election as members of the Prudential Committee;

Resolved, That the thanks of the Board be presented to the Hon. William Reed and the Rev. Dr. Woods, for their long continued and faithful services as members of the Prudential Committee.

Resolved, That Mr. Reed and Dr. Woods be requested to continue in attendance and to assist at the deliberations of the Prudential Committee, whenever it shall be consistent with their convenience; and that it be recommended to the Committee to give them notice and request their attendance at meetings where business is to be transacted of peculiar importance.*

* It may be proper to subjoin the letters from Mr. Reed and Dr. Woods, in which they decide being re-elected members of the Prudential Committee.

GENTLEMEN,—I beg leave to inform this committee, that my situation does not admit of my paying that attention to the business of the Prudential Committee, which its importance demands for its best performance. I must therefore decline a re-election. With my best wishes for the success of the great cause of Foreign Missions, I am respectfully, yours obedient servant,
WILLIAM REED.

DEAR SIR,—When the business of electing officers, for the ensuing year, comes up in the Board, I request you to state, that I deem it my duty to decline being continued as a member of the Prudential Committee: And, in order to prevent the possibility of any misconstruction of this measure, I beg leave to state, that, during the long time in which I have been a member of that Committee, my intercourse with them has, without any exception, been delightful to my feelings; and that I have ever had, and now have, the most sincere and entire confidence in the Committee, both individually and collectively. I have also a growing impression of the importance of the missionary cause, and of my own duty to do all in my power to promote it. The reason, and the only reason, why I deem it proper to decline any further connection with the Committee, as a member, is this, namely: That the increasing labors of my office, and my distance from Boston, render it utterly impracticable for me to attend the meetings of the Committee, except in a very few instances, in the course of the year. This has been the case for several years past. Now I cannot think it consistent for me to hold an office, when it is out of my power to discharge its duties. It is my decided opinion, that the great interests of the Board, require that a proper man should be chosen in my place, who lives near the Missionary Rooms, and who will be able to assist in

Resolved, That the Prudential Committee consist of six members.

Resolved, That the Recording Secretary be directed to present the thanks of this Board to the Rev. Dr. Spring, for his discourse delivered before them last evening, and that he be requested to furnish the Prudential Committee with a copy for publication.

Resolved, That in adopting the Report of the Prudential Committee, the Board deem it necessary to request the Committee to guard the missionaries against too great an accumulation of secular cares from their schools and other labors.

Resolved, That this Board regard the preaching of the gospel, by the living voice, as the great business of our missionaries; that the preparation and circulation of the Scriptures and tracts is next in order; and that the establishment and instruction of schools, and other labors directly aimed at the melioration of society, should always be kept strictly subordinate to the others.*

Resolved, That the members of the Board feel humbled before God, in view of the small progress reported this year in the conversion of sinners to Christ; and that we invite the special, fervent, and believing prayers of the churches for the descent of the Holy Spirit upon our missions.

Resolved, That in view of the importance of the diffusion of missionary information, it be recommended to the Prudential Committee to consider the expediency of preparing and publishing a history of this Board, and its operations, in a form and size suitable for general circulation; and also of causing their Missionary Papers which have been published, to be bound for sale, or for gratuitous distribution.

the constantly increasing business of the Prudential Committee, by regularly attending its meetings. It shall ever be my prayer that heavenly wisdom may be abundantly imparted to the Board, and to its executive officers

Yours affectionately, LEONARD WOODS.

Utica, Oct. 9, 1834.

* This resolution, and the one which precedes it, gave rise to a very animated discussion, and did not receive a unanimous vote of approval. The chief point in debate was the place which education ought to hold in the system of missionary efforts. It is obvious, however, that schools are as important as it is to have intelligent hearers of the preached gospel, and intelligent readers of the Bible and of religious tracts; and the resolutions are doubtless to be understood in accordance with this fact. Indeed, but few, comparatively, in the heathen world can read at all, and of the readers only a small proportion—unless we must except the Booklists—read with thought and intelligence. At the same time, the caution in the former resolution is highly important.

Resolved, That the thanks of the Board be given to the American Bible Society, and to the Philadelphia Bible Society; and also to the American Tract Society, and to the American Sunday School Union, for the great and important aid afforded to the missionaries of the Board by these societies, in introducing the Holy Scriptures and religious tracts and books among those nations where the missions of the Board are established.

Resolved, That the harmonious and efficient co-operation with the Board of the societies named in the foregoing resolution, in diffusing Christian knowledge among the unevangelized nations, is a source of great encouragement; is adapted to awaken interest in all classes of the community; is bringing all appropriate means to bear, as they ought, on the work of converting the world; and gives cheering promise that this object will be speedily accomplished.

Resolved, That the fact that the church has not furnished the men or the funds for cultivating the numerous and extensive fields for missionary labor, which divine Providence has opened, is cause for humiliation and self-condemnation; and that the disciples of Christ, acting under his last command, should charge themselves to occupy, with as little delay as possible, every open field, and to advance as rapidly in the work of preaching the gospel to the heathen, as God in his providence shall render them accessible.

Resolved, That the vastness and difficulty of the work of converting the world to God, demands a great and immediate increase in the number of missionaries, otherwise the mass of the present generation of the unevangelized nations, amounting to 500,000,000 or 600,000,000, will die without a knowledge of the Savior; that the church ought to feel a responsibility, not only to furnish the requisite funds, but also to see that an adequate number of missionaries be furnished, with the least possible delay; and that, therefore, ministers, candidates for the ministry, students in all the stages of preparation, and other young men of piety and talents, should prayerfully examine the question, whether it may not be their duty to engage in personal labors among the heathen; and that the churches should take immediate measures for bringing forward young men in her bosom, and qualifying them for and consecrating them to this work.

Resolved, That, in the propagation of Christian knowledge, the preaching of the gospel, the translation of the Holy Scriptures, the preparation of religious tracts and school-books, the superintendence of schools, and the training of native teachers and preachers, there is employment adapted to, and requiring men of the deepest piety, the soundest judgment, the best talents, and the most varied and extensive learning which the church can furnish.

Resolved, That in view of the smallness of the number of missionaries who are furnished from Christian lands, and the extent and the solemn urgency of the work of sending the gospel to the heathen, it is highly important that special efforts should be made to select natives of piety and promising talents, and give them an appropriate education, with a view to their becoming preachers and teachers among their benighted countrymen.

Resolved, That the Board recognize their dependence on the influence of the Holy Ghost, for all success in labors for converting and saving the heathen, and the indispensable importance of fervent and importunate prayer to Almighty God for this purpose; therefore, that they deeply lament that special occasions, set apart for such prayer, are so little regarded by the professed friends of Christ; and that the Board earnestly press on the attention of ministers and church members, a general, conscientious, and solemn attendance on the monthly concert for prayer, and that the first Monday in January, in conformity with the recommendation of various ecclesiastical bodies, be devoutly observed as a day of fasting and prayer for the conversion of the world.

Resolved, That this Board feel themselves called upon to make renewed and self-denying sacrifices in the cause of foreign missions, and to be exemplary in their devotedness to their Master and to this cause.

The very interesting discussions and addresses to which the nine preceding resolutions gave occasion, were briefly suspended, whilst the Board and the congregation united with Dr. Edwards in special prayer that the efficacious influences of the Holy Spirit might accompany the efforts of the Board and of the Christian community for evangelizing the world.

Resolved, That the thanks of this Board be presented to the consistory of the Reformed

Dutch Church, and to the pastors and trustees of other places of public worship, in which public services have been performed, and devotional exercises enjoyed, for the accommodations afforded during the solemn labors of the present anniversary.

Resolved, That the thanks of this Board be presented to the choir of singers, for their very acceptable services in connection with the public exercises of this anniversary.

Resolved, That the thanks of this Board be presented to those individuals and families in this city, whose hospitality and kindness the members have enjoyed while engaged in performing the interesting duties of the annual meeting.

New Members Elected.

The following gentlemen were elected corporate members of the Board, viz.—Col. JOSEPH H. LUMPKIN, of Lexington, Ga.; THOMAS GOLDING, D. D., Professor in the Theological Seminary at Columbia, S. C.; Rev. W. MCPHETERS, D. D., Raleigh, and JOSEPH CALDWELL, D. D., President of the University at Chapel Hill, N. C.; THOMAS P. ATKINSON, M. D., Halifax county, and Rev. WILLIAM S. PLUMER, Richmond, Va.; Rev. ISAAC ANDERSON, D. D., Professor in the Theological Seminary at Maryville, Ten.; ROBERT BISHOP, D. D., President of Miami University, Oxford, Ohio; WILLIAM NEVINS, D. D., Baltimore, Md.; ALEXANDER HENRY, Esq., Philadelphia, Pa.; JAMES MATHEWS, D. D., Chancellor of the University in New York city; and Rev. SYLVESTER HOLMES, New Bedford, Mass.

Officers of the Board.

The following officers were appointed for the year, viz.

JOHN COTTON SMITH, LL. D., *President*;
STEPHEN VAN RENSSELAER, LL. D., *Vice President*;
CALVIN CHAPIN, D. D., *Recording Secretary*.

Prudential Committee.

SAMUEL HUBBARD, LL. D.,
WARREN FAY, D. D.,
BENJAMIN B. WISNER, D. D.,
His Honor SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.

Secretaries for Correspondence.

REV. BENJAMIN B. WISNER,
REV. RUFUS ANDERSON,
REV. DAVID GREENE.

HENRY HILL, Esq., *Treasurer*;
WILLIAM J. HUBBARD, Esq., } *Auditors.*
DANIEL NOYES, Esq., }

Religious Services.

The meeting was opened with prayer by Dr. Proudfit, and on the succeeding days by Drs. Miller and Edwards; and was concluded by singing the 117th Psalm, L. M., "From all that dwell below the skies," &c., and a prayer by Dr. Bates, at half past five, P. M. on Friday.

The annual sermon before the Board was preached by the Rev. Dr. Spring, on Wednesday evening, in the First Presbyterian church, from Matthew, x, 6. Dr. Carnahan offered the introductory prayer.

In the afternoon of Thursday, the Lord's Supper was administered in the Bleeker-street church. Drs. Miller, Proudfit, Palmer, and DeWitt, and Mr. Patton, led in the services.

In the evening of the same day, there was a missionary meeting in the First Presbyterian church. Besides the usual devotional services on such occasions, a summary view of the missions of the Board was given by one of the Secretaries, and addresses were made by Mr. Abeel, lately from southeastern Asia, Mr. Winslow, of the Ceylon mission, and Mr. Kirk, of Albany. The prayers were offered by Mr. Phelps and Mr. Yale.

Great interest was shown in this annual meeting by ministers and other Christians through the interior of the State. The number of clergymen present was estimated at about two hundred.

DEPARTURE OF MISSIONARIES.

Western Africa.

THE Rev. John Leighton Wilson received the Instructions of the Prudential Committee, in the Central Church, Philadelphia, on Sabbath evening, October 19th, preparatory to his embarkation, with his wife, for Cape Palmas, in western Africa. He also received an address appropriate to his circumstances from the Rev. John McDowell, D. D., the pastor of that church. Mr. Wilson and wife and a colored teacher sailed from New York, on the 7th of

November, in the schooner Edgar, capt. New, which is to land them at Cape Palmas.

Hindoostan and Ceylon.

ON Sabbath evening, November 2d, a meeting was held in Park-street meeting-house, at which were present Rev. James Wilson and Rev. John Newton, and their wives, and Miss Julia Davis, of the Western Foreign Missionary Society, destined to Loodianeh in northern India; Rev. Alanson C. Hall and his wife, of the American Board of Commissioners for Foreign Missions, destined to Ceylon; and Rev. John Brooks and wife, of the General Baptist Missionary Society of England, destined to Cuttak, near Calcutta. After prayer by Rev. Dr. Jenks, and a statement of the object of the meeting by one of the Secretaries of the Board, the Rev. E. P. Swift, Secretary of the Western Foreign Missionary Society, addressed the audience, and the Rev. Amos Sutton, of the General Baptist Mission at Orissa, addressed the missionaries, and Rev. Dr. Sharp closed the exercises by prayer. On the 4th, the missionaries named above embarked in the ship Georgia, capt. Spalding, for Calcutta. The prayer on board the ship, at the embarkation, was offered by Mr. Swift.

Asia Minor.

November 10th, Rev. Philander O. Powers, recently from the Andover Theological Seminary, with his wife, both natives of Phillips-ton, Massachusetts, embarked at Boston, on board the brig Water Witch, capt. Paxton, bound for Smyrna; from which place Mr. and Mrs. Powers will proceed to Constantinople, and thence to Broosa in Asia Minor, to join Mr. Schneider, who has recently commenced a station at that place.

GRANTS FROM THE AMERICAN BIBLE SOCIETY.

THE Treasurer of the Board has received from the American Bible Society, for printing and circulating the Scriptures

in the Sandwich Islands,	\$3,000
in Ceylon,	2,000
	<hr/> \$5,000

GRANTS FROM THE AMERICAN SUNDAY-SCHOOL UNION.

PACKAGES of books, designed for various missionary stations of the Board, have been received by the Treasurer, the whole amounting in value to \$536 82.

ANNIVERSARIES OF AUXILIARIES.

CENTRAL BOARD OF FOREIGN MISSIONS.

THE first anniversary of the Central Board of Foreign Missions, embracing the Synods of Virginia and North Carolina, was held at Oxford, Granville County, N. C. October 11th, in connection with the meeting of the Synod of that State, and was very numerously attended. The annual report of the Executive Committee was read, and the Rev. Dr. W. A. McDowell, and Rev. Messrs. Sparrow, Brown, and Plumer addressed the audience. The interest manifested in the object of the society was very great, and a great and happy influence appeared to be exerted.

The officers elected are

Dr. Thomas P. Atkinson, Halifax co. Va.,	<i>President;</i>
James Fitzgerald, Fredericksburg, Va.,	<i>Vice</i>
Warner M. Lewis, Milton, N. C.	<i>Presidents;</i>
Rev. William J. Armstrong, Richmond, Va.,	<i>Sec'y;</i>
James Gray, Richmond,	<i>Treasurer;</i>
Fleming James,	<i>Auditors;</i>
Samuel Reeve, Richmond,	
Rev. William S. Plumer,	
Rev. Stephen Taylor,	
David I. Burr,	
James Cook, and	
Charles B. Williams, Richmond,	

Executive Committee.

WESTERN RESERVE FOREIGN MISSIONARY SOCIETY.

THE Society held its first anniversary at Hudson, October 8th. The reports of the Treasurer and the Board of Directors were read, and resolutions were moved and seconded, and addresses made by Rev. Messrs. Fitch, of Painesville, Nash, of Ravenna, Judson, of Milan, Tracy of Claridon, and Prof. Long, of Hudson.

FOREIGN MISSIONARY SOCIETY OF THE VALLEY OF THE MISSISSIPPI.

THE meeting was held October 31st, the Rev. Dr. Bishop, the President, in the chair. After a brief address and prayer by the president, Rev. Mr. Ballard, Secretary and General Agent of the Society, made a statement respecting the organization and progress of the Society, and the increase of the missionary spirit and of contributions to this object within its bounds. In 1832, the receipts were \$3,000; in 1833, \$9,000; and in 1834, \$12,000. Rev. Mr. Gallaher, J. D. Garrard, Esq., Rev. Messrs. Winslow, Patton, H. Coe, and Graves, and Rev. Dr. Wisner addressed the meeting.—The following resolutions were offered.

Resolved, That the past success of foreign missionary efforts calls for our lively gratitude to the God of missions.

Resolved, That love to Christ and sympathy for the heathen, while they should make us thankful for the success of past missionary efforts, should especially excite us to pray and labor more earnestly for the conversion of the world.

Resolved, That interest and engagedness in the work of foreign missions is one of the most direct and efficient means of promoting the prosperity of the churches at home.

Resolved, That in view of the last commands of our risen Savior, the miserable and perishing condition of the heathen, and the encouraging indications of Providence in reference to the spread of the gospel, it is the duty and privilege of all the followers of Christ to be devoted in heart and life to the great work of extending the blessings of Christianity over the earth in the shortest possible time.

R. H. Bishop, D. D., President of the Miami University, Oxford, *President;* Rev. Artemas Bullard, Cincinnati, *Secretary* and *General Agent;* W. T. Truman, Cincinnati, *Treasurer.*

COUNTY AUXILIARIES IN NEW-ENGLAND.

THE annual meeting of the *Auxiliary of Brookfield and Vicinity*, (Mass.) was held at Sturbridge, Oct. 21st. In connection with the ordinary devotional exercises, reports were made by the Secretary and Treasurer, and the meeting was addressed by Rev. Messrs. Backus, of Palmer, Kimball, of Oakham, Packard, of Spencer, Rev. Dr. Snell, and Mr. Champion, an appointed missionary of the Board, who attended as a deputation.

The annual meeting of the *Western Auxiliary of Fairfield County*, (Conn.), was held at Wilton, October 14th. The reports of the Treasurer and Executive Committee were read, and the audience addressed by Rev. Messrs. Edwin Hall, C. A. Boardman, and L. P. Hickok, the last of whom was a deputation from the Board.

Rev. D. Smith, *President;* Rev. Theo. Smith, *Secretary;* Matthew Marvin, Esq., Wilton, *Treasurer.*

The organization of the Auxiliaries in Hartford and a part of Middlesex Counties, Connecticut, has been so changed as to make the limits of the auxiliaries correspond with those of the ecclesiastical consociations.

At the meeting of the North Consociation, at East Windsor, Sept. 18th, the churches composing that body formed themselves into

an auxiliary to the Board; of which Henry Hudson, Esq., of Hartford, was elected *President*, and Horace Washburn Esq., of Hartford, *Secretary*.

At the meeting of the South Consociation of Hartford County, held at Middletown, October 7th, the churches connected with that body formed themselves into an auxiliary, and elected Pardon Brown, Esq., Glastenbury, President, and Rev. Z. Crocker, Middletown, *Secretary*.

ANNIVERSARIES IN CINCINNATI.

In the month of October, 1833, meetings were held in the City of Cincinnati in behalf of some of the principal religious and benevolent societies of the United States, with the expectation that the Christian community of the west, in a great measure excluded from the salutary influence of the anniversaries of the Atlantic States, would by this means become more deeply and extensively interested in the objects of these several societies. The meetings were numerous attended, and exerted a happy influence. Similar meetings have been held during the past autumn.

TEMPERANCE MEETING.

This was held October 27th, in connection with the Young Men's Temperance Society of Cincinnati, J. Laughlin, the president, in the chair. Rev. Dr. Wisner, of Boston, led in prayer; and resolutions were moved and seconded, and addresses were made by Rev. Mr. Patton, of New York, Rev. W. Beecher, Rev. Mr. Brainerd, N. Wright, Esq., Rev. Dr. Beecher, and Rev. Mr. Mahan, of Cincinnati.

MEETING IN BEHALF OF THE AMERICAN TRACT SOCIETY.

The meeting was held October 28th, in connection with the Cincinnati Branch Tract Society, Augustus Moore, Esq., the president, in the chair. Rev. Dr. Going, of New York, opened the meeting with prayer. An abstract of the 9th annual report of the American Tract Society was read by the Rev. Mr. Gridley, agent of the parent Society, accompanied by other statements; after which resolutions were moved and seconded and addresses made by the Rev. Mr. Winslow, of the Ceylon mission, Rev. Mr. Gridley, Rev. Mr. Patton, Rev. Dr. Bishop, Rev. Mr. Gallahar, and J. D. Garrard, Esq.

WESTERN PRESBYTERIAN EDUCATION SOCIETY.

After the meeting was opened with prayer by Rev. Dr. Beecher, the Rev. John Spaulding, the Secretary of the Society, read the annual report, and the Rev. A. R. Clark, Rev. Dr. Wisner, Rev. Mr. Winslow, and Rev. Mr. Patton, moved or seconded resolutions, and addressed the audience.

MEETING IN BEHALF OF AFRICAN COLONIZATION.

This was held on Friday October 31st, Rev. B. P. Aydelott presiding. Dr. Bishop opened the meeting with prayer. Resolutions were moved and seconded and addresses were made by Rev. Thornton A. Mills, of Kentucky, Hon. Jacob Burnet, Rev. Dr. Beecher, Rev. Mr. Graves, R. S. Finley, Esq., and Rev. S. W. Lynd.

The meeting in behalf of Foreign Missions was held in connection with the annual meeting of the Foreign Missionary Society of the Valley of the Mississippi, and a notice of it inserted among the anniversaries of auxiliaries.

Meetings were also held in furtherance of the objects of the American Bible Society and the American Home Missionary Society; but the CINCINNATI JOURNAL, from which the foregoing notices are taken, contains no account of the proceedings at them.

MISSIONARY HERALD.

ARRANGEMENTS have been made with the *Foreign Missionary Society of the Valley of the Mississippi*, auxiliary to the Board, to publish an edition of the *MISSIONARY HERALD* under the direction of the Executive Committee of that Society, at Cincinnati, beginning with volume xxxi; that is, with the number for January 1835. The edition now proposed will be a reprint from the monthly numbers as they are published in Boston, (the sheets being forwarded as fast as they issue from the press,) and will correspond with it in respect to paper, type, quantity of matter, and style of execution, as nearly as practicable. The new edition will be forwarded to subscribers residing in the States connected with the auxiliary named above, viz. Ohio, Indiana, Illinois, Missouri, Kentucky, Mississippi, Louisiana, and parts of Tennessee and Alabama, and

perhaps of Virginia and Pennsylvania, together with the Territories of Michigan and Arkansas.—The most important advantages anticipated from this arrangement are, 1. The numbers will be received earlier and more surely than when subjected to the delays and miscarriages which are unavoidable when sent by mail from Boston; and 2. As a large portion of the copies may be sent in bundles by steamboats and stages much of the expense of postage will be saved.

Agents and subscribers for the *Missionary Herald*, and persons entitled to it by their donations or otherwise, according to the terms stated on the second page of the cover, and who can more conveniently receive the numbers from Cincinnati than from Boston, are requested hereafter to forward their orders for the work to *Rev. Artemas Bullard Cincinnati*, or to the *Publishers of the Missionary Herald Cincinnati*. Payments, also, both for the past volumes and for those which may hereafter be printed, may be made to the persons named above, by all those indebted for the work, and who can more conveniently forward money to Cincinnati than to Boston. The bills for the past volumes are now in the hands of *Mr. Bullard*.

Donations,

FROM OCTOBER 1ST, TO NOVEMBER 10TH,
INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	
Albany, South St. D. chh. (of which to constitute ISAAC FARRIS, D. D. an Honorary Member of the Board, 50;)	114 25
Aquaquinauch, N. J. Coll. in R. D. chh.	15 16
Coxsackie, Mon. con. in R. D. chh.	18 50
Ghent, Coll. in R. D. chh.	26 00
Kinderhook, Indiv. of R. D. chh. to constitute Rev. ENOCH VAN ALLEN an Honorary Member of the Board,	50 00
Kingston, Sew. so. of R. D. chh. 46; Mrs. H. Sharp, 5; a friend, 5;	50 00
Lodi, Miss. so. to constitute Rev. ASA BENNET an Honorary Member of the Board,	55 00
New Prospect, Miss. so.	8 00
New York city, R. Van Pelt, 25; coll. in collg. R. D. chh. 2, 50;	27 50
Orange co. Mon. con. in school house,	4 00
Readington, N. Branch, Coll. in R. D. chh.	18 36
Shawangunk, Mon. con. in R. D. chh.	4 00
Stuyvesant, Cong. of R. D. chh. to constitute Rev. G. I. GARRESON an Honorary Member of the Board,	50 00—440 77

Central Board of Foreign Missions,
James Gray, Richmond, Va. Tr. 2,800 00

Central ex. so. of Western New York, Rev. A. D. Eddy, Tr.	
East Bloomfield, SILAS EGGLESTON, which constitutes him an Honorary Member of the Board, Seneca Falls, To constitute Rev. AZABIAH G. ORTON an Honorary Member of the Board,	100 00 60 00—160 00
Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.	
Juricho, 1st chh. Contrib.	20 00
2d do. La.	4 71—24 71
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Salem, Mon. con. in Chapel,	3 70
Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.	100 00
A friend,	
Elizabethtown, Fem. asso. in 1st chh. for John McDowell and Elizabeth Day,	30 00
Newark, 3d chh.	62 00—212 00
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, Mon. con. in presb. chh. 30; HENRY MCKINSTRAY, which constitutes him an Honorary Member of the Board, 100; H. Whittlesey, 20;	150 00
Hampden co. Ms. Aux. So. S. Warriner, Tr.	
Contrib. at ann. meeting,	47 95
Agawam, Gent. 10, 28; la. 10, 31;	20 59
Blandford, Gent. 47, 46; la. 71, 43; mon. con. 8, 54; la. av. of Daniel, 18; chh. 28, 62;	174 05
Chickopee, Gent. and la.	64 39
East Longmeadow, Gent. and la. 12, 39; mon. con. 3, 57;	15 96
Feeding Hills, Mon. con.	1 36
Longmeadow, Gent. 29, 25; la. 31; mon. con. 19, 10;	79 25
Ludlow, Gent. 20, 88; la. 14, 52; mon. con. 36, 56;	71 96
Middle Granville, La.	13 34
Monson, Gent.	50 28
Montgomery, Gent. and la. 12, 56; mon. con. 12, 44;	25 00
North Wilbraham, Gent. and la.	14 87
Southwick, Mon. con.	19 63
South Wilbraham, Benev. asso.	9 50
Springfield, Gent. 28, 25; la. 54, 72; mon. con. 63, 46; Mrs. M. 3;	229 43
Westfield, Gent. 70; la. 31;	101 00
West Springfield, 1st par.	50 00
	998 86
Ded. expenses paid by aux. so.	18 05—990 81
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Avon, 1st so. Gent. 15, 72; la. 7, 16;	22 88
E. so. Gent. 22, 10; la. 20, 95; mon. con. 7, 25;	50 30
Rarkhamsted, Fem. benev. so.	26 00
Bristol, Gent. 129, 05; la. 88, 16;	210 21
Burlington, Gent. 14, 61; la. 16, 71;	31 32
Canton, Gent. 62, 13; la. 26, 50;	90 63
East Windsor, La.	20 61
N. so. Gent. 7, 85; la. 47, 21; Wapping so. for Henry Morris in Ceylon,	55 06 12 00
Enfield, Gent. 37, 93; E. Parsons, 10;	47 93
Farmington, Gent. 139, 95; la. 143, 74;	283 69
Glastenbury, Gent. 53, 75; la. 63, 23;	116 98
Granby, E. so. Gent. 9; mon. con. 5, 69;	14 60
1st so. Gent. 13, 96; la. 13, 77; mon. con. 2, 66;	30 41
Hartford, 1st so. Gent. 517, 75; la. 319, 43; mon. con. 78, 24;	915 48
N. so. La. 101; mon. con. 25, 96;	126 96
S. so. La.	78 13
W. so. Gent. 21, 78; la. 27, 45;	49 23
Cullinsville, Mon. con.	13 50
Hartland, E. so. E. Linsley, 50; gent. 11, 30; la. 19;	73 20
W. so. Gent. 22, 21; la. 19, 41;	41 02
Manchester, La.	136 60
Marlborough, Gent. 10, 25; mon. con. 3;	13 25
Southington, Gent. 99, 69; la. 77, 19;	176 81
Suffield, Gent. 13, 25; mon. con. 10;	23 23
Vernon, E. Pearl,	3 00

Wethersfield, Newington so. Ia.	
49,33; Eusean so. 17,25;	66 56
Windsor, La.	43 24
Wistonbury so.	11 68-2,779 51
<i>Hillside</i> co. N. H., Aux. So. R. Boylston, Tr.	50 00
Lyndeborough, N. Tay	
<i>Massachusetts conf. of chhs.</i> Me. B. Nason, Tr.	
Contrib.	18 76
Angusta, N. par. Men. con.	5 65
S. par. Men. con. 148,57; contrib. 101,91; la. 57,75; juv. so. for an orphan child in Greece, 12,30;	390 53
Chesterville, Mon. con. for wes. miss.	13 00
Farmington, Asso.	21 63
Hallowell, Mon. con. 260; la. for ed. in Greece, 25;	985 00
Litchfield, Mon. con.	9 17
New Sharon, Gent. 11,25; la. 10,56; mon. con. 14,58; asso. 7,45;	43 84
Temple, Mon. con.	7 33
Vassalborough, Mon. con.	23 00
Waterville, Miss. so. 7,12; mon. con. 2,20;	9 32
Wayne, Three indiv.	3 00
Wilton, Asso.	2 96
Winslow, Mon. con. 12; c. box of T. Rice, 16;	98 00
Winthrop, Mon. con. 65; la. 13,80;	78 80
	869 99
Ded. am't prev. ackn.	192 14—C77 85
<i>Litchfield</i> co. Ct. Aux. So. C. L. Webb, Tr.	
(Of which fr. New Milford, Fem. mite so. 14;)	50 00
<i>Lowell and vic.</i> Ms. Char. Asso. W. Davidson, Tr.	54 00
Lowell, La. asso. in 2d cong. chh.	
<i>Middlesex</i> Asso. Ct. C. Nott, Tr.	
(Of which to constitute Rev. JOSEPH VAILL of Hadlyme, Rev. ISAAC PARSONS of East Haddam, Rev. WILLIAM CARR of Chester. CLARK NOTT of Pettipaug, Rev. NATHANIEL MINER of Millington, Rev. STEPHEN A. LOPER of Middle Haddam, and Rev. SAMUEL I. CURTISS of East Hampton, Honorary Members of the Board, 400;)	
Chester, Gent. 24,63; la. 13,13; mon. con. 19,25; an indiv. 10;	67 01
East Haddam, Gent. and mon. con. 26,14; la. 28,15;	54 19
East Hampton, Contrib.	8 17
Haddam, Gent. 47,62; la. 42,12; mon. con. 10,55;	100 30
Hadlyme, Gent. 13,31; la. 16,87; mon. con. 12;	42 18
Lyme, N. Matson, to constitute Rev. MARK MEAD of Grassy Hill, an Honorary Member of the Board, 50; gent. 32,44; la. 24,84; mon. con. 4,16;	111 44
Middle Haddam, Gent. and la.	27 63
Millington, Gent. and la.	27 14
N. Killingworth, Gent. 39,04; la. 19,11; mon. con. 12;	70 15
Pettipaug, Gent. 45,42; la. 23,06; mon. con. 18,11;	86 61
Saybrook, Gent. 44,31; la. 24;	68 31
Westbrook, Gent. 20; mon. con. 15;	35 00
West Chester, Coll.	22 30
	790 43
Ded. c. note,	3 00—787 43
<i>Monroe</i> co. N. Y. Aux. So. E. Ely, Tr.	
East Bethany, 1st presb. chh.	55 00
Geneseo, 2d presb. chh. (of which to constitute Rev. I. C. LOMB an Honorary Member of the Board, 50;)	110 00
Henrietta, Cong. chh. (of which to constitute Rev. R. G. MURRAY an Honorary Member of the Board, 50;)	100 00
Le Roy Valley, Mon. con.	16 00

Lockport, 1st presb. chh.	50 00
Orden, Cong. chh.	10 59
Parma and Greece, Cong. chh.	6 65
Pensfield, Presb. chh.	7 56
Portage, 1st presb. chh.	7 12
Rize, Cong. chh.	13 27
Rochester, 1st presb. chh.	131 00
Royalton, Cong. chh.	14 22
Sweden, Presb. chh.	18 00
West Mendon, Infant sch.	1 25—520 66
<i>New Haven city</i> , Ct. Aux. So. C. J. Salter, Tr.	
Mon. con. June to Aug. 70,58; do. in Yale college, 13,44; Mrs. Murdock, for sch. in Ceylon, 30; Broadway sch. 41c.	164 43
<i>New Haven co. East</i> , Ct. Aux. So. S. Frisbie, Tr.	200 95
<i>New London and vic.</i> Ct. Aux. So. W. P. Cleveland, Jr. Tr.	
New London, Ann. contrib. (of which fr. E. Learned, to constitute THOMAS AP CAREW JONES of U. S. Navy, an Honorary Member of the Board, 100; 296,65; mon. con. 123,35; la. sew. so. 10;)	430 00
<i>New York city and Brooklyn</i> , Aux. So. W. W. Chester, Tr.	2,676 67
<i>Norwich and vic.</i> Ct. Aux. So. F. A. Perkins, Tr.	
Bozrahville, Mon. con.	27 66
Colchester, Mon. con. 17; gent. 33; la. 26;	76 00
Franklin, La.	10 95
Grisswold 1st so. Gent. 24; la. 41,13;	68 13
Jewett city, Gent. and la. 40,28; mon. con. 20,55;	66 23
Lebanon, Goshen, Gent. 33,89; la. 34; mon. con. 13,11;	81 00
Lisbon, Manover, Gent. and la.	43 50
Newent, Gent. 12,15; la. 7,06; fem. char. so. 12;	31 21
Montville, La. 31,13; mon. con. 1;	32 13
Mohegan, Chh. and so.	15 00
North Stonington, Mon. con.	26 79
Norwich, 1st so. Gent. 17; la. 38,70; mon. con. 25;	80 70
2d so. Gent. 350,12; la. 106,13; mon. con. 131,70;	590 45
3d so. Gent. 162,60; la. 41,07;	203 67
4th so. Gent. 41,06; la. 40;	81 06
Preston, La.	13 77
Salem, La.	9 00—1,449 66
<i>Orleans co. Vt.</i> Aux. So. G. H. Cook, Tr.	37 66
<i>Palestine miss. so.</i> Ma. E. Alden, Tr.	
Abington, 1st par. Gent.	35 51
Braintree, S. par. Mon. con.	20 00
East and West Bridgewater, Gent.	26 03
Scituate, La.	26 15—107 69
<i>Rutland co. Vt.</i> Aux. So. J. D. Butler, Tr.	
Orwell, Gent. and la.	26 25
Sudbury, La.	3 50
West Rutland, Mon. con. av. of ring,	35—32 10
<i>Stafford co. N. H.</i> , Aux. So. A. Freeman, Tr.	59 61
<i>Tolland co. Ct.</i> Aux. So. J. E. Flynt, Tr.	5 53
Andover, Gent. 21,21; la. 15,29;	36 50
Ellington, Gent. 26,50; la. 44,46;	80 26
Somers, Gent. 63,77; la. 71,91;	135 68
Willington, Gent. 20,97; la. 20,36;	41 33—300 00
<i>Valley of the Mississippi</i> , Aux. So. W. T. Truman, Cincinnati. O. Tr.	
Canton, Mon. con.	25 00
Massillon, Chh.	4 00—229 00
<i>Western Reserve, O. aux. so.</i>	
Ashtabul. co. Austinburg. Mon. con.	11 57
Geauga co. Burton, 36,50; Claridon, Gent. and mon. con. 22,08; la. 2,27; Hamden, 2,13; Huntsburg, 6,36; Kirtland, Asso. 41,50; Parkman, 4,50; Unionville, 1;	117 24
Huron co. So. 54,27; Rev. U. Palmer, 10;	64 27
Lorain co. Dover,	2 00
Madina co. Richfield, 19;	
Rev. L. Shailer, 6;	26 69

Portage co. Cuyahoga Falls, Gent. 30.75; C. Falls and Stow, La. 17.25; a friend, 2;	40 00
Trumbull co. Bloomfield, 10; Elsworth, 8.50; Hart- ford, 7; Mesopotamia, 17.41;	42 91—302 99—331 99
Washington co. N. Y., Aux. So. M. Freeman, Tr. Coll. at ann. meeting, 160.66; Rev. A. Day, 5; J. S. I;	166 66
Cambridge, White Creek and Jackson, Asso. and mon. con. 83.94; A. Crosby, 20;	103 94
East Granville, Asso.	53 00
Hartford, Gent. and la.	60 00
North Granville, Asso.	53 85
Sandy Hill, Asso.	12 00
Salem, Asso. in Rev. J. Whiton's chh. 300; asso. in Rev. Dr. Proudfit's chh. 100; av. of gold ornaments, 14; JOHN WIL- LIAMS, Jr. which constitutes him an Honorary Member of the Board, 100; (ded. am't prev. rec'd, 30;) 70;	484 00
South Granville, Cong. chh.	35 00
Union Village, Asso. in R. D. chh.	44 32
White Hall, Asso. in 1st presb. cong. 60.50; cong. chh. 58;	118 50
	1,121 47
Ded. sums prev. acknowledged,	726 87—395 00
Windham co. Vt. Aux. So. N. B. Williston, Tr. Coll. at ann. meeting,	90 00
Brattleboro', E. Village, Mon. con 58.03; chh. contrib. 6.39; la. 23;	87 33
Marlboro', Coll. 8; fum. cent so. 12;	20 00
New Fane, Sch. dist. No. 7,	14 54
Putney, Coll.	16 70
Townsend, Fem. asso.	14 15
Wardsboro', Fem. cent so.	12 80
Westminster, B. par. Mon. con. 15; gent. 7; la. 22;	44 00—229 22
Windham co. South, Ct. Aux. So. Z. Storrs, Tr. Ashford, 1st so. La.	25 94
Canterbury, 1st so. Gent. 31; la. 31;	62 00
Chaplin, Gent. 16.72; la. 35.98;	51 00
mon. con. 8.32;	51 46
Hampton, Gent. 23.50; la. 27.96;	143 69
Mansfield, S. so. Gent. 66; la. 51.43; mon. con. 20.66;	36 85
Scotland, Gent. 19.13; la. 14.25;	12 00
mon. con. 3.47;	
Voluntown and Sterling, La.	
Westminster so. Gent. 23.17; la. 24.96; mon. con. 12.57; (of which to constitute Rev. ASA KING an Honorary Member of the Board, 50;)	60 70
Willimantic, La.	30 00
Windham, 1st so. Gent. 31.90; la. 12.64;	44 54
	506 88
Ded. expenses paid by aux. so.	88—506 00
Windoor co. Vt. Aux. So. Rev. J. Richards, Tr. Hartford, La.	7 70
North Hartford, Mon. con.	1 00
North Norwich, Gent. 12; la. 12; contrib. 5;	29 00
Rochester, Mon. con.	25 00
Springfield, La.	20 00
Weathersfield, Gent.	14 00
Windsor, A friend,	50—100 20
Worcester co. North, Ms. Aux. So. A. Wood, Tr. Balance,	6 94
Ashburnham, Gent. 50; la. 16;	66 00
Athol, Gent. 15; la. 33; mon. con. 41;	89 00
Gardner, Gent. 23.80; la. 20.57; mon. con. 30.60; sub. sch. 1.58;	85 55
Hubbardston, Gent. 40.35; la. 26.87; mon. con. 10;	77 12
New Salem, Mon. con. in S. cong. 24	4 12

Phillipston, Gent. 56.30; la. 36.23; av. of jewelry, 2;	94 53
Princeton, Gent. 54.35; la. 46.82; sub. sch. 3.30;	104 47
Royalton, Gent. 34.75; la. 48.53;	83 28
Templeton, Mon. con.	35 00
Westminster, Gent. 61.71; la. 52.37; mon. con. 20;	134 06
Winchendon, Gent. 43.10; la. 27.59; mon. con. 32.10;	162 79
	892 88
Ded. expenses paid by aux. so.	20 59—862 29
Total from the above sources,	\$17,173 02

VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Mon. con. in Rev. D. Thomas's so.	7 20
Acworth, N. H. Mon. con.	20 00
Albany, N. Y. 4th presb. chh.	158 32
Andover, N. Y. par. Ms. Juv. so. for Samuel Jackson at Mackinaw, 30; la. for ed. of a child in Greece, 12;	42 00
Auburn, N. Y. Coll. in 1st presb. chh.	14 74
Auburn and vic N. Y. By H. Iverson, agent, Auburn, Mon. con. in 1st presb. chh. 61.35; Genoa, Presb. chh. mon. con. 18.75; coll. 104.25; Ira, Presb. chh. to constitute Rev. W. U. BARNES an Honorary Mem- ber of the Board, 50; Jordan, Mon. con. in presb. chh. 25;	250 26
Augusta, N. Y. Fem. miss. so.	25 00
Augusta, Ga. W. A. MITCHELL, (which con- stitutes him an Honorary Member of the Board.) for bibles for Bombay and China, 1,500; for tracts for China, 500;	2,000 00
Babylon, N. Y. Fem. benev. asso.	20 00
Bainbridge, N. Y. Presb. chh. 22.48; A. S. I;	23 48
Baltimore, Md. Fem. mite so. payments for indiv. in Ceylon, viz. 1st for Mary Sanger, 20; 6th for Sarah Ridgely, 20; 5th for Mary L. Sanger, 20; 5th for William Stewart Cross, 20; 4th for Jeremiah Everts, 20; for Edward Warren and Francis Ashbury, 50; for sem. in Batticotta, 7.80; fem. miss. so. for support of Miss O. Graves of Mahratta miss. 100;	257 80
Banyer, Me. Mon. con. in 1st cong. so.	125 00
Barker, N. Y. Coll. in cong. so. 13.75; Miss S. M. 50c.	14 25
Barnet, Vt. Mon. con. in cong. chh.	13 00
Berkshire, N. Y. Mon. con.	13 00
Barnardston, Ms. Rev. W. Riddel, for Cey- lon miss.	50 00
Berkley, Ms. Mrs. B. Crane,	2 00
Bethlehem, N. Y. Presb. cong.	3 00
Bloomington, N. Y., A. C.	2 00
Blue Mountain, M. T., J. C. Kellogg,	2 00
Brutus, N. Y. 1st presb. so.	12 90
Buffalo, N. Y. Mon. con. in 1st presb. chh.	17 56
Cabotville, Ms. Mon. con.	5 00
Canterbury, N. Y. Mon. con. in presb. chh.	8 00
Canton, Ct. Mrs. Everest,	10 00
Canleton, Vt. Mon. con.	9 00
Center Lake, N. Y. 13; presb. cong. 4.76;	17 76
Churchville, Md. Feb. sch.	1 63
Cicero, N. Y., A friend,	50
Coldenham, N. Y., R. Blake,	20 00
Columbia co. N. Y. Asso.	50 00
Columbus, N. Y. Coll. in cong. chh.	20 36
Corinth, N. Y. Three indiv.	4 50
Cosebury, N. Y. Coll. in 1st cong. chh. 10.33; du. in 2d do. 24.02;	34 35
Danbury, Ct. Eli T. Hoyt, which consti- tutes him an Honorary Member of the Board,	100 00
Danby, N. Y. Coll. in presb. cong. to con- stitute Rev. JOHN SHEARER an Honorary Member of the Board,	80 00
Danville, Vt. Young la. circle of industry, 15; ISRAEL P. DANA, which constitutes him an Honorary Member of the Board, 100;	115 00
Danville Village, N. Y. Mon. con. 1st presb. chh.	23 00
Dryden, N. Y. Coll.	5 97
Dunlop, Ms. La. asso.	16 87

<i>Durham</i> , Ct. Rev. Dr. Smith,	3 00	<i>Philadelphia</i> , Pa. E. F. Backus, 100; Youth's	
<i>East Lincoln</i> , N. Y. Cong. chh.	5 54	miss. so. for native sch. fund of West.	
<i>Easton</i> , Ms. Mon. con.	90 00	Choc. miss. 75, juv. sew. so. for fem. sch.	
<i>East Windsor</i> , Ct. A fem. friend,	50	in Bombay, 40; miss. so. for Choc. miss.	
<i>Elmira</i> , N. Y. Fem. miss. so. 21; mon. con. 21;	42 00	6,42; Miss A. C. Read, 1st pay. for <i>Jemes</i>	
<i>Fitchburg</i> , Ms. J. R. A.	50	<i>Read</i> in Ceylon, 24; juv. miss. so. in	
<i>Flourance</i> , O. Mon. con.	2 00	1st presb. chh. for Ceylon miss. 36,42; juv.	
<i>Florida</i> , N. Y. Presb. chh.	18 00	miss. so. in Miss Guild's sch. 14,16;	292 00
<i>Fort Winnebago</i> , M. T. Mrs. Cutler,	10 00	<i>Phillipsburg</i> , Ms. Fem. miss. so. for miss. to	
<i>Galesia</i> , Ill. Mon. con.	16 50	Broosa, 6,32; tem. juv. so. for do. 3;	9 32
<i>Geneva</i> , N. Y. Presb. cong. bal. for support		<i>Pitcher</i> , N. Y. Coll. in Union cong. chh.	8 39
of a missionary for 1834, (of which to		<i>Pittsburg</i> , Vt. Rev. J. M. and Mrs. M. 2,10;	
constitute Rev. JUSTUS W. FRENCH, (Rev.		Mr. and Mrs. S. 2,50; Mr. and Mrs. H.	
WARREN DAY, and Rev. ASA MESSER		1,34; L. F. 1; ten indiv. 3,06;	10 00
Honorary Members of the Board, 150;)	373 00	<i>Plymouth</i> , N. Y. Coll. in presb. cong.	5 00
<i>Genoa</i> , N. Y. Dr. Barber,	1 00	<i>Pompey</i> , N. Y. Mon. con. in cong. chh.	20 00
<i>Green</i> , N. Y. Presb. cong.	2 68	<i>Prattburgh</i> , N. Y. Coll. in presb. cong.	70 00
<i>Greenfield</i> , N. Y. Rec'd at Tuscorara,	6 00	<i>Princeton</i> , N. J. Rev. Dr. Miller, for <i>Sarah</i>	
<i>Groton</i> , Ct. Mon. con.	8 00	<i>Miller</i> in Ceylon, 20; Mrs. S. Miller, for	
<i>Guildhall</i> , Vt. Fem. miss. so.	6 50	<i>Edward Millington Miller</i> in Ceylon, 20;	
<i>Halifax</i> , Vt. Fem. char. so. 15; mon. con. 18;	43 00	so. of inquiry, 30,56; fem. Ceylon so. for	
A. Smith, 10;		sch. in Ceylon, 48; Rev. Mr. Tyler, 1st	
<i>Hammondsport</i> , N. Y. Coll. in presb. cong.		pay. for <i>Maria Louisa Tyler</i> in Ceylon, 12;	
to constitute Rev. WILLIAM M. ADAMS an		indiv. 1; av. of trinkets, 75c.	132 31
Honorary Member of the Board,	56 57	<i>Prospect</i> , Me. Fem. miss. so.	34 75
<i>Heaven Plains</i> , N. H. Mon. con.	20 00	<i>Pulney</i> , N. Y. Coll. in 1st presb. cong.	13 50
<i>Hardwick</i> , Vt. Mon. con. in 2d chh.	15 00	<i>Red River</i> , Ark. Ter. Aux. miss. so.	12 31
<i>Harrisburg</i> , Pa. Cong. for support of Mrs.		<i>Rochester</i> , N. Y. Miss. so. of sab. sch. in 1st	
Mary Ann Alexander at the Sandw. Isl.	26 37	presb. chh. for sch. in Ceylon,	60 00
<i>Havana</i> , N. Y. Mon. con.	14 00	<i>Royalton</i> , Vt. J. Francis,	25 00
<i>Holland</i> , N. Y. Mon. con. 63c. Mrs. S. P.		<i>Salem</i> , Ms. United mon. con. in Tab. Fourth,	
C. 27c.	90	and Howard st. chhs. 16,78; mon. con. in	
<i>Holliston</i> , Ms. Juv. so. for wes. miss.	3 80	Tab. chh. Nov. 4,74; do. in Howard-st.	
<i>Hopkinton</i> , N. Y. Mon. con. in cong. chh.	5 50	chh. Oct. and Nov. 10,57;	32 00
<i>Horre Heads</i> , N. Y. Coll.	2 00	<i>Salina</i> , N. Y., A friend,	2 00
<i>Ira</i> , N. Y. Coll. in presb. cong.	25 00	<i>Sandgate</i> , Vt. Mon. con.	3 50
<i>Johnson</i> , Vt. Gent. asso. 5,75; la. asso. 7,08;		<i>Savannah</i> , Ga. 1st presb. chh.	11 70
mon. con. 2; S. M. 2,17;	17 00	<i>Scribe</i> , N. Y., M. Powell,	2 00
<i>Killingworth</i> , Ct. Mon. con. in cong. chh.	10 00	<i>Skaron</i> , Vt. Ladies,	12 00
<i>Laurensburgh</i> , N. Y. Mon. con. in presb. chh.	45 00	<i>Skeldon</i> , N. Y. Mon. con. in 2d presb. chh.	10 00
<i>Lawrenceville</i> , Pa. Mon. con.	15 00	<i>Sherburne</i> , N. Y. Coll. in presb. cong.	25 00
<i>Lexie</i> , N. Y. Rev. CRYSTOMSTOCK, which		<i>Sidney Plains</i> , N. Y. Presb. cong.	16 11
constitutes him an Honorary Member		<i>Smyrna</i> , N. Y. Coll. in 1st cong. chh.	12 36
of the Board, 50; ded. an't prev. rec'd, 30;	30 00	<i>South Cameron</i> , N. Y., C. F. Hubbard,	30 00
<i>Lisle</i> , N. Y. Rec'd at Tuscorara,	14 87	<i>Southport</i> , N. Y. Coll.	5 59
<i>Livonia</i> , N. Y. Livonia evang. so. (of which		<i>Southborough</i> , Ms. Mon. con.	20 00
to constitute Rev. JUSTICE L. HUGH an	85 00	<i>Spencer</i> , N. Y. Coll.	75
Honorary Member of the Board, 50;)		<i>Starkley</i> , N. Y. 1st presb. chh. 70,98; 2d do.	
<i>Lube</i> , Me. Mon. con. 15; three chil. 56c.	15 56	26,27; 3d do. 3,75;	103 00
<i>Machias</i> , Me. Mon. con.	11 00	<i>St. Johnsbury</i> , Vt. Fem. cent so. in 2d	
<i>Madison</i> , Ct. Mon. con.	29 45	cong. chh.	14 00
<i>Madison</i> , N. Y. Fem. cent so. for Pal. miss.	10 00	<i>Stoddard</i> , N. H. Mon. con.	4 50
<i>Manchester</i> , N. Y. Mon. con. in presb. chh.	3 58	<i>Thetford</i> , Vt. S. Cloason,	10 00
<i>Massenville</i> , N. Y. Coll. in presb. cong. 24,75;		<i>Tuga Point</i> , N. Y. Coll.	18 28
fem. benev. so. 5,25;	30 00	<i>Troy</i> , N. Y. Mon. con. in 1st presb. chh. 200;	
<i>Medway</i> , Ms. La. of W. par. to constitute		presbytery, Stephentown, S. V. R. Jolia, 33;	233 00
Rev. JACOB IDE an Honorary Member of		<i>Tuscorara</i> , N. Y. Indians at mon. con. 15,88;	
the Board,	50 00	strangers 15,28;	31 16
<i>Merriden</i> , Ct. N. C. S.	3 00	<i>Uniontown</i> , Pa. Cumberland presb. chh.	10 00
<i>Middleborough</i> , Ms. Miss C. Edson,	1 00	<i>Victor</i> , N. Y. Coll. for Choc. miss.	3 75
<i>Middletown</i> , Md. J. Shindler, 5; S. G. Har-		<i>Walden</i> , Vt. Fem. asso.	11 58
baugh, 5;	10 00	<i>Warren</i> , Me. Mon. con. in 2d cong. chh.	
<i>Milton</i> , N. Y. Three indiv.	1 50	by J. P.	34 00
<i>Moravia</i> , N. Y. A friend,	1 50	<i>Waterford</i> , N. Y. Presb. chh.	47 50
<i>Morrisstown</i> , N. J. Mrs. S. Condit,	3 00	<i>Wayne</i> , N. Y. Rev. J. Crawford,	1 00
<i>Mount Pleasant</i> , Pa. Mon. con. in presb. chh.	5 14	<i>Windsport</i> , N. Y. Coll. in presb. cong.	11 25
<i>Newark</i> , Del. Fem. benev. asso. of St.		<i>Wellington</i> , O. Mon. con.	20 00
George's chh. to constitute Rev. SAMUEL		<i>West Bloomfield</i> , N. Y. Mon. con.	25 00
BULL an Honorary Member of the Board,	50 00	<i>Western</i> , Vt. Rev. J. Parsons, for Pal. miss.	10 00
<i>Newfield</i> , N. Y. Coll.	4 00	<i>Weston</i> , Ct. Mon. con. in N. Fairfield	2 50
<i>New Hartford</i> , N. Y. Fam. of Rev. J. Waters,	25 00	<i>West Tennessee</i> , Synod coll. (of which to	
<i>New Haven</i> , Ct. A friend, 50; brothers and		constitute JAMES T. EDGAR, D. D. of	
sisters of Mrs. C. E. Durand, dec'd, for		Nashville, an Honorary Member of the	
ed. and support of two chil. in Bombay, 40;	90 00	Board, 50;)	67 87
<i>New Lebanon</i> , N. Y., R. Woodworth, U. S.		<i>Wilcox</i> co. Ala. Shell Creek so. coll.	122 00
pensioner, 10; S. Jones, 10;	90 00	<i>Windsor</i> , N. Y. Coll. in presb. cong. 21,45;	
<i>New Windsor</i> , N. Y. Mon. con.	5 00	fem. for miss. so. 10,12;	31 57
<i>New York city</i> , A friend, 5; do. 2; do. 1;	8 00	<i>Wilkesbarre</i> , Pa. Presb. chh.	24 00
<i>North Bridgden</i> , Me. Mon. con.	23 00	<i>Unknown</i> , A friend, 241; do. 20; do. for miss.	
<i>North Bridgewater</i> , Ms. Mon. con.	30 39	to Greece, 1;	262 00
<i>Norwich</i> , N. Y. Coll. in presb. cong.	53 00	<i>Amount of donations acknowledged in the preceding</i>	
<i>Orange</i> , Me. Mon. con.	8 81	<i>lists</i> , \$24,128 67.	
<i>Orange</i> , N. J. Coll. in 1st presb. chh.	26 37		
<i>Oxford</i> , N. Y. Presb. cong.	8 75		
<i>Parton</i> , Ms. Yeung la. read. and char. so.			
for <i>Martha T. Bigelow</i> in Ceylon,	5 00		
<i>Penn Yan</i> , N. Y. Miss. asso. of sab. sch. in			
presb. chh. for <i>Margaret Lock</i> in Ceylon,	12 00		

LEGACIES.

Bangor, Me. Caleb C. Billings, for support of a missionary in Ceylon, by G. W. Brown and G. Barrett, Es'rs, 600 00

<i>New Hartford</i> , N. Y. Isaac W. Waters, (\$50 having been received previously,) b. Rev. J. Waters,	50 00
<i>Simsbury</i> , Ct. Hosea D. Humphrey, by D. Humphrey,	50 00
<i>Total of nations and legacies from Sept. 1st, to Nov. 10th, \$35,884 12.</i>	

DONATIONS IN CLOTHING, &c.

<i>Acworth</i> , N. H., A box, fr. fem. miss. so.	41 01
<i>Batavia</i> , N. Y., A box, fr. Sioux miss.	14 00
<i>Cambridge</i> , Vt. A box, fr. fem. mi-s. so.	
<i>Catskill</i> , N. Y. Writing paper, 12 reams, fr. A. Austin,	42 00
<i>Clinton</i> , N. Y. Clothing, 84.34; medicine, fr. mon. con. fr. Mr. Kellogg's sch 6 00; jewelry, 34.25; for Choc. miss.	131 19
<i>Ensbury</i> , Vt. A box, fr. fem. miss. so.	37 74
<i>Erret</i> , N. Y., A box, fr. ladies.	
<i>Fairfield</i> , N. Y., A bedquilt, fr. juv. miss. so. for Mrs. L. S. Williams.	
<i>Farmington</i> , M. T. Clothing, for Sioux miss.	3 88
<i>Franklin</i> , N. H., A box, fr. sab. sch. miss. sew. so. for Brainerd,	10 00
<i>Grafton</i> , Vt. A box, fr. fem. benev. so.	26 00
<i>Hamp Chris. Depos</i> Ms Northampton, A bureau, cont'g articles for Rev. W. Richards, Sandw. Isl.	
<i>Hartford</i> , Ct 5 pr stockings, fr friends.	
<i>Holland Patent</i> , N. Y., A barrel, fr. O. Skinner, for Mackinaw.	
<i>Keene</i> , N. H., A box, fr. Heshon so. for Elizabeth W. Barret, at Harmony.	
<i>Leicester</i> , Ms. A box, fr. la. work. and read. so. 19; shoes, etc. fr. a friend. 11;	30 00
<i>Ludlow</i> , Vt A box, for Rev. E. Spaulding, Sandw. Isl	
<i>Marlborough</i> , Ms. A bundle, fr fem. benev. so. of 1st par. for Mrs. Thurston, Sandw. Isl.	23 00
<i>Meredith Village</i> , N. H., A box, fr. fem. read. so. for Mackinaw miss.	
<i>Mexico</i> , N. Y., A box, fr. fem. miss. so. for Choc. miss.	48 00
<i>Millen</i> , Vt. A box, fr. la. asso.	30 00
<i>Monroe</i> , M. T. Clothing, etc. 30.40; books, etc. fr. J. S. 15; for Sioux miss.	45 40
<i>Newburyport</i> , Ms. A box, fr. Sandw. Isl. so.; a box of books, fr. do. for Sandw. Isl miss.	
<i>New Hartford</i> , N. Y., A box, 40; medicines, 6; a side saddle, 8; for Choc. miss.	54 00
<i>New York Mills</i> , N. Y. Medicines, fr. presb. so. for do.	4 24
<i>Niagara Falls</i> , N. Y. Clothing, etc. fr. la. asso. 27.45; do 10.50; for Choc. miss.	37 95
<i>Northville</i> , M. T. Clothing, for Sioux miss.	4 37
<i>Paris Hill</i> , N. Y., A box, fr. ladies, for Choc. miss.	
<i>Peackam</i> , Vt. A box, fr. young la. sew. so. for Rev. S. A. Worcester.	
<i>Pepperell</i> , Ms. A box, fr. la. benev. so. for Sandw. Isl. miss.	41 96
<i>Peterborough</i> , N. Y., A box, fr. la. of presb. chh. and so. 33; clothing, for Sioux miss. 13.67;	46 67
<i>Petersham</i> , Ms. A box, fr. la. benev. so. for Dwight,	43 85
<i>Raynham</i> , Ms. A bedquilt and shawl, fr. Mrs. H. Tracy,	4 50
<i>Russia</i> , N. Y., A box, fr. fem. miss so. for Rev. L. S. Williams,	33 50
<i>Sioux Creek</i> , N. Y., A box, for Sioux miss.	14 08
<i>South Brookfield</i> , A box, fr. la. of evang. so. for Dwight,	
<i>Sudbury</i> , Ms. A box, fr. fem. pray. so. for wes. miss.	17 00
<i>Trenton</i> , N. Y., A box, fr. L. Younglove, 11.81; sundries, fr. ladies, for Mackinaw miss. 16.50; a box, fr. fem. miss. so. for do. 18.40;	46 71
<i>Turin</i> , N. Y., A box, fr. fem. miss. so. for Cattaraugus miss.	32 10
<i>Underhill</i> , Vt. A bundle, fr. la. for miss. so.	10 00
<i>Utica</i> , N. Y. Clothing, 149.62; sundries, fr. a friend, 40; books, fr. mater. asso 18.25; medicine, fr. 1st presb. so 10.69; do. fr. Blocker-st. chh. 8.06; for Choc. miss.	396 69

<i>Vernon</i> , Ct. A box, fr. youths fem. benev. asso.	21 71
<i>Vernon</i> , N. Y. Infant sch. apparatus, clothing, etc. for Choc. miss.	85 49
<i>Westfield</i> , Ms. A box, fr. la. miss. so. of acad. 29.62, union so. 21.50; indiv. 35.16; mem. of acad. 11; sab. sch. 3.05;	100 33
<i>Wethersfield</i> , Newington so. A coverlet, fr. la. Benev so.	
<i>Whitborough</i> , N. Y. Medicine, fr. presb. so. for Choc. miss.	5 22
<i>Worcester</i> Ms. A bundle, fr. ladies; a bundle, fr. do. for Mrs. Powers, and for miss. to Asia Minor.	
<i>Worthington</i> , Ms. A box, fr. fem. miss. so.	40 32
<i>Unknown</i> , A bundle, fr. a friend.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands
Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, &c.
Fulled cloth, and domestic cottons of all kinds.

James Gray, Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

<i>Augusta</i> , Chh. Asso. (of which to constitute Rev C. SPENCE an Honorary Member of the Board, 50;) 211.45; chh. 128.96; Rocky Spring chh. 52.34;	368 73
<i>Bath</i> , W. indy Cove chh.	21 50
<i>Bethel</i> chh. Gent. asso. 13.07; la. asso. 20.37;	33 44
<i>Bethesda</i> , Asso.	100 00
<i>Brownsville</i> , Asso.	60 00
<i>Fredericksburg</i> , JAMES H. FITZGERALD, which constitutes him an Honorary Member of the Board;	100 00
<i>Granville</i> , N. C. Shiloh chh.	13 00
<i>Hebron</i> chh. Asso.	16 75
<i>Hillsboro'</i> chh. N. C.	15 00
<i>Lobanov</i> , Asso. (of which to constitute Rev. JAMES KERN an Honorary Member of the Board, 50;) 60.12; ded. am't prev. ackn. 12.50;	47 62
<i>Lexington</i> , N. C. Coll.	15 00
<i>Mossy Creek</i> and Union chhs.	24 44
<i>Petersburg</i> , Juv. asso.	100 07
<i>Richmond</i> , Mon. con. in 1st chh. 78.53; 1st presb. chh. 3.48; asso. in do. 245; legacy of E. M. Morton 20;	691 38
<i>Rockbridge</i> , Fairfield, Asso.	30 00
<i>Salem</i> and Pole Green, fem. asso. (of which to constitute Rev. H. SMITH an Honorary Member of the Board, 50;) 60.60; ded. am't prev. ackn. 42.75;	26 85
<i>Staunton</i> , Gent. asso. 47.45; la. asso. (of which to constitute Rev. I. A. STEELE an Honorary Member of the Board, 50;) 57.68;	105 07
<i>Tinkling Spring</i> , Gent. 134.47; la. 47.75;	182 22
<i>Warm Spring</i> , Chh.	54 86
<i>Waynesborough</i> , Asso.	11 25
<i>Collected by Rev. J. W. Douglas, viz.</i> <i>High Bridge</i> chh. Rock Bridge, 45; Oxford chh. Rockbridge co. 23.62; Falling Spring chh. Sub. 70.20; Covington chh. Alleghany co. 2; Locust Bottom chh. 29.19; 170.01; Ded exp of Mr. D. 1.68; 36 cop. of Miss. Herald, 54; 55.63;	114 30
<i>Synod</i> , N. C. 1.24; Mrs. A. N. Hunt, 10; S. C. Hunt, 10; Miss S. J. S. L. L. 1; O. M. 1; R. J. Y. 75c. Three ladies, Oxford, N. C. 2.43; a friend, 1; T. L. A. 5; M. L. C. 1.25; Cross Roads chh. N. C. 12; Fayetteville chh. N. C. 9.33; Oxford chh. N. C. 31.15; T. W. 1.50;	92 65

92,217 46

Quarterly Paper
OF THE
AMERICAN BOARD OF COMMISSIONERS [FOR FOREIGN MISSIONS.
No. XVII. March, 1834.



सन्यासी

SANYASI.

SANYASI, or Sunyasee, is the name of one of the classes of Hindoo religious mendicants, and the fourth and highest state of the Brahmins. The above drawing is a copy of a real likeness, taken from the living object it represents, and transmitted to England by Mr. Percival, one of the missionaries of the Wesleyan Missionary Society.—The drawing was accompanied by the following letter.

One evening, a few months ago, as brother Hodson and myself were walking along the banks of the river in Calcutta to distribute tracts and converse with the natives, we met with a religious devotee, of whom the accompanying sketch is an excellent likeness. I had ascended a small eminence opposite the Ganges, and was addressing the people on Christian subjects, when this religious mendicant came up, and became one of my hearers, expecting probably to receive alms from us. In speaking on the absurdities of idolatry, I pointed to the Yogee [ascetic or mendicant] as a specimen. One or two spoke in praise of his penance, and evidently entertained a favorable opinion of his merit. In order to convince them of the folly of devoting to perpetual uselessness any of the members of the body, with which the Creator has endowed us, I quoted a Sanscrit proverb, which is one of the popular kind, and well known to all; namely, "*No deba Shriste nasoko*," "God destroys nothing," which, though very different in its orthodox sense from the construction I put upon it, was to the point, and enabled me to show that this man, by destroying the use of his hand, was going beyond the prerogatives of Deity; and hence, far from acquiring merit thereby, must be committing a great sin against God. Great attention was paid to me by the people, and, while I was speaking, Mr. Hodson sketched the devotee on the cuff of his white jacket, and on his arrival home presented me with the accompanying figure, which is the more interesting as it is an exact likeness of the man. He stated that his object for holding up his arm was to acquire religious merit, and that it had been twelve years in that erect position.

It would be difficult to convey to you in words an adequate idea of the appalling effect which a sight of one of these extraordinary subjects has upon the beholder. The arm, by being held up for such a length of time, acquires a degree of tension which it becomes impossible ever to reverse; and whilst the size

of the arm diminishes and withers away, the nails grow to an amazing length, and present the filthy appearance of the claws of a bird of prey. Of the length of the nails the sketch will give you a correct idea, as the proportions of the figure are accurately preserved.

The Yogees, or Sanyasis, claim the reward of very extraordinary devotion; and it is conceived that a man, by assuming this habit, acquires a greater degree of merit by the single career of his devotedness, than he could in any other way by the advantages of an innumerable succession of transmigrations.

Whatever may have been the original character of this sect, (and it appears from the initiatory rites, and the rules laid down for their observance, that they were not, to say the least, easy of performance,) it is quite certain that they are at the present day a most abandoned race of men. Much may be seen under the head of Sanyasi in the book of the Abbe Dubois, and also under the head of Hindoo Saints or Mendicants in Ward's History of the Hindoos. Having abandoned all worldly employments, they live entirely upon alms, which many bestow freely under the influence of superstitious reverence for a being which they suppose is fast assimilating to the image of God. They wander about from place to place in the most filthy condition, with scarcely a rag to cover their nakedness, not because they cannot obtain the necessary clothing for the body, but they do this to prove that they are no longer under the influence of external things, and have abandoned the world and gained the complete dominion of their passions. In this, however, the appearance is far from conveying a just idea of their chastity: it may be said that they have abandoned every proper feeling of delicacy and common decency. They carry with them generally a piece of tiger's skin, on which they seat themselves when necessary, and it at once serves as a seat, and is perhaps intended to suggest the idea that they belong to the race of Sanyasis, who dwell in the deserts.

From the works of Dr. Ward and the Abbe Dubois referred to in the above letter, the following particulars are gathered.

The highest object of desire and effort presented to its votaries by the Hindoo religion is, the annihilation of all feeling, which fits for absorption into the divine essence. The passions and feelings, it is believed, may be subdued, either by excessive indulgence, or by severe mortifications: and both these methods have a prominent place in the instructions and narrations of the Hindoo sacred books, and in the practices of the people. The methods of austerity and self-torture are various, many of them implying a determined infiction and patient endurance of bodily evil; and the sects or classes of ascetics are numerous. For the Brahmins, the highest caste and which constitutes the priesthood of the Hindoo religion, four states are described by the Shasters as proper to be entered; 1. The *Brahmachari*,

students; 2. The *Grihastha*, householders; 3. The *Vanaprastha*, hermits; and 4. The *Sanyasi*, or *Brahmagnanee*, possessed of divine knowledge. The design of the founders of the Hindoo religion appears to have been that these orders should be suited to the four periods of human life. While the Brahmin is a youth and under instruction, he is called a *Brahmachari*; and the daily duties of this state are laid down for him, including a variety of ceremonial observances. When he marries, or rather when he takes his wife from her parents to his own house, which is often not till long after marriage, a Brahmin becomes a *Grihastha*; which embraces the great body of the cast, the majority not choosing to enter the higher degrees. The *Grihastha* have prescribed to them a great variety of daily cere-

monies, many of them extremely silly, and not a few of them highly indecent.

The Brahmin who wishes to enter the third or hermit state, at fifty years of age, or as a famous Hindoo writer directs, "when he perceives his muscles becoming flaccid, and his hair gray, and sees his child's child," is to repair to the lonely wood, far from towns and inhabited places, committing the care of his wife to his sons, or accompanied by her if she choose to attend him. In the forest he must inhabit no house covered otherwise than with leaves; he must wear a black antelope's hide or a vesture of bark; he must live on green herbs, roots and fruit; bathe morning and evening; and suffer the hairs of his head, his nails, and his beard, to grow continually. He must constantly read the *vedus*; carefully offer prescribed sacrifices; and be continually meditating on Brahma. "Let him," says the directory already referred to, "slide backwards and forwards on the ground; or let him stand a whole day on tip-toe; or let him continue in motion rising and sitting alternately. In the hot season, let him sit exposed to five fires, four blazing around him, with the sun above; in the rains, let him stand uncovered, without even a mantle, and where the clouds pour the heaviest showers; in the cold season, let him wear humid vesture; and let him increase by degrees the austerity of his devotion. Then, having reposed his holy fires, as the law directs, in his mind, let him live without external fire, without a mansion, wholly silent, feeding on roots and fruit. A brahmin becoming void of sorrow and fear, and having shuffled off his body by any of those methods which great sages practised, rises to exaltation in the divine essence."

The *Sanyasi*, or fourth degree to which a Brahmin may attain, is so sublime, according to the Hindoo books, that it imparts, in a single generation, a larger stock of merits than ten thousand could produce in any other sphere of life. They add, that as soon as a *Sanyasi* dies, he passes straightway to the world of Brahma, or to that of Vishnu; exempt forever from the penalty of being reborn upon earth, and of revolving from generation to generation. A *Sanyasi* must, in all cases, forsake his wife, and renounce all domestic and social relations. Every morning, after his bathing, he must rub his whole body with ashes, to shew that he has utterly renounced the decoration of his person and the pleasures of life. He must restrict himself to a single meal a day. He must give up the use of the Betel, the leaf of a creeping plant of a poignant taste, which the Hindoos incessantly chew, and to abstain from which is to them a greater mortification than for a European or American to renounce his tobacco when most habituated to it. He must wear on his feet only wooden clogs. He must have a hermitage on the bank of a river or lake. He must live only upon alms, and he can demand them of right. His great employment must be contemplation. Of this exercise and its effects the following account was given to the Abbe Dubois by a

Hindoo who had once aspired to a contemplative life, and studied for a long time under eminent *Sanyasis*.

"I was a novice," said he, "under a celebrated *Sanyasi*, who had fixed his hermitage in a remote situation near Bellaburam. As he prescribed, I devoted a great part of the night to watchfulness, and in endeavors to expel from my mind every thought whatever. Agreeably to other instructions, daily repeated to me by my master, I exerted all my might to restrain my breathing as long as it could possibly be endured. I persisted in thus containing myself, continually, till I was ready to faint away. Such violent efforts brought on the most profuse perspiration from all parts of my body. At length, one day, while I was practising as usual, I imagined I saw before me the full moon, very bright, but tremulous. At another time, I was led to fancy, in broad day, that I was plunged into thick darkness. My spiritual guide, who had often predicted to me that the practice of penitence and contemplation would disclose to me very wonderful appearances, was quite delighted with my spiritual progress when I related to him what I had experienced. He then set me some new tasks, equally difficult, to join to those I had been employed in; and told me that the time was not far distant when I should find still more surprising effects from my penitence. Wearied out at last with these tiresome follies, I gave them up, fearing they would altogether discompose my brain; and I again betook myself to my old employment of a laborer."

Dr. Ward says of religious mendicants generally in Hindoostan; they "renounce the world because it has frowned upon them, or because the state of a religious beggar in a warm climate is preferred by an idle people to that of laborers. When I asked a learned Brahmin whether there were not some instances of persons from religious motives renouncing the world and becoming mendicants, he said there might be, but he did not know of a single instance."

There are various irksome and ludicrous postures in which these pretended contemplativists put themselves to help their meditations. One of them is to stand upright on one foot, till the leg swells, suppurates, and breaks out in ulcers. Some will reverse the position, and continue, great part of a day, with their head on the ground, and their feet in the air. Some hold one arm extended, or both arms crossed over their heads, until the muscles, by continued tension, assume the new direction given them, as if it were natural, and can never recover their original position. Of these kinds of penances there are reckoned eighteen, each of which seems more painful than the other. The highest degree consists in subduing all sensation, and retaining the breath with such determined perseverance, that the soul, abandoning the body, bursts through the crown of the head, and flies to re-unite itself with Brahma.

It is not to be supposed, however, that the Hindoo ascetics, have generally, if indeed they have in any instances, so completely subdued their passions and renounced worldly pleasure, as their rules prescribe, and many of their actions would seem to indicate. "So far," says Dr. Ward, "from having subdued their passions, they frequently curse those who refuse to give them food. Many are common thieves. Almost all live in an unchaste state; and others are almost constantly drunk by smoking intoxicating drugs. Some have become so furious in their temper as to be a terror to all who approached them; and their impurities are too

offensive ever to reach a European ear. In some parts of the upper provinces, these mendicants unite in bodies, and become public plunderers, the inhabitants of whole villages abandoning their houses on their approach." All the accounts represent them as most depraved and abandoned men; entering and continuing their course of life, and practising their various austerities, to delude the multitude, and exact from them support and reverence, while they live in idleness, and secretly, and in some circumstances without concealment, indulge every vicious and shameful propensity.

Of the second of the classes above described, the *Vanaprastha*, there are at the present day, says the Abbe Dubois, very few. The Sanyasi, however, or those who profess to conform to the rules of this class, are numerous. The Rev. Horatio Bardwell, formerly a missionary of the American Board at Bombay, and now its General Agent for the New England States, has furnished, for insertion in this paper, the following account of one with whom he was acquainted, with some accompanying remarks.

"According to the Hindoo Shasters, a *Sunyasee* is the fourth or highest state of a Brahmin; but it is not uncommon for men of other castes to assume the name and character of *Sunyasee*, or *Viragee*, which in Western India is the more common name. I have seen many of this deluded class of men in Bombay and in other places in India; with one in particular I was familiarly acquainted and saw him almost daily for about five years. This individual had his left arm elevated in a perpendicular direction, as represented in the plate. At first, it was necessary to confine his arm in this unnatural position by lashing it to a pole; but in a few months, the sinews and ligaments of the shoulder and arm adjusted themselves to this position, so that when I saw him, he was wholly unable to bring his arm to its natural position. His arm and hand were withered, and his fingers clenched and immovable. The nails on his thumb and fingers were suffered to grow unpaired, and had become several inches long—and in appearance were much like bird's claws.—This deluded man had *professedly* obtained the object of his severe penance, viz. freedom from bodily appetites and passions. He exhibited the appearance of great stupidity and inattention to every thing around him, and was esteemed by his numerous attendants, and the people generally, as one greatly favored of the gods. He was indeed actually worshipped by many as an incarnation of some god.

This and all the self-tortures of the heathen are based on the principle universally acknowledged, that man is a sinner. But being ignorant of the nature of sin and of the character and requirements of God, they resort to various modes of self-torment to expiate their sins and obtain the divine favor. But alas!

all their devices are worse than vain. No beams from the gospel are shed upon them to lead them to repentance and eternal life.

Christian reader, did you ever place yourself, in imagination, in the condition of the pagan? Borne down with a consciousness of your sin and guilt, and trembling in anticipation of the just penalty of transgression, where would you go, and what would you do for relief? Do you say that reason and conscience tell you to repent? But what then? What is repentance? And who has told you that a just and holy God could consistently pardon even the penitent, without an atoning sacrifice?—And is there such an atoning sacrifice? Where is it? Who made it? What evidence that it will be accepted for your pardon? Ah, it is the fearful truth respecting the heathen now, as it was respecting those in the time of Paul; "They are all under sin, and without hope in the world." How shall they be freed from that sin, and inspired with purifying and immortal hope? "The blood of Jesus Christ," and that alone,—you know it is so,—"the blood of Jesus Christ" alone "cleanseth from sin." The atoning, interceding Son of God is the only ground of a purifying and saving hope. The gospel alone, which you have and can send them, can enlighten and elevate and purify and comfort and save the benighted, degraded, polluted, suffering, perishing heathen. Oh, then, as you value its precious blessings and cherish its glorious hopes, yield your hearts to its requirements. Love your neighbor as yourself. Send this precious gospel, with its innumerable, its inestimable blessings, to the destitute millions of your fellow-men, that they too may participate in its joys and reap its eternal rewards."

Quarterly Paper
OF THE
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.
No. XVIII.



INDRA.

THIS is a representation of **INDRA**, the king of heaven, in the Hindoo mythology. He is represented as a white man, having 1,000 eyes scattered over his body, mounted on an elephant, with thunderbolts in two of his four hands and a bow over his left shoulder, proceeding to meet his enemies.

According to the Hindoo theology, there is one supreme god, a pure, simple, abstract essence, destitute of all qualities and attributes, immovable and quiescent. Perfection consists in complete quiescence. Consequently, the mere volition of the supreme being to manifest himself, being a change from this state, would be necessarily evil, and would communicate its nature to the effects produced by this volition. Yet, from some unexplained motive, the supreme did, in one solitary instance, rouse himself to the putting forth of his divine energy, and produced *Brahma* the creator, *Vishnu* the preserver, and *Siva* the destroyer. These are the superior gods, inhabiting the superior heavens. Besides these there are 330,000,000, i. e. an immense, indefinite number, of inferior, celestial, gods, inhabiting the inferior heavens.* Over these, it is, that Indra is king. His reign continues one hundred years of the

* There are also numerous terrestrial gods.

gods; after which another, from among the gods, the giants, or men, by his own merit, raises himself to this eminence. The sacrifice of a horse one hundred times raises a person to the rank of Indra. According to one of the Hindoo sacred books, seven persons have been raised to this rank of king of heaven before Indra, and seven others will succeed him, all during the present *kulpu* or grand period in the revolutions of things.

Besides his lordship of heaven, Indra is supposed to be the giver of rain and fruitful seasons. Hence prayers are addressed to him in times of drought, and offerings of boiled rice are presented to him in harvest. A festival is celebrated to his honor, annually, on the 14th of the lunar month Bhadra, the ceremonies of his worship being accompanied with singing, music, dancing, &c. His worship is supposed to avail to procure riches, or a house, or a son, or pleasure, or a residence after death in Indra's heaven.

The character attributed to Indra, though a celestial god and king of heaven, is most debased and disgusting, abounding in evil councils, mean thefts, and abominable licentiousness. He is represented as particularly jealous lest any persons should, by the performance of sacred austerities, outdo him in religious merit, and thus obtain his kingdom. To prevent these devotees from succeeding in their object, he generally sends a captivating female from his own residence, to draw away their minds, and thus throw them down from the ladder of religious merit, and send them back again to a life of gratification among the delusive forms of earth. With the same view, he stole a horse from a certain king, who was about to perform, for the hundredth time, the sacrifice of this animal. The tales of his licentiousness are too gross to be given even in the most general terms. Though king of heaven and of the gods its inhabitants, he has been frequently overcome in war. A certain giant having once overcome him, tied him to the feet of his horse, where he was dragged till Bramha purchased his release. An eminent sage, named Hushupée, once performed a great sacrifice, to which all the gods were invited. Indra, on his way to the feast, saw 60,000 dwarf brahmins trying in vain to cross a cow's footstep which was filled with water, and had the misfortune to laugh at these pigmies; at which they were so incensed, that they resolved to make a new Indra, who should conquer him and take away his kingdom. Indra was so frightened, at these 60,000 pigmy brahmins who could not get over a cow's foot-step, that he entreated Brahma to interfere, who saved him from their wrath, and continued him on his throne.

The residence of Indra is thus described.

It was made by Vishwukurma, the architect of the gods. It is 800 miles in circumference, and 40 miles high; its pillars are composed of diamonds; all its elevated seats, beds, &c., are of gold; its palaces are also of gold. It is so ornamented with all kinds of precious stones, jasper, chrysolite, sapphire, emeralds, &c. &c., that it exceeds in splendor the brightness of twelve suns united. It is surrounded with gardens and forests containing among other trees the parijatu, the fragrance of the flowers of which extends 800 miles, that is, fills the whole heaven. In the pleasure grounds are pools of water, warm in winter and cold in summer, abounding with fish, water-fowl, water-lilies, &c., the landing

places of which are of gold. All kinds of trees and flowering shrubs abound in these gardens. The winds are most refreshing, never boisterous; and the heat of the sun is never oppressive. Gods, sages, upsuras, kinurus, siddhus, saddhyus, devurshees, bramburshees, rajurshees, Virihusputee, Shookru, Shunee, Boodhu, the winds, clouds, Oiravutu, (Indra's elephant,) and other celestial beings, dwell in this heaven. The inhabitants are continually entertained with songs, dances, music, and every species of mirth. Neither sickness, sorrow, nor sudden death, are found in these regions, nor are its inhabitants affected with hunger or thirst.

Of the various scenes in Indra's heaven, described in the Hindoo sacred books, the following are specimens.

On a certain occasion an assembly of the gods was held in this place, at which, beside the gods, Narudu and the rishees, the gunus, dukshus, gundhuvus, &c., were present. While the courtizans were dancing, and the kinurus singing, the whole assembly was filled with the highest pleasure. To crown their joys, the gods caused a shower of flowers

to fall on the assembly. The king of the gods, being the most distinguished personage present, first took up a flower, and, after holding it to his nose, gave it to a brahmin. The assembled gods laughing at the brahmin for receiving what Indra had used, he went home in disgrace; but cursed Indra, and doomed him to become a cat in the house of a person of

the lowest caste. Suddenly, and unknown to all, he fell from heaven, and became a cat in the house of a hunter. After he had been absent eight or ten days, Shuchee, his wife, became very anxious, and sent messengers everywhere to inquire for her husband. The gods also said among themselves, 'What has become of Indra? A total silence reigns in his palace, nor are we invited to the dance and the usual festivities! What can be the meaning of this?' All search was in vain; and the gods assembled to inquire where he was? They found Shuchee in a state of distraction, of whom Brahma inquired respecting the lost god. At length Brahma closed his eyes, and by the power of meditation discovered that Indra, having offended a brahmin, had become a cat. Shuchee, full of alarm, asked Brahma what she was to do? He told her to go to the house of the brahmin, and obtain his favor, upon which her husband would be restored to her. Shuchee obeyed the directions of Brahma, and went to the house of the brahmin, who was at length pleased with her attentions, and ordered her to descend to the earth, and go to the house of the hunter, whose wife would tell her what to do that her husband might be restored to his throne in heaven. Assuming a human form, she went to the house of the hunter, and, looking at the cat, sat weeping. The wife of the hunter, struck with the divine form of Shuchee, inquired with surprise who she was. Shuchee hesitated, and expressed her doubts whether the hunter's wife would believe her if she declared her real name. At length she confessed who she was, and, pointing to the cat, declared that that was her husband, Indra, the king of heaven! The hunter's wife, petrified with astonishment, stood speechless. Shuchee, after some further discourse, said, she had been informed that she (the hunter's wife) alone could assist her in obtaining the deliverance of her husband. After some moments of reflection, this woman directed Shuchee to perform the Kalika-vrutu. She obeyed; and poor Indra, quitting the form of the cat, ascended to heaven, and resumed his place among the gods.

On a certain occasion, the heavenly courtizans and others were dancing before the gods, when Indra was so charmed with the dancing, and the person of Oorvushie, one of the courtizans, that he did not perceive when his spiritual guide Vrihस्पुते entered the assembly, and neglected to pay him the usual honors. Vrihस्पुते was so incensed at this, that he arose and left the assembly. The gods, perceiving the cause, in the utmost consternation, went to Indra, and made him acquainted with what had passed. The latter entreated the gods to join him in seeking for the enraged Vrihस्पुते; but the spiritual guide had, by the power of yoga, rendered himself invisible. At last they found the angry gooroo in his own house, and the gods joining their petitions to those of Indra entreated that the offence might be forgiven. Vrihस्पुते declared that he had forever rejected Indra, and that his re-

solution would not be changed. Indra, offended that for so small an offence he should be so harshly treated, declared that he would make no farther concessions, but seek another religious guide. The gods approved of his resolution, and advised him to choose Vishw-roopu, a giant with three heads. In process of time, at the suggestion of his mother, Vishw-roopu began a sacrifice to procure the increase of the power of the giants, the natural enemies of the gods. Indra heard of this, and, hurling his thunders on the head of the faithless priest, destroyed him in an instant. The father of Vishw-roopu heard of his son's death, and, by the merit of a sacrifice, gave birth to a giant, at the sight of whom Indra fled to Brahma, who informed the king of the gods that this giant could not be destroyed by all his thunders unless he could persuade Dudgeechee, a sage, to renounce life, and give him one of his bones. The sage consented, and by the power of yoga renounced life; when Vishw-kurma made this bone into a thunder-bolt, and the giant was destroyed. But immediately on his death, a terrific monster arose from the body to punish Indra for his brahminicide. Wherever the king of the gods fled, this monster followed him with his mouth open, ready to swallow him up, till Indra took refuge in a place where the monster could not approach him; however he sat down, and watched the trembling culprit. After some time the gods began to be alarmed: there was no king in heaven, and every thing was falling into complete disorder. After consultation, they raised to the throne of heaven, in his bodily state, Nuhooshu, who had performed the sacrifice of a horse one hundred times. When Nuhooshu inquired for Shuchee, the queen of heaven, he found she was in the parijatu forest. He sent for her; but she declared she would not come, as he had a human and not a divine body. The messengers remonstrated with her, but she fled to Brahma, who advised her to send word to the new Indra, that she would live with him, if he would come and fetch her with an equipage superior to whatever had been seen before in heaven. This message was conveyed to the new Indra, who received it with much joy, but took several days to consider in what way he should go to fetch home the queen. At last, he resolved to be carried to her in the arms of some of the principal sages. As the procession was moving along, the king, in his excessive anxiety to arrive at the parijatu forest, kicked the sacred lock of hair on the head of Ugustyu, who became filled with rage, and, pronouncing a dreadful curse on the new Indra, threw him down, and he fell, in the form of a snake, upon a mountain on the earth. Vishnoo, perceiving that one Indra was kept a prisoner, and that another had been cursed and sent down to the earth, resolved to find a remedy for this evil, and cursing the monster who had imprisoned the former king of the gods, restored him to his throne and kingdom.

One day Narudu called at Krishnu's, having with him a parijatu flower from the heaven of Indra. The fragrance of this flower filled the whole place with its odors. Narudu first called on Rookminee, one of Krishnu's wives, and offered the flower to her. She recommended him to give it to Krishnu, that he might dispose of it as he chose. He next went to Krishnu, who received him with great respect: 'Well, Narudu, you are come after a long absence: What flower is that?' 'Can't you tell by its fragrance?' said Narudu, 'It is the parijatu: I brought it from Indra's garden; and I now present it to you.' Krishnu received it with pleasure, and, after some further conversation, Narudu retired into another part of the house, and watched Krishnu, to see to which of his wives he would give this flower, that he might excite a quarrel in Krishnu's family, and ultimately a war betwixt Krishnu and Indra. Krishnu, after Narudu had retired, went to Rookminee, and gave the flower to her, warning her to keep it

secret, lest Sutyā-bhama (another of Krishnu's wives) should hear of it. As soon as Narudu saw to whom Krishnu had given the flower, he paid a visit to Sutyā-bhama; insinuated that Krishnu's professed love for her was not sincere, and in proof of it told her about the flower. Sutyā-bhama, greatly enraged, made the most solemn protestations that she had done with Krishnu forever. Narudu praised her for her resolution, but hinted, that if she ever made up the matter with Krishnu, she should insist upon his fetching one of the trees from heaven, and giving it to her. The result was, that to obtain the required tree, Krishnu invaded heaven, with numerous forces. Dreadful havoc was made on both sides. All the heavens were in a state of frightful uproar; and the gods, full of alarm, advised Indra to submit, as he would ultimately be overcome. Indra at length took this advice; and the enraged Krishnu carried off the tree in triumph, and appeased his jealous wife.

Such, Christian reader, are the gods after whose alleged character is formed that of the millions of India. Such is the heaven which those millions are striving to obtain. For, "though taught by their religion that absorption into the supreme essence, and the consequent loss of individuality and consciousness, constitutes the highest reward of which a creature is capable, they do not, generally, either expect or desire it, but, true to fallen nature and its corrupt propensities, consider the heaven of Indra as presenting greater attractions.—And this reward, according to the Hindoo system, is to have an end. And then, the soul will fall down again to earth, and be incorporated with clay, or sand, or minerals, or herbage, and is liable to various mutations, till it become the life of some insect or animal, and finally is united again to a human body, whence at death it is liable to transmigrate to another human frame of higher or lower degree, or to the body of some animal, or to temporary reward or punishment, unless, by abstraction from the world and self-mortification, it is fitted for final absorption. None who have attained the heaven of Indra can gain the highest heaven without thus descending again to earth, and being liable to the changes and miseries just described. The heaven the people generally wish for, therefore, is only an increase and prolongation of animal pleasures. The natural consequence is, what is everywhere the melancholy fact, that to secure as large a share as their circumstances will admit of animal pleasures, is their great object in life. And as their system sets before them no alternative but the ultimate continuance of the miseries of transmigration, chequered with the palling delights of sense, or the loss of individual consciousness in final absorption, to which at last they believe all beings will be subject, they are literally, so far as the joys of eternal life are concerned, "without hope in the world."

And you, Christian reader, can send to them the knowledge of 'the true God and eternal life.' Nearly the whole Hindoo population is now accessible to Christian missionaries and books and schools. Many are eager to receive them. Multitudes are abandoning, or just ready to abandon, their besetting idolatry, and to fall under the more deadly influence of English and American infidelity, if English and American Christians do not furnish them, speedily, the means of instruction in the true religion. And to do this, to the extent even of the present demand, the missionaries and their labors must be augmented twenty fold. Where, then, are the qualified ministers and teachers, ready to go forth, in obedience to the call of Christ and of perishing millions, to this promising field? Where are the contributions and prayers of the churches to send them forth, and sustain them in their labors, and bring upon them Jehovah's crowning blessing? Reader, what is your duty, your duty *now*, to this interesting people; to the world perishing in heathenish darkness and sin?

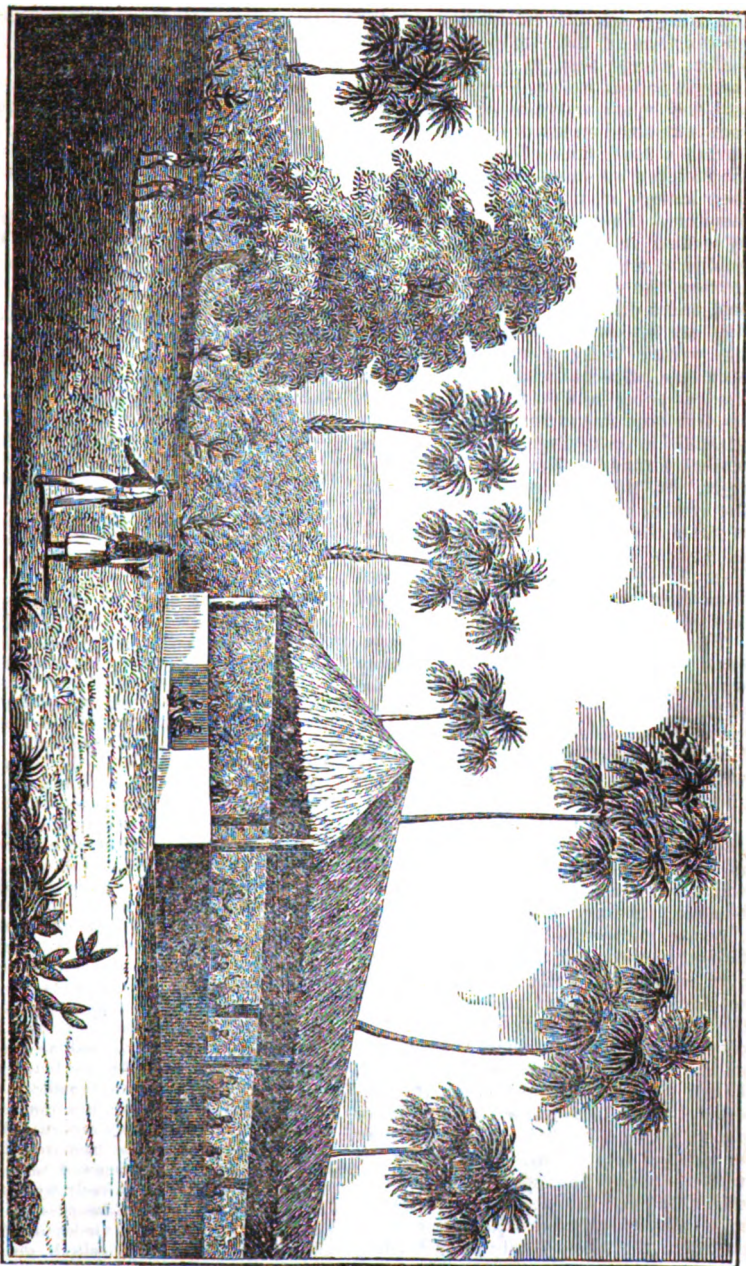
Quarterly Paper

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. XIX.

SCHOOL BUNGALOW IN CEYLON.



[By Rev. Myron Winslow, American Missionary in Ceylon.]

THE drawing on the preceding page represents an open or half walled SCHOOL BUNGALOW in Ceylon.

This is the common school-house for the village schools established by the missionaries of the American Board in Jaffna, except that, in some instances, there is no half wall, as here represented, and the whole consists of a thatched roof supported on six or eight posts, and having a hard floor of earth, on which the children sit cross-legged, and learn their lessons in classes, arranged under monitors. The child learns the alphabet by writing in the sand with his finger, guided by another child, until he is able to trace the outlines of the letter himself, under direction. Writing and spelling are afterwards carried on together, the writing being first on the sand and then on a palm-leaf with an iron stile—the leaf being held on the fore finger of the left hand by the thumb—and the stile grasped by two fingers on each side, while the thumb supports or holds it upright. In this manner the elements of the system of mutual instruction, which is called the Bell, Lancasterian, or British system, have long existed among the Tamulians, and were, indeed, borrowed from them by Dr. Bell, who had a school on this plan in Madras.

There are other beside school-bungalows. Every house of a single story which has not a pent-roof, but is formed of four inclined planes descending to the eaves on all sides, is, in India, called a *bungalow*—whether, as is common, the walls are built of mud, or of more solid materials.

The native houses are not, however, generally called bungalows, as they are in most cases mere huts, the walls of which are formed by posts and laths of bamboo, plastered inside and out with clay; or mud-walled houses which are formed by throwing a narrow pent roof over each of four walls, inclosing an area, so that on the outer and inner side of the walls, a space of six or eight feet is covered, while a few square feet in the middle of the area is open to the sky. Under the covered portion on the outside of the walls is formed a *verandah* or piazza all round, while the inside may be divided into rooms. But nearly the whole is usually left open to the interior, and if divided into separate apartments, it is only by mats or some other slight partition; the whole family often herding

together, night and day, in one room, too much in the manner of the lower animals—a practice which introduces great licentiousness of manners.

In the engraving are represented one wild olive tree, and several palmyra trees; but the leaves of the latter should have been whole and not divided, as each leaf is large and very nearly resembles an open fan. As this tree is of great importance in the northern part of Ceylon, the following account of it, though already in print, may not be uninteresting.

“The *palmyra* is of more importance to the inhabitants of Jaffna, than the cocoa-nut tree, yielding much more for subsistence and comfort. It is the bread tree of this district. Unlike the cocoa-nut, it grows well in the dry soils, and needs little care in the cultivation. It is a tall erect tree, its shaft, from the root to the tuft of leaves at the top, being sometimes 80 feet in length, and nearly as smooth as a ship's mast. Its leaves branch out and stand round the top, as so many spread fans, of very large size, with their handle clasped on to the trunk, and fastened by a thick loose bark or covering, which falls off with it when the leaf decays. In the midst of these leaves, and clustered on stems like grapes, is the fruit, about the size and shape of a foot-ball. It consists of a thick, stringy and nutritive pulp, is eaten, usually after partial roasting or heating, by sucking it out from among the fibrous particles, or squeezing it with the hands. In this state it is also spread and dried in the sun, in thin layers, for after use. The taste of the fruit is sweetish, and is much admired by the natives, though few foreigners can relish it. The enclosed stones are buried in the ground a short time, when they sprout, and send out an esculent root or stalk, (for it is the germ of the young shoot,) which in size and shape is like a carrot. This is roasted and eaten, in its natural state, or it is dried and pounded to flour for food, to be used in various ways. The shell of the nut makes very good coal.

From the *palmyra*, as also from the *cocoa-nut*, is taken a sweet sap, which, if boiled down immediately, makes a coarse kind of sugar used for sweetening, and also is mixed with lime-mortar to make the better cement; or if the juice is fermented, it makes an intoxicating liquor. The sap exudes from the stems which set for fruit. They are cut off at the end, so as to prevent the fruit from forming; and the cutting is daily renewed to bring out all the juice, which rises freely while the fruit is growing. It is the business of one of the lower castes, called “toddy-drawers,” to climb these trees and collect the toddy,

which is received in small pots hung upon the stems.

A considerable part of the trunk or shaft of the female tree—the other which bears no fruit being also very inferior as timber—makes strong rafters, and good though small beams. It is easily split, and very durable. The outer part or shell only of the tree is used, however, as the heart is a loose spongy substance, without any strength; but this in some respects makes the tree more useful; for by removing the heart you have a hollow tube or trough of the outer part; and by merely splitting that, you have lath and other small timber to your liking. The timber has a black and very coarse grain, so as to be a little like bundles of small iron wire, cemented together. When it rots, this cement first dissolves, and leaves the wiry fibres to fall apart, which makes their resemblance to so many wires still more perfect. In some cases, however, where the grain is fairer, it is capable of receiving a high polish.

The leaf of the tree is very useful. It answers as a kind of umbrella, when held by the stem over one's head;—or, cut and shaped a little, it makes a very decent fan; or what is much more important, it forms an excellent thatch for houses, a good addition to a hedge, and valuable forage for manure. Split into long strips, of an inch or two in width, it forms what is called an *ola*, on which the Tamul people write with an iron stile, pointed with steel. These, connected by a string passed through a hole or two in each leaf, form a *native book*. Still more narrow strips of the leaf are braided into baskets, mats, and bags; the former of which are used for drawing water, as well as other purposes, and the latter not only for conveying rice, salt, etc. in small quantities, but for storing grain, being made very large and strong; while the mats are necessary for the natives, not only to sit, eat, and sleep on, but for drying various kinds of fruit, treading out their grain, and many other purposes. On the stem of the leaf is a very hard and strong covering, like that on bamboo or rattan, which, slit off, is formed into coarse strong ropes, while the stem itself, about two feet long, answers well to make hurdles for sheep, or to burn. With the part of the rough scaly bark, which attaches it to the tree, and falls off with it, it is one of the principal sources of fuel to the poor. A native therefore, if he will content himself with rather ordinary doors, (windows he wants none,) and the common mud wall, may build an *entire house*—wanting no nails or iron work—with posts, plates, roof, and covering, of the *palmyra tree*,—from this same tree he may store his grain—make his bed—furnish his provisions—kindle his fire—draw or bring his water; and (by the help only of an earthen pot set on three stones,) cook his food—sweeten it if he chooses—procure his wine, (such as it is,) and live day after day dependent only on this tree. Indeed multitudes do live much in this way, and it may be fairly stated, that the palmyra furnishes scarcely less than a *quarter of the whole means of subsistence* of the natives here.

At the same time, as there is little expense in the cultivation, and it affords much aliment, though of a coarse kind, the effects of it upon the Tamul people are something like those of *potatoes* upon the Irish; contenting them too much with the mere maintenance of life at the lowest ebb; so that, if from any cause, these means of subsistence are considerably lessened, famine is the inevitable consequence. As a corrective of this, however, in a place where the population is so dense, that a famine, or even a scarcity, makes awful ravages, a wise Providence has provided that the people should not depend wholly on any one kind of fruit or grain; and the *rice*, which is the other principal dependence, is not exposed to fail by causes which affect the fruit of the palmyra."

The natives represented in the engraving are dressed as the Tamulians generally are, with a single cloth tied round the waist, gathered up, as in the case of two of them, or else suffered to hang down, as in that of the other, something in the manner of a petticoat. The children of the schools dress in a similar way, having, whether boys or girls, only a piece of cotton round the middle, except that the larger girls sometimes receive from the missionaries a jacket as a reward for their progress in study.

Should you visit one of these schools, you would find the bungalow, probably, in the midst of a native village, under a grove of palms. If you are with a missionary or superintendent of the schools, the children, perhaps forty or fifty in number, begin, as they see you approach, to study aloud, and all at once, to show their diligence. As you draw near, however, they become silent; and, when you enter, they rise, and make their salutations. They then sit down, waiting to be examined in their lessons, and addressed on the subject of religion. They listen attentively to what is said in a familiar way, of the character of God their heavenly Father, the love of the Lord Jesus their Savior, his readiness to receive little children to himself and bless them, and the importance of their going to Him while young. As they listen, they become interested, perhaps much affected; their dark countenances lighting up with intelligence, and their eyes sometimes filled with tears. Impressions are thus made upon them which cannot easily be effaced.

One half of the day is spent in the schools in Christian studies, as catechisms, Scripture history, and portions of the Bible. The older children are all formed into Bible-classes, and, once a week, brought together from the different schools to the station with which

they are connected, and also on Sabbath morning as a Sunday-school. The Bible and religious tracts are made the principal reading books; and the children and teachers are not only required to attend church on the Sabbath, but are often brought together at evening, and at other times, to hear preaching in the school bungalows. The parents of the children often attend on these occasions, and are more ready to receive instruction because their children are benefitted. The children are all examined once a month, and the *teacher is paid according to their progress*. The parents of the children and the neighbors sometimes attend these examinations, by which they are instructed, as they also are by the lessons which the children learn, and the books which they read at home.

The number of these schools has been for some years from 80 to 90, embracing between 3,000 and 4,000 scholars, about one sixth of whom are girls. The expense of a school of 40 children for a year, not including their books, is about \$30; if the books and other expenses are included, it will not be more than \$40, or one dollar a year for each scholar. Any of the schools may be wholly supported for \$50 a year. For so small a sum as \$1 a year, may the light of life be kindled up in the dark mind of a young Hindoo, and the way prepared for him to receive for himself and extend to others the blessings of salvation.

Several children while in the schools have become serious; some have died in hope; and some are now members of the church. One of the latter is a girl, who has become a school-mistress. Others have joined the boarding schools, or are employed as schoolmasters. *Nearly half of the schoolmasters, though all were at first heathen, have become Christians.* They are formed into bible-classes, and come together once a week, to recite their lessons, and receive exhortations; and once in three months, they are all assembled in one place, for a quarterly meeting, when most of the day is spent by the missionaries in holding different meetings with them, and endeavoring by successive exhortations to impress divine truth upon their hearts.—Such are the pleasing effects of these schools. They afford places for preaching, and congregations to hear the gospel. They raise up a reading population, as they send out about 300 every year who can read the Bible. And in some cases they are the direct means of bringing perishing souls to a saving acquaintance with the truth.

Though this paper is not intended as a full account of the schools in Ceylon, (such an account having been given in Quarterly Paper No. 16), it may be proper to say a few words concerning the boarding-school system, the object of which is to take children from their parents and friends, and bring them under the direct influence of the mission—to remove them in fact from a heathen to a Christian atmosphere. It was with the greatest difficulty, at first, that children were obtained. They were anxious to learn English, which the missionaries offered to teach them, but they were afraid even to come into the mission-houses, and a few took their lessons for some days from Mrs. Poor at Tillipally, sitting in the door, while they stood without. A few poor boys at this station, and subsequently some at Batticotta, were after a time induced to come and take their food on the mission premises. In 1823 boarding-schools for boys and girls were in successful operation at all the five stations, and contained then more than 30 girls and 120 boys, supported by individuals and societies in America, who usually designated names to be given them. It was at this time found necessary, to secure the full benefits of the system, to have a High School for the more forward lads, and a Central School for the girls, the former of which was soon commenced at Batticotta, and the latter at Oodooville.

Boarding-schools for boys in the elementary studies were continued for a time at each station, and then a Preparatory school was formed for them at Tillipally. Now all are concentrated in the High school or Seminary at Batticotta, which contains 142 lads instructed in English and the elements of science; of whom 52 have been received to the church, as were the greater part of 49 who had been previously graduated from the institution, and are now usefully employed in various situations. In the High School for girls, 12 are members of the church; and 12 from this school, also in communion, have been married to Christian husbands, and are training up Christian families in the midst of the heathen.

The support of all these school establishments is earnestly commended to the liberality of the Christian public. If the Hindoos are to be converted, it *must be, in a great measure, by native laborers, raised up in India.* And what encouragement is God giving to efforts to raise up such laborers?



